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CALCUTTA

OFFICIAL PUBLICATION

GOVERNMENT OF INDIA

MINISTRY OF EDUCATION

COMMISSIONER OF THE CENTRAL BOARD OF SECONDARY EDUCATION

VOL. IV

1935-36 TO 1936-37

1935

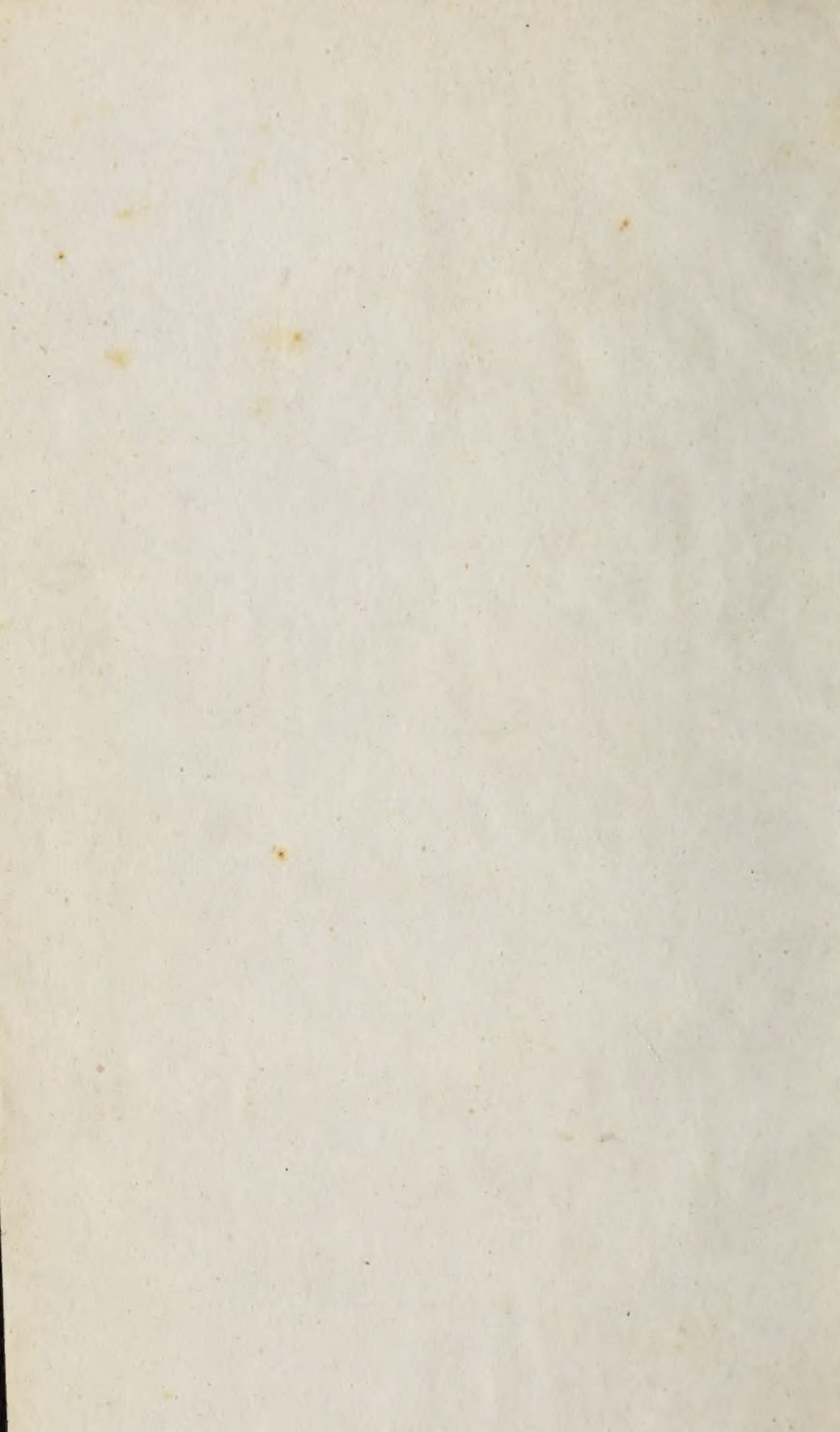
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1935

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1935



✓ THE
CALCUTTA

CHRISTIAN OBSERVER.



EDITED BY
CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

VOL. IV.

JANUARY TO DECEMBER,
1835.

Calcutta :

PRINTED AT THE BAPTIST MISSION PRESS, CIRCULAR ROAD ;

AND SOLD

BY MESSRS. THACKER AND CO. AND ALL OTHER BOOKSELLERS.

1835.

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CONTENTS.

ESSAYS, &c.

	<i>Page</i>
Address to the Young, on Salvation,	42
—— of the Missionaries to Lord William Bentinck,	196
Allahabad Satisfactory Report of the Romanizing System,	272
America, Notice of its Poetry; Richard Dana,	246
—— Introduction of Roman Character amongst the Indians,	538
—— Mission in Ceylon,	542
—— Sunday School Union and Circulating Libraries,	545
—— Lamentable prejudices of Christians against people of color, ...	650
Amritsir. Sacred Reservoir at,	169
Anecdote of a Slave; Love to Enemies,	434
Arsenal, Ft. Wm. Proposal for using R. Character in the Department, ...	104
Asám Missionary Prospects,	405
—— Desire of the Chiefs for English Instruction of their Children,	487
Aspirations after Usefulness,	466
Astronomy, Hindu. Notice of the Siddhantas,	28
——, Use of the Siddhantas in Native Education,	393
Atheism, Essay on; by Khetur Mohun Chatterjea,	507
Banâras, Intended Introduction of Roman System,	100
——, Notice of Schools and Progress in the above,	270
——, Opposition to Christianity by Conductors of Government Schools, ...	317
——, Notes in Explanation of the foregoing,	374
——, Establishment of the Rev. R. C. Mather's School,	491
Bangalore, Adaptation of Tamul and Canarese to Roman Character,	103
Bânkura. Application for an English Teacher,	99
Barmâh, Karens, Memoranda, 66. Mr. Mason, regarding them, No. III..	350
——, Applicability of the Roman System to the language,	104
——, Discussions on the above subject,	275
——, Notes regarding the people, brought to light by Colonel Burney, ..	445
——, Missionary prospects in,	561
——, Progress of English Education,	617
Berhâmpur, Introduction of Roman Character,	490
Bhâgâlpur, Proposal to instruct, in English, at the School,	269
Bible, Characters of the,	646
Bretschneider's "Letter to a Statesman," reviewed,	7, 73, 118
Burney, Colonel, Notes regarding the Burmahs, furnished by,	445
Byrne, Mr. George, Memoir of,	12
Calcutta, Remonstrance of Missionaries with the Bishop,	277
——, Progress of Education,	487
Calvin, Life and Labors of,	243
Carey, Rev. Dr. Original Letter to his Son,	629
Ceylon, Refutation of Allegations against Christians regarding the Rebellion, ...	70
——, Revival of Religion,	247
——, Notice of the American Mission,	542
Characters of the Bible,	646
China, Enquiry into Suitableness of the Roman Character,	276, 453
Chinese Decalogue,	570
Chhota Nâgpur, Introduction of the Roman Character,	99
Christianity, Universal Diffusion of,	113
Christians, Duty of, with reference to the Heathen,	358
——, Missionary duties of private individuals,	579
Chunar, Testimony from, in favor of Roman System,	101
Circulating Libraries, introduced from America,	545
Coleridge's Letter to his God-child,	240
Coles, Efforts for the Education of these tribes,	489

	<i>Page</i>
Complimentary Tree, চিহ্নবন্ধন	421
Cuttack, Ordination of two Native Preachers,	95
——, Progress of the Roman Character,	98
——, Extracts from a Missionary Journal,	138
Death, a "Release from Suffering;" Sinfulness of the Phrase,	134
Decalogue, Chinese, translated by Dr. Morrison,	570
Delhi, Progress of the Roman Character,	102
——, Enterprising Spirit of a late College Student,	148
Dháká, Intention of Instruction Committee to establish a School,	264
——, Commencement of the School,	487
Dissenters, Admission to Universities, Edinburgh Review,	524
Dress, Extravagance in,	188
Edinburgh Review, Misrepresentations regarding Dissenters,	524
Education, Native, Valuable Suggestions, ..	467
——, Progress of, in Calcutta,	487
——, In Barmáh,	617
Elements, Hindu Worship of them exposed,	123
Extraordinary Cure, by the Rev. A. Leslie, Monghyr,	35
Fattihpur School, chiefly of rescued Orphans,	493
Gawahatí, Intention of P. I. Committee to Establish a School,	264
General Assembly's School, Introduction of Roman Character,	268
——, Address of Dr. Bryce,	337
——, Essays by Pupils,	505
——, Plan and Objects of the Mission, by Rev. A. Duff,	651
Gházípur, Proposed Establishment of a School,	271
Gorakhpur, Approval of Roman System, by a Gentleman, at Lehra,	101
——, Progress of the English Language,	490
Gospel, its Success in India,	623
Government Schools, Opposition of Conductors to Christianity,	317
——, Notes in Explanation of the Foregoing,	374
Hazáribágh, Intention of P. I. Committee to establish a School,	264
Heathen, Duty of Christians, with reference to their Spiritual Condition, ..	358
Heber, Bishop, and the Divorce Question,	246
Hindu Superstition, Curious Specimens of,	76
—— Worship of the Elements exposed,	123, 191
—— Hymn to Maya,	133
Hinduí and Hindustání, Contemplated Amalgamation,	469
Hindustání Grammar—Particle <i>ne</i> ,	474
Home, Reminiscences of,	129, 235
Hymn to Maya, Hindu,	133
Idolatry, Indifference to its practice in India,	458
Indian Correspondence, Chapter IV., 146, Chap. V.	466
Infanticide in Rájputáná,	57
——, Female, in India, 469. Efforts to subdue the practice,	584
Infidelity, founded on ignorance and prejudice, Sir J. Newton,	149
Instruction Committee's Intention to establish several Schools,	264
Introductory Observations, on the New Year,	1
Itineracies of Missionaries—Advantages of,	261
Kam, Rev. Joseph, Memoir of,	229
Kámpťí, Proposed School and Introduction of Roman System,	103
Karens of Barmáh, Additional information from Madras Miss. Register, ..	66
——, Rev. Mr. Mason's Paper, No. III.	350
Káratika, Introduction of Roman System,	643
Katak, Ordination of two Native Preachers,	95
—— Progress of Roman Character,	98
—— Extracts from a Missionary Journal,	138
Kotah, in Rájputáná, Notice of the Central School,	37
——, Progress of the School,	263
Khetur Mohun Chatterjea's Essay on "Atheism,"	507
Lahor, Encouragement of the English Language by Ranjit Singh,	262

	Page
Lakhnau, Approval by Native Munshís of Roman System,	101
—— Progress of the Roman Character,	273, 492
—— Further Notice of the Schools,	492
Letter of a little Boy,	251
—— of a Private Soldier embarking for England,	429
—— original, of Dr. Carey,	639
Lodiána, Progress of Schools,	102
——, Sale of Elementary Books in Roman Character,	483
Lord William Bentinck, Address of the Missionaries,	196
Lowrie, Rev. J. C. Journey from Lodiána to Lahor,	291, 344
Madras, Roman Character applied to languages of,	643
Mahidpur, Desire for Works in Roman Character,	103
Malacca, Encouragement regarding Roman System,	87
Manípúr, Intention to instruct the young Rája,	264
—— Arrival of the Rája's Preceptor Harish Chandra,	484
Marriage and Divorce of Native Christians. Part II. 16,	Part III. 88
—— Propositions on the above subject,	22
—— Bishop Heber on the question,	246
—— Objections of "Discipline" in Mad. Miss. Reg. canvassed, 368,	400
—— "A Christian" on the same subject,	480
—— "Váránasi," ditto ditto,	510
Mehendí Ali Khán, Exertions for Native Education,	143
Memoirs, Mr. George Bryne of Chinsurah,	12
—— Rev. Joseph Kam, Missionary to the Moluccas,	229
—— The late Mrs. Wilson,	430
Millenarian Sentiments, Vindication of,	182
Missionaries, their Address to Lord W. Bentinck; and Reply,	196
—— their Remonstrance with the Bishop of Calcutta,	277
Missionary Tour of Rev. Messrs. Lacroix and Gogerly,	204
—— Itineracies,	261
—— Prospects in A'sám 405, in Barmah,	561
—— Duties of Private Christians,	579
Mohesh Chandra Banerjia,—Essay on "Wealth,"	505
Murshídábád, Introduction of English into the Nizámat Schools,	490
Naipál, Progress of the English Language,	264
Native Christians, Marriage and Divorce Question, Part II. 16, Part III.	88
—— Propositions on the above subject,	22
—— Notice of Objections to the above by "Discipline" in Madras Mis- sionary Register,	368, 400
—— "A Christian" on the subject of Marriage and Divorce,	480
—— "Váránasi" on the same subject,	510
—— And Inquirers, Aid suitable in cases of Destitution,	255
Native Education. Presbytery of Calcutta,	4
—— Address on, Kotah School,	37
—— Enterprise in a Native resulting from,	148
—— Progress in Publication of the Moral and Entertaining Library,	148
—— Valuable Suggestions on the subject,	467
—— Progress in Calcutta,	487
Native Compliments, (চন্দ্রবন্ধন,)	421
Ne, in Hindustáni, Q. in reply to Y. Z.	474
—— Defence of Y. Z. in reply to the above,	476
Newton, Sir T. Opinion on Infidelity,	149
Oratorios and Professional Singing in Churches, Objections,	105
Ordination of two Native Preachers in Katak,	95
Original Correspondence between a Youth and his Step-mother,	539
Orissa, Application for Books in Roman Character,	274
—— Progress of the Romanizing System,	488
Patna, Intention of Instruction Committee to establish a School at,	264
—— Mr. Clift's removal to,	490
Pictures as a Means of Instruction; Objections answered,	648

	<i>Page</i>
Proverbs, Bengálí,	177, 303, 532
Purnia, Opening of the School,	270
Rajputána, Infanticide in,	57
Ranjit Singh, His Encouragement of English,	262
— Rev. J. Lowrie's Interviews with him,	291, 341
Reminiscences of Home, Chap. I. 129—II. 235—III.	307
Revival of Religion in Ceylon,	247
Reward Books, Facilities for procuring them,	545
Roman Character, Delta's Objections,	82
— Words of encouragement from Malacca,	87
— Simultaneous Progress with English, No. IV. 97—V. 262—VI.	482
— Further Testimonies in its Favor,	146
— Progress in the Madras Presidency,	274
— Discussion of its Applicability to the Barmáh,	275
— Inquiry into its Suitableness for the Chinese,	276, 453
— Objections of "Indus" to the System,	365
— Introduced amongst North American Indians, simultaneously with India,	538
— Γαμμα against the System, and Beta in reply,	595
— Its Applicability to the Languages of Madras Presidency,	643
— Vindictory Letter in reply to Γαμμα, by W. Macleod,	656
Sabbath, The, by Φίλος,	519
Ságar, Approval of the Roman Character,	102
Sasarám, Proposed School, by Shah Kabir Ud-din,	100
Scripture Difficulties explained, No. II. and X. Y. in reply,	26
Siddhántas, Notice of Mr. Wilkinson's Paper,	28
— Use of them in Native Education,	393
Sihor School. Interesting Account,	516
Sikhs' Sacred Reservoir at Amritsir,	169
Soldier, Letter of a Private, embarking for England and America,	429
"Something has been Done,"	427
Slave Question, Observations on Emancipation,	433
Sunday School Union, of America,	545
Superstition, Curious Specimen of,	76
Tamul, Proposed work in the Roman Character,	146
— Applicability of Roman System,	643
Temperance Societies, Objections to, by L.	173
— On the same subject, by Timotheus,	416
— Defence, by W.	285
— Vindication, by Adam's Ale,	312
— On the same subject, by G. F. F. A.	416
Tenasserim, Progress of School at Moulmein,	275
Theology and Natural Science, Connection between them,	7, 73, 118
— Examination of the above, by D. B.	201
— D. B. in Continuation,	318
Tracts, Exhortation to Composition of,	261
Tranquebar, Proposed work in Tamul in Roman Character,	146
Union amongst Christians, Extract from Felix Neff's Sermons,	212
Varieties, Chapter of,	240
Vocabulary of Indo-Chinese proposed,	572
"Wealth," an Essay, by Mohesh Chandra Banerjia,	505
Wilkinson, Mr. Notice of his Paper on the Siddhántas,	28
Wilson, Bishop, and the Missionaries,	277
Wilson, Mrs. Biographical Sketch,	430

REVIEW.

Abbott's "Young Christian,"	150
"Brief Survey of History," Part II.	439
"Christian Intelligencer, No. VI.," Bishop Wilson and the Missionaries,	375
"Discourses," by the Rev. R. Nesbit,	657
"Lessons on Things,"	440

	<i>Page</i>
Medhurst's "Japanese Vocabulary,"	320
"Memoir of the Rev. John Adam,"	599
"Memoir of the Rev. Gordon Hall,"	214
"Orient Pearl," for 1835,	435
"Vidwar Moda Tarangini,"	106, 153

POETRY.

"Burial of a Child at Sea,"	326
"Hymn for the New Year," by "M."	325
"Lamentation of David," by "C. Muller,"	47
"Opening of the first Seal,"	496
"Sonnet," by "M."	222
"To a Missionary on his Ordination,"	598
"To my Bible,"	326

MISSIONARY AND RELIGIOUS INTELLIGENCE.

PRESIDENCY OF FORT WILLIAM.

Calcutta Societies and Associations.

Baptist Missionary Society, Anniversary, 12th February,	165
Bengal Auxiliary Missionary Society, Annual Meeting, 3rd December,	163
Bethel Society, Annual Meeting,	48
Bible Society, Anniversary, 3rd June,	383
Christian Tract and Book Society, 8th June,	383
General Assembly's School, 5th Annual Examination,	549
Infant School Examination,	384

Miscellaneous.

Arracan Intelligence,	387
Arrivals,	54, 110, 224, 334, 390, 502, 557, 669
A'sam, Arrival of Messrs. Brown and Cutter at Sadiyá,	551
Baptisms, Recent, Baptist Missionary Society,	383
Banárás, Intelligence from Rev. R. C. Mather,	278
Births,	53, 109, 223, 331, 390, 500, 556, 667
Carey, Rev. Dr. Intended Publication of Memoirs,	441
Chitpur Baptist Mission School, Annual Examination,	49
Deaths,	53, 110, 224, 332, 390, 501, 557, 668
—— Of a Native Christian at Katak,	497
Departures,	56, 111, 227, 335, 391, 503, 559, 671
General Assembly's School, 5th Annual Examination,	549
Gorakhpúr Missionary Operations,	50
Infant School, Calcutta, First Examination,	384
Katak, Extract of a Letter from a Missionary,	328
—— Death of a Native Christian,	497
Kidderpur, Native Christian School, First Examination,	49
Marriages,	52, 109, 223, 331, 499, 556, 667
Meteorological Register,	56, 112, 168, 234, 336, 392, 444, 504, 560, 616
Missionaries, Arrival of Rev. Messrs. Newton, Wilson, Brooks and Hall,	166
—— Arrival of Rev. Messrs. Duff, Groves, and Hill, in Europe,	327
Missionary Register, Notice of the Work,	278
Ordination of Rev. A. Garstin, R. W. Reynolds, J. C. Thompson, and J. J. Moore,	441
Purushuttam Deb, Further Notice,	328
Takí Academy, Third Annual Examination,	385

MADRAS PRESIDENCY.

Bangalore, Examination of Wesleyan Missionary English School,	167
Madras and Travancore, Dist. Com. of Lond. Miss. Soc. 7th Report,	278, 388
—— Religious Tract Society, Anniversary, 4th February,	278
—— Auxiliary Bible Society, 14th Anniversary,	279

BOMBAY PRESIDENCY.

Bombay Bible Society, Extract from Report,	329
Canara, New Mission established,	279
Missionaries, Arrival of Rev. Messrs. Graves, Munger, Hubbard and Abbott,	50
—— Arrival of Rev. Messrs. Hebich, Lehner, and Greiner,	279

CEYLON.

Intelligence from Rev. P. Percival,	279, 499
Jaffna, Progress of the Methodist Mission,	664
Missionaries, Arrival of Rev. Mr. and Mrs. Hall,	499

GREAT BRITAIN.

Baptist Missionary Society, 43rd Anniversary,	613
British and Foreign Bible Society, Anniversary,	552
——— Temperance Society, Anniversary,	666
Christian Instruction Society, 10th Anniversary,	666
Church Missionary Society, 35th Anniversary,	611
——— of Scotland, Zealous Exertions in providing Places of Worship, ..	615
Duff, Rev. A. His exertions at Home,	554
Letter of a London Minister on various Subjects,	281
Religious Tract Society, 35th Annual Report,	51

FOREIGN.

<i>Africa, South</i> , Notice of the Missions,	441
<i>America, North</i> , Intelligence from New-York,	330
——— Schools among the Indians,	555
——— Episcopal School, Bristol, Pennsylvania,	555
——— Increase of Religion,	615
<i>America, South</i> , Female College at Bagota,	555
<i>Barmah</i> , Unexecuted Threat of removing the Avá Mission,	498
——— Intelligence from Rev. T. Simons,	280, 387, 497
<i>China</i> , Endeavours to spread the Gospel on the Coast,	665
<i>France</i> , Progress of Schools,	554
<i>Jamaica</i> , Interesting Intelligence,	282, 442
<i>Madagascar</i> , Progress of Christianity,	389
<i>Malacca</i> , Establishment of a New School,	388
<i>Rome</i> , College of the Propaganda,	555
<i>Sikh Country</i> , Intelligence, Illness of Rev. Mr. Lowrie,	664
<i>Singapore</i> , Intelligence, Death of Mrs. Dean,	281
<i>Turkey</i> , Lancasterian Schools,	554
——— Schools in Constantinople, ..	555

INDEX TO SIGNATURES OF ORIGINAL PAPERS.

Adam's Ale, 314.	Indus, 365.
A Christian, 480.	J. C. Lowrie, 291, 344.
A. C. Hall, 542.	J. Simons, 429.
A Friend, 393, 648.	J. T. 317, 374.
A. Leslie, 35, 173.	L. 129, 314, 650.
A Student of Prophecy, 182.	Lacroix & Gogerly, 204.
Beta, (β) 7, 37, 42, 66, 261, 262, 405,	Lieut.-Col. Burney, 445.
469, 482, 545, 584, 642.	M. 28, 222, 325.
C. 150, 169.	Φίλος, 129, 214, 235, 251, 307, 326,
Cinsurensis, 457.	427, 433, 519.
C. L. 95.	Q. 474.
Delta, (Δ) 82, 113, 657.	R. Morrison, 570.
F. 134, 358, 524, 539.	Σκοπός, 375.
F. Mason, 350.	Subscriber, 105.
Γαμμα, 395.	Timotheus, 416.
G. F. F. A. 417.	Váránasi, 510.
H. 538.	W. Morton, 177, 308, 532, 590.
Havarensis, 16, 88, 106, 133, 153, 196,	X. Y. 26.
255, 320, 368, 400, 421.	Y. Z. 427.

THE

CALCUTTA CHRISTIAN OBSERVER.

January, 1835.

I.—Introductory Observations.

THE commencement of the Fourth Volume of the CALCUTTA CHRISTIAN OBSERVER, and a large increase of subscribers in the course of the past year, call for an expression of gratitude from the Editors, for that public support which has been so liberally afforded. Notwithstanding the temporary absence of one, whose labours were indefatigable, and the little time which the other Editors have to spare, we enter on the new year with greatly increased resources and hopes of usefulness. In accordance with the catholic principles of the work, it has been our object to select, from the materials put into our hands, all that seemed calculated to promote the well being of India, to further the cause of Missions, to enlist public opinion and to secure Christian sympathy in its behalf, and, above all, to build up, to enlarge, to refresh the Church of God. When the Christian reads what great things the Lord is doing among his American brethren, he will be moved to a holy emulation, and (as some have done already) resolve to weary Heaven with prayers, until we also be made partakers of the same grace: and the Missionary, when his heart sinks within him at the sight of the abounding iniquity, can turn his eye to accounts, such as C. G. F.'s visit to S. Africa, or Mr. Leslie's journeys among the Hills, and proceed on his way with renewed strength and faith. Again the Chapters of Indian Correspondence, and on the Progress of Education, ought to be deeply interesting to all who wish well to

the Natives: the zeal, ability, and perseverance already at work have attracted attention and imitation, and schools are spreading like wildfire. True! all this movement is not in the best direction, and is to be looked upon rather as a token than an earnest of better things: but there is *life* amidst it;—the dead bones are stirred. Is it that the Spirit has breathed upon them? would to God, that it were so!

Our third volume will we found to contain even more than the usual variety of Original Essays, valuable papers on Biblical Criticism and Philology, Biographical Sketches, Correspondence, Reviews of local and other publications, Poetry, and Religious and Missionary Intelligence. For these, we beg to offer to the correspondents of the OBSERVER our grateful thanks; to many of them, we are personally strangers; and we *would* be identified only with the cause which we advocate: to it we owe their contributions, and to it we trust confidently for the continuance of their support. Already we are strong in pledges for the coming year. In the Essay and Review department, several new and valued friends have joined us; and the kindness of our publishers, in favouring us with the latest English works for review, will give greater scope and interest to our publication. We have also been promised authentic accounts of the history and present state of nearly all the missions in Calcutta and its vicinity: and we expect soon to be able to lay before our readers, a tabular statement of the various schools, and charitable institutions, similar to the brief sketch of religious and missionary statistics, which will appear in our next number. Chiefly through the kindness of a friend, to whom we are already deeply indebted, the triumphant progress of knowledge and education will find in the OBSERVER a faithful and an early chronicle; and we look confidently to our missionary brethren for a record of what is doing in their higher and more peculiar field. Two journals have been promised—the earnest, we trust, of many others. No narrow sectarian prejudices shall keep out from our pages any thing which is intrinsically valuable. It shall be our ambition to make them, like the Bible, a broad ground, where all Christians may meet in harmony; and to open them wide for every thing that comes with the Gospel watch-word, “Glory to God in the highest! on earth, peace and good will to men!”

In conclusion, we would say a very few words on the present aspect of the Church of Christ towards Missions. She has sent us money, she has sent us labourers, she has sent us prayers, and assurances of sympathy, in nearly the usual proportions. But, along with them, there comes over the waters the sound of anger and contention. Human passions, and human weapons find place within the walls of Zion: the voice of menace is heard oftener than the voice of prayer; "each seeketh his own, and few the things of Christ." We pronounce no opinion on the points in dispute, nor is it necessary that we should do so: the waves of party spirit subside into ripples ere they reach our distant shores; and the scenes of desolation and idolatry around us have a blessed effect, in uniting into closer brotherhood the little band of the followers of the Lamb. We at least, have reason to be humbly and devoutly thankful to God; for the past year has been a year of many mercies. The blessed Gospel of the Redeemer has not returned unto Him void. Not many conversions have been made, nor has there been much visible success; but many, very many obstacles have been taken out of the way. In every part of Hindustán, a rapid change in the popular opinions is being effected, and heathenism daily loses ground. It has been discovered that the alleged unchangeableness of the native character was little better than a cloak to cover the apathy of their European masters; and that when these bestir themselves, the natives are not slow to perceive and to follow their own interest. They crowd our schools; they learn our language, even our religion; they adopt our alphabet—not universally, no, nor even generally, but in such numbers, as to give reasonable ground of expectation, that the day is fast coming, when Hinduism, like every thing that is false, will vanish before the light of the Gospel. Let us then be ready: let us lift the cross on high, that when the people throw their idols to the moles and to the bats, they may know whereunto they may resort; and let us raise up our hands continually, that we may be made living evidences of its spirit and influence.

II.—Native Education.—Presbytery of Calcutta.

Brief Statement of the views of the General Assembly of the Church of Scotland, in establishing a Presbytery at Calcutta, in connexion with the Assembly's School and Mission at this Presidency.

Many of our readers are, no doubt, acquainted with the circumstances, under which the School of the General Assembly of the Church of Scotland, now in so flourishing a condition, arose at this Presidency. The expediency of an institution, having in view the Education of Native youth, became apparent, and the way to it was obviously paved with the greater facility, when a branch of the Church of Scotland was extended to India, in 1814. It was not, however, we believe, until 1823, that the subject was distinctly brought before the General Assembly in a memorial from the Rev. Dr. Bryce, and the gentlemen then forming the Kirk Session of St. Andrew's Church. Fortunately for so good a cause, it found in the late Rev. Dr. Inglis, of Edinburgh, a supporter of the most acute judgment, the most ardent zeal, and the most unwearied diligence. To the enthusiasm with which this distinguished churchman took up the cause of Native Education in India, and the deservedly extensive influence he possessed in the church, the Institution, now enjoying so general and well-merited a reputation, may truly be said to have been indebted for its existence. We should fear that the death of Dr. Inglis will be felt by it as a very grievous loss, not to be speedily repaired, did we not rest in the hope, that the revered and respected Father of the Mission lived long enough to inspire others with the same zeal and industry in its support, which so remarkably distinguished himself; and did we not know from the very best authority, that there now prevails over Scotland so general a persuasion of the benefit which it is producing, that we cannot doubt of the continuance of the patronage, which hitherto, unquestionably, it has owed in so great a measure to the personal character and exertions of Dr. Inglis.

It is almost superfluous to remark, that an Institution, maintained by the benevolence of a Christian people, emanating from a Christian Church, and subject to her spiritual and ecclesiastical authority, must, in every step taken by it, have in view the promotion of knowledge, and the spread of education, upon CHRISTIAN principles.

The lessons selected, when the scholars are sufficiently advanced to be carried forward after this universally practised mode of instruction, are *therefore*, many of them, from the Christian Scriptures; and thus, the pupils become necessarily acquainted with the BIBLE history of man, his creation, his duty to God, his fellow-creatures and himself—his reconciliation to God by Jesus Christ—and the destiny that awaits him in another and eternal world. To ground their education on any other system, were obviously to interpose the most effectual barrier to their advancing a single step in the path of that knowledge, in which it is the object of the school to conduct them. To contrive any means of carrying on their literary, scientific and moral improvement, while, at the same time, the elements of religious information are altogether withheld, does not appear to us to be possible—could never, certainly, be sanctioned by an enlightened Christian Church, were it even practicable,—and so far as it may have been attempted in other quarters, has been productive, we fear, of fruits over which there is little reason to rejoice. The School of the General Assembly has, in our opinion, struck into the happy road, in regard to the Elementary Education bestowed, which must recommend it to every Native who is really desirous, that his son should

receive instruction in that knowledge, which so greatly distinguishes, and has so highly exalted, the European character and power. And, accordingly, it is now confirmed by the experience of several years, that no objections are offered by Hindu parents to their children receiving an education founded on these principles, and conducted on this system. The number now under instruction at the Scotch School is not less than five hundred and fifty; and were the funds sufficient, and the accommodation possessed by the Institution more extensive, this number might be greatly enlarged. The branches of learning taught in this department of the school comprehend English grammar, reading and arithmetic, geography (political and physical), elementary mathematics, including algebra, and the use of logarithms, translation and composition in English and Bengali, a brief survey of history, ancient and modern, the Bible, and a comprehensive outline of the evidences, and leading doctrines of Christianity.

But we have already noticed, that besides an elementary department, there is to be attached to the Institution a branch having in view the higher object of qualifying Native Youth for becoming themselves the instructors of their countrymen. The General Assembly would appear to have seen at the outset, that until Native instruments can be employed in the work of educating and enlightening the Native mind, little, comparatively speaking, can be done over so immense a field as presents itself, by European labourers alone. They have, therefore, always looked forward to a period, when they would be in a position to employ these instruments, and they have justly regarded the attaining this position as a most important epoch in the history of their Institution. That this period has arrived sooner than the General Assembly perhaps expected, may, in part, be ascribed to the fact, that before the Church of Scotland moved to the work of Native Education in India, much had been done by other bodies, that had devoted themselves to the instruction and enlightenment of the Native mind; and independently of the success attending the labours of her own teachers, which also has surpassed her most sanguine expectations, a considerable number of Native youth have thus been rendered, in a great measure, qualified for receiving the higher attainments required to fit them for becoming themselves teachers of their countrymen.

But while the General Assembly saw the vast importance, indeed the absolute necessity, of creating, if possible, a body of Native teachers of this higher description, they did not shut their eyes to the high responsibility they must take on themselves in sending forth such a body, when found willing to act UNDER THE AUTHORITY OF THE CHURCH OF SCOTLAND. To have entrusted so difficult and delicate a task to the Missionaries of the College alone, would have been a very wide departure from the form and practice of that church; and might, in the eye of the public, fail in furnishing that security against abuse, so essential to the success of the great object in view. To have conferred on the clergy and elders of the Kirk Session of St. Andrew's Church, the power of licensing Native preachers of the Gospel under her authority, would also have been more at variance with established ecclesiastical practice than the case demanded, while the means were at hand of creating a Presbyterian body at Calcutta, from among the ordained ministers and lay-elders of the National Church, now resident at this Presidency. The General Assembly accordingly resolved to establish the Presbyterian body, which has now been organized, consisting of the two clergymen of St. Andrew's Church, the ordained teachers of the Mission, members *ex-officio* of the Presbytery of Calcutta, and two laymen, elders of the Church, chosen from year to year from among the Kirk Session of St. Andrew's Church. This body the Church at home have invested with very extensive powers, as regards the Natives to be employed

as religious teachers and preachers, UNDER THE AUTHORITY OF THE CHURCH OF SCOTLAND. It belongs to the Presbytery, and it is the first part of their duty that will attract their attention, to lay down the qualifications, literary and theological, which they will require from the Native youth, aspiring to this situation. In doing this, the assistance of the gentlemen of the Mission will be invaluable; while in the general composition of the Presbyterial body, the public will have the strongest guarantee, that can be desired, that the greatest care will be taken, that neither the character nor the cause of Christianity be endangered by a rash and indiscriminate admission into its ministry, even in the subordinate departments as yet contemplated of Catechists and Preachers. The Assembly's Institution will furnish the means of reaching the Literary and Theological attainments required; and a previous attendance on the Lectures in that Seminary, for such a term as may be laid down, will be an indispensable requisite to appearance before the Presbytery. Of the amount of qualifications received at the Institution, the Presbytery will, of course, be the sole and ultimate judges: and where a Native teacher or preacher shall appear, either in life or doctrine, to act in a manner unbecoming his character and office, the Presbytery are authorized by the Assembly to deprive him of his license, and station in the Church, without reference or appeal to the superior judicatories.

It is also, however, within the scope of the Assembly's Mission, to admit into the higher or Central Institution Native youth from the Seminaries under the superintendence of all other Christians, labouring along with the Church of Scotland, in diffusing the blessings of Education over India. Such youth, when once instructed, may also of course, be sent forth in the capacity of teachers and religious instructors of their countrymen UNDER THE SUPERINTENDENCE AND AUTHORITY OF THE RELIGIOUS DENOMINATIONS TO WHICH THEY ADHERE. As they will not belong to the Church of Scotland, they can in no way be subject to her authority, or come under that of the Presbytery of Calcutta. All that will be required of them, will be a strict conformity with such rules as may, from time to time, be laid down for admission into the Higher or Central Institution of the Scotch College, by the Committee of the Assembly's Mission at home, or the agents acting under their authority in this country;—and in return for the instruction afforded at the Assembly's Institution, it will, of course, be expected, that the bodies desirous of obtaining its benefits for their own educated youth, will contribute as far as possible to the funds of the Mission.

The funds, appropriated to the support of the General Assembly's Mission, had their origin in a public subscription made at Calcutta, under superintendence of the Kirk Session of St. Andrew's Church, simultaneously with collections made over the different parishes in Scotland, at the recommendation of the General Assembly. Many individuals, both at home and in this country, who take an interest in the diffusion of Christian Knowledge, contributed, and still continue to contribute annually to these funds; and from these sources alone has the Institution hitherto been maintained. They have heretofore been able to sustain it on a highly respectable and efficient footing; but as the sphere of its utility is every day extending, it is obvious, that a corresponding extension of public benevolence will be demanded, and we doubt not, will be cheerfully afforded.

In conclusion, our readers will perceive from the statement now given, that so far as the great body of scholars now under tuition at the General Assembly's School are concerned, the Presbyterial body, at length erected here, is invested with no right or power of interference. The system of General Native Education remains precisely on the same footing on which

it now stands, and which has given so much satisfaction to that part of the Native population, who have patronized it. The powers and duties of the Presbytery commence, when any Native Youth are found, convinced of, and converted to the faith of Christianity, and desirous of being themselves instruments in diffusing its knowledge among their countrymen, *UNDER THE AUTHORITY OF THE CHURCH OF SCOTLAND*. These are invited to apply to the Presbytery of Calcutta; and they must come to it, as we have seen, accompanied by such knowledge of the evidences and doctrines of Christianity—such proofs of the sincerity of their faith—such testimonials of their general good conduct, and such evidence of their attainments in the prescribed branches of study, as may, in the opinion of the Presbytery, qualify them for the office to which they aspire. No tests or qualifications now unknown are required from Native youth, on entering the Assembly's Institution, and proceeding to the highest class of advantages which it holds out. And it is also most important to observe, that no obstacles are thrown in the way of educated Native youth becoming instructors of their countrymen, in the same knowledge they have themselves acquired, *without reference to any profession or belief in the doctrines of Christianity*. The distinction between this class of Native educated youth, and that with which the Presbytery are concerned, must therefore be kept in view. The latter class will alone go forth as religious teachers and instructors, *UNDER THE AUTHORITY OF THE CHURCH OF SCOTLAND*: but where teachers unaccompanied by this guarantee for their character and qualifications are demanded, the Assembly's Mission will furnish them, as is now its aim, trusting, that by the blessing of God, the obstacles that still stand in the way of an open and avowed reception of Christianity, as the basis of all Native Education, will be more and more removed.

III.—*Theology and Natural Science, or a Review of Bretschneider's "Letter to a Statesman."*

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

Every well informed person, I conceive, must by this time have come to the conclusion, that, as it regards the whole of Europe, the sun of Atheism has set never to rise again. The evident marks of design and adaptation to future circumstances which the increasing light of science has shewn to be discoverable in every object around us, furnish daily with additional and most powerful weapons the enemies of Atheism as a matter of belief: while not merely its inability to ameliorate the condition of man, but its direct tendency to debase and brutalize him, as evidenced by the awful scenes of the first French revolution, have fully condemned it as matter of experiment.

Men, however, by nature dislikes intimacy with God, and, if constrained to admit that He governs the world, foolishly and wickedly desires, that this government should be as lax as possible. Many, therefore, who have been driven from Atheism, have taken refuge in Deism—a system, it must be allowed, far more plausible, but lamentably inadequate to afford true peace to the

conscience, or elevated direction to the conduct. To such sentiments the discoveries of modern science have been by many supposed to give considerable countenance; and it has not unfrequently been asserted, that if Nature is interrogated, she must pronounce against the Scriptures as a revelation from her Great Author. A paper, intended to satisfy your readers that it is just the contrary,—that the believer of the Bible has nothing to fear from Science; that she only illuminates the Scriptures by her interesting discoveries, and strengthens them by her well-established facts, has long appeared to my mind very desirable; and I had lately proposed to myself to attempt something of the kind, when I received from North America a recent number of the “Theological and Literary Review,” and discovered in it the following article, which I conceive is admirably adapted to the purpose, and renders any further remarks on the subject from my pen quite unnecessary.

In order that I might not intrude too much on the space which is so well occupied by your original communications, I have omitted considerable portions of the review, as well as of the introductory remarks of the journal referred to; and, through the kind aid of a friend acquainted with German, have, in a few sentences, been enabled to make the version of what remains more conformable to a recent edition of the original work. As it is, I earnestly recommend it to the candid and prayerful perusal of every intelligent reader of your valuable publication.

I remain,

Dear Gentlemen,

Your's faithfully,

Calcutta, Nov. 19th, 1834.

BETA.

“The following article is taken from the “Evangelical Church Journal,” published at Berlin, under the direction of Dr. Hengstenberg. It was written principally in reference to Bretschneider's first “*Letter to a Statesman*,” which has excited much attention in Germany, and has been regarded at the most able of the innumerable statements and vindications of modern German Rationalism, which have been called forth by the attack lately made upon it in the Journal from which this article is extracted. In this letter Bretschneider takes the ground, that there must be some compromise between the antiquated doctrines of theology, and the results of modern scientific pursuits. To effect this compromise he regards as the office of *Rationalism*. “Rationalism,” according to him, “designs to restore the interrupted harmony between theology and human sciences, and is the necessary product of the scientific cultivation of modern times.” He goes on to specify instances of disagreement between the established articles of the Christian faith, and the latest results in the various departments of natural philosophy. Selecting uniformly those results which militate against the Bible, rather than those which agree with it, and presuming these results to be infallibly true, (though they are notoriously hypothetical,) he arrives at his conclusion, that the doctrines of theology must be so modified as to agree with the progress of science or fall into contempt.

“In a full refutation of Rationalism, as thus explained, it would be necessary to show that Revelation is an independent source of knowledge, and not merely co-ordinate with nature, but superior to it; so that its truths, instead of being liable to modification from any alleged discoveries in nature, are rather the standard by which the truth of the latter should be tested. It is indeed to be presumed, that Revelation and Nature, when rightly understood, never really clash, having God for

their common Author. But in case of an apparent discrepancy, it is certainly wrong to make Nature, which is lower, the measure and criterion of Revelation, which is higher, and more immediately and directly from God. But the writer of the following article descends from this vantage ground, on which the theologian is entitled to stand, and meets and conquers infidelity on its own level. Saying nothing of the right, which might so easily be vindicated to the theologian, of at once condemning as false any doctrines of natural science, however confirmed, which should conflict with the positive doctrines of Revelation, he shows that there are no well established results of scientific investigation, which do thus conflict with the Bible, and that the highest oracles of the sciences themselves have pronounced in favour of the doctrines of Revelation, and in opposition to the hypotheses of an infidel philosophy. This article is not one of great pretensions. Its chief merit consists in a sprightly and popular style, and in the ample testimonies it adduces from the highest scientific authorities, in favour of the doctrines of Revelation.

“Dr. Bretschneider has of late entered into alliance with natural science, in opposition to theology, which is entrusted to him. In his “Letter to a Statesman,” he mentions distinctly the particular points upon which he builds his argument. His attacks being direct, admit of a definite rejoinder. He says, “The experimental sciences of every kind, have had a more sensible and disturbing action upon the old theological system than even speculative philosophy.” Among these sciences he enumerates, “The whole knowledge of nature,—geology, geography, ethnology, astronomy.” He then proceeds to mention several of the most important doctrines and facts of scripture, against which these sciences have come out, either in direct or indirect opposition. We shall now proceed to examine more closely the attacks made upon the Bible by geology, astronomy, and anthropology, as founded upon our acquaintance with different nations.”

I. GEOLOGY AND THE BIBLE.

“Geology,” according to Dr. Bretschneider, “can no longer succeed in reconciling the Mosaic account of the Creation, with the revolutions which our globe has experienced. It teaches, without inquiring how the theologian can extricate himself in this matter, that the earth has passed through many great epochs of formation, of indefinite, but long, duration, and that the first creations upon it afterwards perished.” If the Bible speaks of a flood, which was universal, and covered all the mountains of the earth, “this is now known to be *mathematically impossible*, since we have become acquainted with the entire globe, and understand the laws by which the swelling of the sea is governed.”

To begin with the last point, we wish to know who has shown, or is able to show, this mathematical impossibility? A late distinguished geologist* says, “We have attempted to penetrate as far as possible beneath the surface into the interior of the earth. But if we compare the depth to which we have actually penetrated, with the real diameter of the earth, it will be seen, that we have scarcely broken the surface, and that the scratch of a needle on the varnish of one of our common terrestrial globes, is proportionally much deeper, than the deepest perforations with which we have ever penetrated into the interior of the earth.” If now at the time of the flood, there was not only a rain of forty days upon the earth, but all the “fountains of the great deep were broken up,” is it a mathematical impossibility, that a gush of water, from the interior of this monstrous ball, should cover the mountains, which, in comparison with the diameter of the earth, are exceedingly diminutive? The production of water in the dropsy, and other diseases, would seem to be far more mathematically impossible; and yet the fact is plain†; equally certain must the fact of a former flood, overflowing

* Brogniart.

† The great physician, Peter Frank, mentions a girl, who had taken during 24 hours, only 7 lbs. weight of fluids, and yet in the same time produced 36 lbs. of water. The fluids produced were, therefore, 29 lbs. more than those received. We may therefore consider these 29 lbs. of water in one day as equal to the fourth part of the whole weight of the girl, assuming her weight to have been 116 lbs. as such persons are usually lean. The cubic contents of the waters of the deluge, its height

the mountains, appear to the naturalist, (even independently of the Bible, and of the traditions of many ancient nations agreeing with it,) when he finds millions of sea-shells upon the highest mountain tops,—when he knows that the avalanches in the Himálaya mountains in Central Asia have brought down skeletons of horses from an elevation of 16,000 feet, from summits which no man, not to say beast, is now able to reach. And how many facts are there of a similar nature to these!

In many cases, it would be better if men would not put on so much the appearance of knowing to a very hair what is possible, and what is impossible in the universe. Some forty years ago, when a learned man read in Livy, that it had rained stones; or heard that in the church at Eusisheim, a stone was shown, which, judging from its inscription, had fallen from heaven; he would shrug his shoulders at the honest credulity of our worthy ancestors in believing something *mathematically impossible*. But, after it had repeatedly rained stones in our own day, the Academicians were obliged to allow, that what they had so long regarded as mathematically impossible, had actually taken place, and the raining of stones was then put down as a fact in natural history. Many of them now assume the air of understanding the process of the thing from the very bottom, and shrug their shoulders at the honest peasant who cannot understand the thing as they do, and who expresses modest doubts at their explanations. Thus it goes in the world.

Geology now, according to Bretschneider, can no longer assent to the Mosaic account of the creation, and professes this, unconcerned how theologians may proceed in the matter. The theologian too, might take his stand upon the book of Genesis, unconcerned how the geologist could reconcile himself with this. Such, however, is not the opinion of Dr. Bretschneider. He says, (p. 77,) “That the theologian can refute the sciences which depend upon experience, and are independent of theological principles, appears of itself to be impossible, and the attempt, should it be actually made, must be wholly fruitless.” Should there be a collision, therefore, between the Bible and—mark well—not *nature*, but *natural philosophers*, Dr. Bretschneider would not hesitate a moment to declare himself against the Bible, and in favour of the infallible philosophers,—proving himself decidedly unbelieving as to the Bible, and superstitiously confident in natural philosophy, as if it had never erred. But how often has philosophy erred, and how often does it still err every day!

Let us consider now more particularly, the alleged collision between Genesis and geology. The geologist has to do especially *with the present*, with the mountains and what concerns them, as they are spread out before his eyes. From the observation of that which now is, he refers back to the manner in which it has become thus; and here his fancy, which naturally plays a principal part in this calling up of the past, often seduces him to an unbridled deduction of consequences. A small, a very small part of the solid land has been explored with any tolerable accuracy. The bottom of the sea, which covers two-thirds of the surface of the earth, is wholly unknown. How trifling are the depths below the earth’s crust into which we have penetrated, we have already seen by the comparison of the scratch in the varnish of the globe. Since then, the amount of our knowledge of the present surface of the earth is so small, the merest tyro might hence conclude,

being taken, according to Moses, at about 5 miles, would not have amounted to more than the 160th part of the cubic contents of our globe. And this mass of water was produced in no less than 40 days. I mention this merely to compare the quantitative relation of the organic production of water with that during the deluge, without wishing to draw a further analogy between the two cases. However, there are innumerable things in heaven above and on earth beneath, confessedly too high for the comprehension of our scholastic wisdom.

how far we are removed from the point, in which we should be able to make out any thing definitely of the past condition of the entire globe. This is rendered doubly difficult by the fact, that the formation of the mountains cannot be explained, from the manner in which the elements now act upon each other. "The necessity," says the celebrated Cuvier*, "under which geologists saw themselves, to seek for causes different from those which we now see in operation, is the reason why they have adopted so many extraordinary hypotheses, and wandered and lost themselves in so many opposite directions." Cuvier proceeds to mention ironically some ten of the boldest of these hypotheses, and then says; "but how much difference and contradiction is there even among those geologists who have proceeded with more reserve, and who did not seek for their means (*moyens*) beyond the department of ordinary physics and chemistry." He then mentions six other hypotheses, and says, "I could mention twenty more, quite as distinct from each other as those which have been already named. Let me not be misunderstood. It is not my design to criticise their authors; on the contrary, I perceive that these ideas have belonged generally to men of genius and science, who have well understood facts, many of whom have travelled a long time with the design of testing them, and who have themselves furnished many and important facts for science." So Cuvier. And now these geologists, so totally disagreed among themselves, and, like Sisyphus, tasking themselves in vain, are, according to Bretschneider, to sit in judgment upon Moses!

With these declarations of Cuvier agree the views of all the greatest geologists. The celebrated *Alexander Brogniart* concludes the work already cited on the formation of mountains, with these words, "If any suppose themselves possessed of sufficient knowledge of geological phenomena, and are endued with so bold and penetrating a spirit as to be able, with the few materials which we possess, to set forth the *manner* in which our earth was created, we leave to them this splendid undertaking; as for ourselves, we feel that we are in possession neither of sufficient means nor strength, to erect so bold, and probably so perishable, a structure."

Exactly in the same spirit does the distinguished *Humboldt* express himself. "True geognosis," he says, "acquaints us with the external surface of the earth, as it *now is*; and is a science as certain as any science descriptive of natural phenomena can be. On the contrary, every thing relating to the *former* state of our planet, is as uncertain as the manner in which the atmosphere of the planets is formed. And yet it is not long since geologists employed themselves chiefly with these problems, the solution of which is almost impossible, and seemed to prefer to resort to these fabulous times in the physical history of the world†."

When we read these humble acknowledgments of some of the greatest naturalists respecting their knowledge, or rather ignorance, of the former states of the earth, and especially of the history of the creation, we cannot forbear to wonder, that a theologian,—a layman in natural science—should rush on so boldly in the attempt to confute Moses by geology. Dr. Bretschneider knows neither what natural history has done, nor what it can do, if he supposes that in its present state it can give any certain disclosures respecting the history of the creation. Does it understand even the work of preservation,—the daily production of men, animals, and plants? The greatest zoologist of our times, *Cuvier*, confesses, "that the origination of organic being is the greatest mystery in the household of Nature, into which mortal spirit has never been able as yet to penetrate. We see only that which is already formed, never the first formation itself.

* *Discours sur les Revolutions de la Surface du Globe*, p. 43—1823.

† "Essai Geognostique sur le gisement des Rockes," by Humboldt, p. 5.

The deepest investigations have never as yet unveiled the mystery of the origin of being*." If, then, the greatest naturalist must humbly confess, that what lies before his eyes, indeed his own origin, is the deepest mystery, ("who knows whence he came?") shall we imagine ourselves capable of understanding how the heavens and the earth were formed in the beginning? "Where wast thou, when I formed the earth? tell me, if thou art so wise."

But some one may ask, (and a Christian divine *ought* to be the first one to ask such a question,) have there been no results from these diligent geological inquiries which *agree* with the Bible? Yes, we respond; exactly those geological facts, *which are most certainly and indubitably established*, agree with the Bible. It is by facts of this nature, that the flood is proved. Upon this geological certainty of a flood, Brogniart founds the two principal divisions in his book which has been already cited. The first comprises the present, as he calls it *postdiluvian* world; the second, the former, or antediluvian period. Buckland's excellent work, "*Reliquiæ Diluvianæ*," which obtained a prize from the Royal Society in London, follows, as its title implies, the Mosaic narrative of the flood, and in a most admirable manner places this great catastrophe before our minds by a multitude of observations made with great diligence, and combined together soberly, and without any unnatural force.

We rejoice in these clear results of geology agreeing with the Bible. And no geological *facts* can be pointed out, which *in themselves* contradict the Bible†. An apparent contradiction can result only from immature hypotheses, built precipitantly upon premises wholly unable to support them. It was this precipitancy which gave birth to those innumerable geological systems of which Cuvier speaks, as we have seen. We must thoroughly understand the account of Moses, and also the mountains of the earth, before we shall be able to compare them with each other. But as Buckland well remarks, "*thorough geological investigations lead back to the Holy Scriptures, while superficial investigations lead from them.*"

[To be continued.]

IV.—*A short Memoir of Mr. George Bryne, of Chinsurah.*

"It is a delightful employment to discover and trace the operations of Divine grace, as they are manifested in the dispositions and lives of God's real children. It is peculiarly gratifying to observe, how frequently among the humbler classes of mankind, the sunshine of mercy beams upon the heart, and bears witness to the image of Christ, which the Spirit of God has impressed thereupon. Among such, the sincerity and simplicity of the

* Cuvier's "Animal Kingdom."

† As, for example, the appearance of fossils. As the geologists now connect the Volcanic with the Neptunian theory, there is no possibility of fixing the epochs of formation with any tolerable degree of probability. One example may suffice to show this. Brogniart, in the work before cited, considers granite as a body sometimes projected, sometimes precipitated. Suppose a granite summit to project above a layer of clay, which encircles it. If it is regarded as precipitated, it is older than the layer of clay covering it, and cast upon it. If it is regarded as projected, it is more recent than the layer of clay which covers it, and through which it broke forth from beneath. The ambiguity and arbitrariness of the geological interpretation is clear. I mention this in reference to Dr. Bretschneider's "indefinite, but long epochs of formation."

Christian character appear unencumbered by those obstacles to spirituality of mind and conversation, which too often prove a great hindrance to those who live in the higher ranks. Many are the difficulties which riches, worldly consequence, high connexions, and the luxurious refinements of polished society, throw in the way of religious profession. Happy indeed it is, (and some such happy instances exist,) where grace has so strikingly supported its conflict with natural pride, self-importance, the allurements of luxury, ease, and worldly opinion, that the noble and mighty appear adorned with genuine poverty of spirit, self-denial, humble-mindedness, and deep spirituality of heart."

It is a pleasing consideration, that amidst the spiritual darkness which prevails even among those who bear the Christian name in this heathen land, God nevertheless has a people. "A little flock," it may truly be called, especially when compared to the multitudes of unbelievers; but blessed be God its number is gradually increasing, and those who look for it, are encouraged to hope that the vast moral wilderness of India, will at no very distant day exhibit one of the fairest portions of the garden of the Lord.

MR. GEORGE BRYNE, the subject of the present brief notice, was an East-Indian by birth. Nothing particularly interesting is known of his earlier days. He was what is usually denominated a moral character, and was united in marriage to a seriously disposed female, which most probably had a beneficial influence upon him. He continued, however, a stranger to real spiritual piety, till nearly 50 years had rolled over his head. The circumstances of his conversion remarkably displayed the free and sovereign way in which God exercises his prerogative of calling a sinner to himself. His first truly serious feeling arose from a simple remark of that pious and devoted man, the Rev. H. Townley, who was for some time stationed at Chinsurah. It was a custom with Mr. Bryne, to call often on the Missionaries about 5 o'clock in the evening, when he usually found them taking a cup of tea previously to going out for the purpose of preaching. One evening, seeing them about to depart, he said to Mr. T., "Well, Sir, I wish you may meet with success, and induce some natives to turn Christians." "Thank you," replied Mr. T. "I join in your wish, but I should like to have *you* become a true Christian, as a beginning." It pleased God to fix this remark as the word of conviction on his mind. It was "a nail fastened in a sure place," and from that time he studied, read, and prayed, till he became a Christian of no common growth and spirituality.

The translation of sinners, "from the power of darkness, into the kingdom of God's dear Son," is the joy of Christians and the

admiration of angels." Every penitent and pardoned soul is a new witness to the triumphs of the Redeemer over sin, death, and the grave. How great the change that is wrought! The child of wrath becomes a monument of grace, a brand plucked from the burning! "If any man be in Christ he is a new creature: old things are passed away, behold all things are become new." How marvellous, how interesting, is the spiritual history of each individual believer! He is, like David, "a wonder unto many;" but the greatest wonder of all to himself. Others may doubt whether it be so, or not; but to *him* it is unequivocally proved, that, from first to last, grace alone reigns in the work of his salvation. Such in a most powerful degree was the conviction of our departed brother's mind, and the effect of this conviction was evident in all his conduct and conversation.

Though his conversion occurred at a *late* period of life, it was not less remarkably distinguished for its transforming influence upon his mind, than for its production of those active fruits of faith which are more usually expected in *younger* individuals. Bright was the exhibition of the union between true Christian principle and Christian exertion. It seemed to be the first and abiding wish of his heart, even to the end, to prove to others what God had proved to him, that Jesus is "the way, and the truth, and the life." He evinced the reality of his calling, justification, and adoption into the family of God, by showing a conformity to the image of Christ, and by walking "religiously in good works."

As his health had for years been in a very precarious state, and his temporal wants were supplied by a pension from Government, he devoted his time, which was entirely at his disposal, to "going about doing good." He might be seen at all times of the day, and at all seasons of the year, going, whenever aware of an opportunity, to pray with and exhort the sick, to counsel and comfort the dying, to distribute tracts, to call assemblies for any good purpose, to instruct the children, and in various other ways to benefit the souls of men. In the house of God his place was never vacant, unless sickness detained him a prisoner, for it was his delight for his feet to stand within the gates of Jerusalem. At the family altar, and in the closet, "he was a burning and a shining light;" nor will the effect of his prayers be fully developed, till the day when secret things shall be revealed.

The illness which preceded his dissolution was long and trying. In the former part of it he merely considered it as one of his usual attacks; but all the means he had before found effectual for his relief, proved unavailing, and he gradually sunk into the grave. Months of suffering, painful days and wear-

some nights were appointed unto him, but "patience had its perfect work." The various ministers and religious friends who visited him, gave one united testimony, "Surely this is a child of God."

As the ears of corn ripen for the harvest, they bow their heads nearer to the ground. So it is with believers: they then see more than ever of their own imperfections, and often express their sense of it in strong language; yet they repose with a growing confidence on the love of God through Christ Jesus. The nearer they advance to their eternal rest, the more humble they become, but not the less useful in their sphere. They feel anxiously desirous of improving every talent they possess to the glory of God, knowing that the time is short.

The truth of these remarks was daily exemplified, during the lingering illness of the subject of this memoir. He affectionately and faithfully exhorted the unconverted, and encouraged and advised his pious friends, who felt it a benefit to visit him. Thus he honored Christ in his life and death.

His departure was gentle and peaceful, verifying the truth of the text, "Mark the perfect man, and behold the upright, for the end of that man is peace."

Who can conceive or estimate the nature of that change which the soul of a believer must experience at the moment when, quitting its tabernacle of clay, it suddenly enters into the presence of God? If even while we "see through a glass darkly," the views of Divine love and wisdom are so delightful to the eye of faith, what must be the glorious vision of God, when seen face to face! If it be so valued a privilege here on earth to enjoy the communion of saints, and to take sweet counsel together with our fellow-travellers towards the heavenly kingdom, what shall we see and know when we finally "come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant!"

If, during the sighs and tears of a mortal pilgrimage, the consolations of the Spirit are so precious, and the hope full of immortality is so animating to the soul, what heart can conceive, or what tongue utter its superior joys, when arrived at that state, where "sighing and sorrow flee away, and the tears shall be wiped from every eye!" Let such sweet and animating thoughts as these comfort her who now sits bereaved and desolate.

The writer of this simple memorial cannot conclude, without affectionately entreating the attention of that respectable class

of which our departed friend was one. It is pleasing to see their rapid progress in literary attainments, and liberality of sentiment; but are they making equal progress in religious attainments? A sad degree of torpor and spiritual deadness seems, alas! to pervade all grades of religious professors in India. Oh! may the contemplation of the character now brought to notice have the effect of leading many to see what *may* be attained, and of determining them from this time forward, to "follow the Lord fully," that after shining brightly during their day and generation, they may at last set in peace, to rise again in glory on the morning of the resurrection. Amen.

V.—*Essay on various Points of Christian Morals, connected with cases of Marriage, Separation, Divorce, Polygamy, &c., with a special reference to the cases that are now occurring among Converts from Heathenism, in India. Part II.*

[Continued from vol. iii. p. 552.]

In order to avoid disconnecting the several points relating to marriage, treated by the Apostle in the 7th chapter of his 1st Epistle to the Corinthians, we were under the necessity of passing over another subject included between the 17th and 24th verses, and there introduced in a parenthesis as a matter branching out of the momentous questions respecting marriage. He had stated in v. 7, "Every man hath his proper gift of God, one after this manner, and another after that." This remark he applies directly to the point he was then treating, namely, the expedience or inexpedience of marrying, especially in those early days of the suffering Church; and thence it is that he asserts the power of abstinence from marriage to be the result of natural temperament or acquired discipline, and in both cases the *gift of God*, i. e. the consequence either of the natural constitution given in the formation of each individual body, or the effect of peculiar grace received and exercised for special purposes, as of apostolical service in the Church, or other eminent advantage. "Every man hath his *proper*, i. e. *peculiar* gift," or qualification: as the degree of intellect, the powers of understanding, the aptitude for art and science, the various tastes and inclinations of men are assigned by the wisdom of the Creator for the good of the whole society of mankind; so also their several instincts and appetites differ both in kind and degree, with the same benevolent view of general advantage. It would be a force upon the nature of some to marry; equally so on that of others to abstain from marriage: the gift of continency, where not possessed from natural temperament or acquired by religious discipline for special purposes, is not within the reach of men. It is impossible indeed for those who have never earnestly endeavoured to control their passions, to govern appetite, to check the roving of thought and imagination, to abstain from the incitements of natural instincts, to discipline the sight, to curb the will, to inform the judgment, and, by the exercises of devotion, the pursuits of industry, the abandonment of sloth, indolence, intemperance in eating and drinking, to rouse the higher powers, and give employment to the better faculties of the soul and of the heart;—it is impossible, I say, for such as have never seriously made an effort to do all this, to imagine how much *may* be done, and how effectually, to keep the heart and

the life alike pure, in the sight of God and man. Where circumstances, the want of means or opportunity, a state of public trouble or persecution, the calls of duty, the obligations of religion, or other sufficient reason renders it difficult or inexpedient to form a matrimonial connexion, such persons, therefore, will not readily perceive how much it is in their own power to reconcile themselves to the necessary self-denial. In such cases every real Christian is called upon "to keep himself pure" from "the corruptions that are in the world through lust," "to have his vessel in sanctification," "to mortify his members that are in the earth, adultery, fornication, evil concupiscence or desire," and many others—"to cleanse himself from all filthiness of flesh and spirit," and so "to perfect holiness in the fear of God." Yet great as is the efficacy of a due discipline and careful piety, it is equally the wisdom and duty of all not to expose themselves, if possible to be avoided, to the influence of any temptation adapted to their state, natural character, and temper, but under the most imperative call of duty or propriety. It is better, for instance, "to marry than to burn;" all unnatural attempts, as by the obligation of premature vows or forced abstinence, to *compel* one's self or others to a denial of natural instinct, to which neither temper, habit nor situation dispose or encourage men, is absurd, impious and sinful. They cannot but fail, and plunge the individuals themselves into greater snares and deeper sin, as well as infest the world and the church with false notions of imaginary perfection in violating the laws of nature, which would as certainly entail the more notorious scandal in the result. Hence, the Apostle numbers "the forbidding to marry" to any, and "commanding to abstain from marriage," to such as are not called by God or nature to self-denial, among those "damnable heresies and doctrines of devils," which he so severely condemns. The difficulty here, as is in all things else, is to take the happy medium, between an unnatural and uncommanded restraint, and an indolent, wanton, capricious, unreasonable self-indulgence, that takes fancy for argument, and inclination for duty, without the wish or the effort to think, reflect and pray, or to give due weight to the duties of prudence, the calls of higher duty, or the claims of justice, piety and charity. Let none, man or woman, think themselves excused from all calm consideration and becoming self-control, on the one hand; nor on the other, expose themselves to temptation by vainly attempting to subdue nature. *Control*, guide, and regulate it, they may and ought; but violently to coerce it is as wrong as it will be unsuccessful, as the history of multitudes of individuals, nay, of the Christian Church at large, especially under the dominion of the Papacy, too fatally must testify.

This wise injunction of the Apostle on the delicate and difficult subject of marriage, naturally led him to remark the duty to a Christian in *all* cases of subjecting himself to the will of God, and the claims of relative duty; ever to sacrifice *inclination* to the calls of Providence, the suggestions of prudence, and the benefit of society. v. 17. "But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches." This general principle he branches out, as we shall now observe, by applying it 1, to the cases of Jew and Gentile; 2, to the conditions of freedom and slavery*.

The Jews in our Lord's time had so left the simplicity and purity of Scripture for the false philosophy of human wisdom, and the corruptions of vain traditions, that among other most erroneous and dangerous notions they asserted, that when a Heathen embraced the Jewish religion, he by that act dissolved all his former relations, and so dis-

* These questions, branching out as they do, from the principal intention of this Essay, are too important to be passed over, and ask therefore for the indulgence of the reader, if they appear less directly to the point in hand.

turbed all the obligations of natural sentiment and civil duty. We have already seen how St. Paul met this false opinion in the case of married heathens, when one of them became Christian; whose clear duty he declares to be, *not* to abandon the yet heathen wife or husband, nor to consider him or herself released from all the obligations of the marriage, save by the act of the other party, the unbeliever, in putting away or divorcing the believing person, or at least by utter and final abandonment and refusal to fulfil the duties of the marriage contract. There were early what were termed Judaizing teachers in the Christian Church, i. e. persons who either from ignorant prejudice, party spirit, or the rivalry of unholy ambition, taught the necessity of heathen converts to Christianity holding themselves bound still to all the rites and services of Judaism likewise. Circumcision, which was the ordinance of admission into the Jewish Church, but was superseded by baptism in the Christian, they declared to be still binding, and required all to submit to it as a condition of salvation. No doubt they were not slow to add too many of the worst of those corrupt practices and erroneous doctrines with which the Jewish doctors were at this time infected. To meet this fundamental error, the Apostle declares explicitly, that the Gospel not only did not interfere with any of the civil relations of men in general, or dissolve any one of the previous obligations existing in society, whether Heathen or Jewish, insisting rather on the positive command to Christians, "faithfully and affectionately to discharge all their relative duties as before with even much greater strictness and on more exalted motives, but that Christianity was a system of faith and virtue, intended for and adapted to *all* mankind, and therefore accommodating its few simple rites and ceremonials to all climates, nations, and times; asserting in vv. 18, 19. "*Is any man called being circumcised, let him not become uncircumcised. Is any called in uncircumcision, let him not be circumcised. Circumcision is nothing, and uncircumcision (in itself) is nothing, but the keeping of the commandments of God,* (which every external rite symbolizes.) On this first application of his principle before stated then, we have it here positively declared that Christianity is no wise connected with the distinctions of Jew or Gentile: That all nations and all previous religious observances of men stand precisely on the same equal ground: That the Jew has no advantage now above the Gentile. The circumcised and uncircumcised in Christ have the same advantages, and to their believing the same facilities. So any situation of life is equally friendly to the salvation of the soul, if a man be faithful to the grace he has received. "Let not the circumcised Jew then, who believes, despise the *uncircumcised* believer from among the heathen, nor this latter be jealous of the former, or superstitiously attempt to possess himself of his supposed superior advantages." In v. 18, the Apostle refers probably to an attempt on the part of the Jews to obliterate the evidence of the Mosaic sign in their flesh by surgical operation. In the 1st of Maccabees (1—13) some apostate Jews are mentioned as conspiring in the days of the terrible persecutor Antiochus Epiphanes, to cast off every vestige of Judaism, who "made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold, i. e. sold themselves, to do mischief." So too in other times, many false Jews destitute of all faith and virtue, in order that they might not be recognized in heathen countries, in the public battles or otherwise, strove to disguise the mark of the divine covenant that was upon them, to avoid persecution, contempt or ridicule, or to procure the greater favour and acceptance. Possibly too, some Jewish converts, in the first days of Christianity, might, in their uninformed zeal against Judaism, have wished and endeavoured to abolish the distinguishing sign of the Mosaic ordinances; so prone is mankind to run ever

into extremes, and to attach overdue importance to the *externals* of religion! The Apostle shews the impropriety of all these excesses of a blind and superstitious jealousy, as condemnable in that light as in the case of the apostate rebels already mentioned. Infidelity and superstition very often lead to precisely similar courses, and have frequently given birth to the same errors of opinion and practice. May all true Christians keep equally remote from both!

The ground of the condemnation thus passed upon these and similar mistakes, is given in v. 19, "*Circumcision is nothing, and uncircumcision is nothing, but the keeping,*" &c. The end of all true religion is to lead men to the knowledge, love and obedience of Almighty God, and the observance of all his wise and holy injunctions; so Solomon closes his remarks on human folly and vanity: "Let us hear the conclusion of the whole matter; fear God and keep his commandments, for this is the whole of man." His entire duty, interest, safety and happiness are here involved alike in the same condition of a just subjection to his great Creator, Preserver and Saviour. Christian faith is the principle in the mind, heart and conscience of a man, that teaches, and impels him to moral obedience; and so far as it fails to induce him to that, it is either defective, unconfirmed or altogether erroneous. "Faith without works is dead;" it is a body without a soul, incapable of any spiritual sense, feeling or activity, and so useless to every good, religious and holy purpose. *Without* true religion of heart and conduct, circumcision, baptism, or any other external observance is utterly worthless and insignificant; *with* it, is only so far either useful or proper, as it is either commanded by the common Lord, or conducive to spiritual purposes of edification. They are all but outward signs of inward grace, and derive their whole virtue and utility from this latter, being the approved symbols to express it, the ordinances to remind us of it, and the means for its reception. They are absurd when set by themselves, and the impiety of doing so is as great as the proud presumption that would set them aside, when divinely commanded to be used with faith, prayer, and reverence. As no man may dare to reverse the institution of Christ, "Go unto all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, he that believeth not shall be condemned;" so none may venture to hold to the letter of the ordinance, and yet neglect its inward purpose and design, without incurring the aggravated guilt and certain danger of presumptuous sin. Hence the apostle concludes in v. 20, "Let every man abide in the same calling wherein he was called." Let him attend to the only real design of Christianity, to the simplicity of faith, the purity of affection, the holiness of behaviour, to which the gospel calls all alike. The past is no longer to be taken into consideration, but as it may excite a holy shame, a penitent contrition for sins committed, a devout gratitude for mercy received, deliverance obtained, and a steady purpose of future improvement. Let Jews and Gentiles meet together on equal grounds of a common piety; for "there is one faith, one Lord, one baptism, one God and Father of all, who is above all, and through all, and in you all." Let not the Jew corrupt the simplicity of Christian doctrine, or disturb the minds of converts from heathenism by doubtful questions and uncommanded impositions of Mosaic burdens, nor these latter require the former to obliterate a divinely appointed sign of the first covenant but both strive rather to serve the same gracious God, "not in the oldness of the letter, but in newness of spirit," for "neither circumcision availeth any thing nor uncircumcision, but a new creature," a regenerated heart and renovated life, "faith which worketh by love," "the keeping of the commandments of God." "Now to them that walk according to this rule, peace be on them, and on the Israel of God;" may their only rivalry be that of love, their sole emulation be to glorify the common Lord, their single provocation be "unto love and good works."

2. The second application of the Apostle's rule is, as we have said, to slavery and freedom. ii. 21-24.

Slavery, like polygamy and war, is one of those great evils which Almighty God in his wisdom has seen it proper to leave to be destroyed, not by immediate precipitate injunction, to which the corruption of man would certainly not attend; rather, were Christianity clogged with such an injunction, it would have been almost universally rejected;—but by the slow though sure effect of divine grace. They are to be done away, not by violent effort, but by silent influence, that like the still small voice of conscience, which effects without noisy interference that which the angry storm of rude and harsh reproof would never accomplish, is destined gradually to enlighten, moralize and humanize mankind, and to put a universal, perpetual end to all violence, cruelty, sensuality and selfishness; to raise all mankind in intellect, heart and condition, and to spread righteousness, charity and comfort over the whole face of this fair earth. Meanwhile there is to be no sudden disruption of the bonds of society, no precipitate excitement of indiscreet injurious zeal, no unjust violation of property nor invasion of vested rights. God's own method of emancipating the slave and humanizing the master is by making both free indeed, the sons of God, brethren of the same heavenly Father. Legislators may indeed and ought, wisely and temperately, and humanely, to devise every mode of co-operation with the evident designs of heavenly wisdom and benevolence. Churches should contribute to the extension of knowledge on the grand schemes of Providence and the genuine tendency of unadulterated christianity. Individuals in their stations, should employ every power of reason, eloquence and influence, to inform the public mind, and raise the tone of public feeling; but all with the patient soberness of truth and wisdom, the just consideration of temperate prudence, the constant impartiality of earnest piety. Still, while every implement is employed, and all proper means put into requisition, to aid the cause of humanity and goodness, let the relations of civil society never be severed or forgotten. The free and the bond, the master and the slave, have each their obligations still, and from those duties no Christian can be for one moment absolved. “Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.” Let it not occasion impatience, insubordination, or disobedience “to your master after the flesh,” for “to these,” says the Apostle, “Servants, (i. e. δούλοι *slaves*,) be ye in subjection, shewing all good fidelity, obeying in singleness of your heart, not with eye service as men-pleasers, but as the servants of God, doing the will of God from the heart. “For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.” You have obtained a better freedom than any earthly emancipation—freedom from ignorance, guilt, sin, and condemnation. You have become the free and willing servants of God and Jesus Christ. Satisfied with that great inestimable boon, and with the exalted privileges of Christians, with the pardon of sin, the favor of God, the love of Christ, the hope of heaven, the gifts and presence of the Holy Spirit, the comforts of grace, the aids of prayer, and all the other blessings vouchsafed to every true Christian of whatever state, condition, or rank, without distinction, seek not hastily or restlessly to be relieved from the inferior and subordinate condition, in which the call of God found you, for that is your providential place and station; “care not for it,” i. e. be not vexed and harassed with perpetual wishes and struggles to be freed from your actual position; you may serve God in it, and by shewing all Christian submission, humility, and fidelity, adorn the doctrine of God your Saviour, and honor your Great Master and Redeemer, Jesus Christ. A contrary conduct would discredit your holy profession, irritate opposition, and throw obstacles in the way, not only of your own speedy emancipation, but of the general reception of the gospel among

masters, which is the only really effectual method of leading to the entire abolition of a state of slavery all over the world. Spread the gospel, extend genuine religion, aid by your example and your prayers, and support the advancement of Christianity, and you surely in the end knock off the chains of every slave through the earth, and best forward the real unfettered blessings of genuine and happy freedom. "But if thou mayest be made free, use it rather." No man will continue in slavery, if he may enjoy his independence, nor remain subject to a power, which if not now, *may* be used to disavour his attention to religion, and his use of the means of grace, and which ties him down to labour for the interests of another; save when by reason of age, ill health, helplessness or gratitude, he is either unable to benefit by his enlargement, or cannot so well testify his love for a kind and pious master. *Liberty with Christianity*, is the source of endless good. Slavery, never yet as slavery, produced any thing, or great, or wise, or good; the individual piety of the slave is the utmost it permits; may it soon also effectually and happily disappear from the earth, and all men cease, whether bond or free, to be the slaves of sin!

Again to the master he says, v. 22, "Likewise also he that is called, being free, is Christ's servant." Here the master is reminded that *he* also owes love and subjection to Christ, who in his own precious blood has paid the price of his ransom from the more fatal slavery of sin and Satan. He is taught by gratitude for this benefit to treat his slaves and servants with mercy, kindness, and justice, and to recollect that if he be free himself from subjection to the arbitrary will of man, and may often as far as *human* responsibility goes to restrain him, act unjustly and cruelly to his hapless slaves, he is awfully responsible to a higher than any earthly power, bound by the eternal and inviolable laws of the Almighty, "to do justice, to love mercy, and to walk humbly with his God," and will finally be judged at *His* bar, however he may escape the judgment of human laws. Again, v. 23, the Apostle says, 1st, that both master and slave are God's absolute property, his purchased slaves; "ye are bought with a price," bought for high, holy, and exalted purposes, and are not to be the mere servants of men, actuated only by a slavish and mean dread of human inquisition and retribution, but nobly to act as in the view and service of God. 2ndly; that a state of slavery being attended with many evils, and with but few advantages either for earthly or spiritual good, no prudent person will voluntarily make himself the servant of men, the slave of any, so depriving himself of liberty to act, and of the many superior advantages of a state of freedom, whether for soul or body, for this world or the next. Finally, in verse 24, he says, "Brethren, let every man wherein he is called there abide with God," shewing us that the fear and love of God are the only safe and sure principles for any man, free or slave, high or low, to act upon, and that under that influence every true Christian is to continue content, humble, patient, faithful, virtuous, in whatever state Christianity has found him; it alters none of our relations, lessens none of our duties, relaxes none of our obligations; but on the contrary, confirms, enlarges and purifies them all, teaching subordination, peace, and obedience to the very slave, much more to the free servant, the hired workmen, and the soldier; justice, and kindness, and condescension to the master, employer and commander; and to *all* the regularity, the diligence, the fidelity, the holiness becoming the purchased slaves, the freed servants, the adopted children, the happy friends and heirs of God and of Jesus Christ. May we learn these holy lessons, and be induced to pay them a ready, cheerful, conscientious, and continual obedience.

HAVARENSIS.

[To be concluded in our next.]

VI.—*Propositions respecting MARRIAGE and DIVORCE, chiefly as they affect Hindu and Mahometan converts to Christianity.*

There is perhaps no department of Missionary labour, which involves more important temporal consequences, or is embarrassed by greater difficulties, than the right treatment of questions affecting the marriage tie. Cases often occur, and as converts multiply, will become more frequent, which are totally unprovided for by our laws, and which can neither be determined by general practice, nor by any well understood and commonly recognized principles. In many of these an immediate decision is necessary; they will not wait until we have settled our theories; else, if they do, there must be guilt somewhere. The Missionary feels this, and acts in the manner which appears to him most scriptural and judicious. But each acts for himself; there is no combination: and the natural result is confusion,—a confusion which disturbs the gravest and most sacred relations which obtain between man and man. It is unnecessary to point out the advantages of introducing order into this chaos, and of endeavouring to lay down some general system which all may adopt and follow.

Influenced by these views, and by weighty practical difficulties, the Missionaries of various denominations in Calcutta have frequently had the matter under discussion: and, about 8 months ago, appointed a Sub-committee of six from their number to consider the subject, and to draw up a report in the shape of rules or propositions for the decision of all cases likely to occur. At the first meeting of the Sub-committee, it was found that there was a complete clashing of opinions; and that no two thought alike. And it was not until after several meetings, long and serious consideration, and a careful study of the Word of God, with all the helps within their reach, that they were able, with one exception, and that only on points of minor importance, to agree in the propositions, which they submitted to their brethren. These propositions were only six in number, but were sufficient to determine all the cases stated in the CHRISTIAN INTELLIGENCER for May 1834, and many others brought forward during the discussion. They have since been before four monthly general meetings, and with a few alterations, chiefly verbal, have been unanimously adopted by all who were present, embracing Missionaries of the Churches of England and Scotland, the Baptist, London, and American Presbyterian Societies. One, or rather two gentlemen, indeed dissent; but, as was said before, on points of minor importance.

On consulting the gentlemen of the Serampore mission, it appeared, that they approved generally of the propositions, and

had for many years adopted them in their own practice. A copy was also sent to the Bishop of Calcutta, who pronounced no decided opinion, but promised to give the subject his best consideration.

Finally, it was resolved to send copies to the editors of the *CHRISTIAN INTELLIGENCER* and *OBSERVER* for insertion in these publications, that, through them, the propositions might be circulated for the information of the clergymen and missionaries now in India : and that communications on the subject be respectfully solicited, addressed to the Editors of the *CALCUTTA CHRISTIAN OBSERVER**. In this way, it is to be hoped, some combined system may be adopted, and questions, which affect the very foundations of society, no longer abandoned to the capricious and often ill founded decisions of individual opinion. The propositions, now reduced to five, and accompanied by a few explanatory remarks, are as follows.

I.

It is in accordance with the spirit of the Bible, and the practice of the Protestant Church, to consider the State as the proper fountain of legislation in all civil questions affecting marriage and divorce.

This is nearly a truism. No marriage or divorce is legal, unless it be according to the law ; and whatever the law enacts, or even recognizes, is to be held valid : thus the law practically *defines* marriage and divorce. It may define wrongly, and place them on other than a scriptural foundation ; but so it may do in regard to every thing with which it meddles. Under these circumstances, the duty of the Christian is plain. He needs not to seek for such marriage or divorce as is forbidden by the Bible, though legally free to do so : and if the law refuses what the Bible allows, he must submit to its ordinance. (*Romans xiii. passim.*)

The duty of the minister is a little more complicated.

Though the state may tighten or loosen the marriage tie, more than the Bible sanctions, it is plain enough that it has no power to force him to use improperly the authority it may have delegated to him ; and, accordingly, it may be his duty in certain cases to refuse both marriage and divorce. But it seems impossible to deny the validity of either, when sanctioned by the state, on the ground of its wanting the authority of Scripture : otherwise, as Christians are commanded to marry only in the Lord, we would be unmarried nearly the whole world. The law, for instance, might allow two persons to marry within the forbidden degrees of relationship ; but, however much he lamented this, no Christian minister would feel himself at liberty to remarry one of those persons to a third party, while the other was still alive, and the *legal* union undissolved. If the contracting parties were Christians, and aware of their guilt, it would be a case for church discipline ; but in other cases, surely common sense and charity require, that the offenders should be excused. To conclude, marriage and divorce are to be held legal and valid, when recognized in any way by the state ; but there may be cases, where though the Christian allows the legal right, he denies the

* The great importance of the measure now proposed will be our best excuse for requesting every missionary who reads the propositions to favour us with his opinion of them in writing, and to suggest any alterations or modifications which may seem to him to be for the better.—ED.

moral rightness : it is his duty to suffer them, but not to form or share in them, to bear his testimony against them, and to search the Scriptures, that he may be enabled to choose his own path aright.

II.

The Bible being the true standard of morals, ought to be consulted in every thing, which it contains on the subjects of marriage and divorce, and nothing determined evidently contrary to its general principles.

III.

Married persons being BOTH CHRISTIANS, should not be divorced for any other cause than adultery. But if one of the parties be an UNBELIEVER, and though not an adulterer, wilfully depart from and desert the other, a divorce may be properly sued for.

We are of opinion, however, that such liberty is allowable only in extreme cases, and when all known means of reconciliation, after a trial of not less than one year, have failed.

N. B.—From this proposition there are two dissentient, one from the first clause, as being too strict ; the other from the second, as being too lax.

The proposition is founded, 1st, on the words of Scripture. The first clause is established by Matthew v. 32 and xix. 9 ; and again in the 7th chapter of 1st Corinthians, where Paul, in laying down rules on this subject, expressly mentions this case as having been already decided by the Lord, v. 10, 11.

The second clause in like manner is determined by the 15th verse, as compared with the 27th and 39th, and Mark x. 9. The natural inference from reading the chapter is, that divorce is absolutely prohibited when both parties are Christians,—and even when one is an unbeliever, if the unbelieving party is willing to remain : but that it is allowed, when the unbeliever departs, and refuses to return. Some, indeed, from an ungrounded, but very excusable fear, lest there might seem to be a clashing between the words of Paul and his Master, deny that divorce is here spoken of. But, not to insist on the fact, that putting away, or forsaking, and divorce were at that time convertible terms, the very verb *χωρίζω*, used in v. 15, occurs in Mark x. 9, where it undeniably means divorce : and that the bondage here spoken of, refers to the marriage tie, is evident from verses 27 and 39. The Greek word employed in these verses is indeed different : but of the two, the verb in the 15th verse has the *stronger* import.

Besides, if it be translated simply *forsaking*, then in extreme cases, such as cruelty, misconduct, madness, or risk of life, no woman is at any time permitted to leave her husband, which surely is not intended by the Apostle.

The last clause, “ But God has called us to peace,” answers to the note attached to the proposition. Though a man has the liberty of divorce, let him use it cautiously and kindly :—let him employ every means in his power ; let him have even recourse to the civil arm, when practicable, so that nothing be left untried to persuade or influence his wife to remain with him. If all fail, then is he not under bondage.

2nd. This view is confirmed and strengthened by God’s dealings with the Jews. To them much greater latitude of divorce was allowed, because of the hardness of their hearts, Mark x. 2, 9 : now equal hardness of heart is accompanied in the native character with stronger passions, and a more general want of principle, as grievous practical evils but too plainly at-

test. It seems natural, therefore, to expect some such allowance for them while they remain in, what may be called, their transition state, which can never extend beyond a single generation. So that the above interpretation, besides its being adopted by some of the best commentators, appears to be in accordance with the analogy of faith.

IV.

Heathen or Mahometan marriages and divorces, recognized by the laws of the country, are to be held valid.

But, it is strongly recommended, that if either party, before conversion, have put away the other on slight grounds, the divorced party should, in all practicable and desirable cases, be taken back again.

This is merely a modification of the 1st proposition, and requires no comment. It was thought unnecessary to enter upon the questions of contracts made during the infancy of the parties, engagements before conversion, and other cases of a similar nature, as they are regulated by general and well-understood principles, which affect equally Christians and Hindus.

In regard to Coolin marriages, it was the opinion of the best informed in Hindu matters, that these, as now practised, are *not sanctioned* by their own authorities; and a paper is now in preparation on the subject.

V.

If a convert, before becoming a Christian, has married more wives than one, in accordance with the practice of the Jewish and primitive Christian Churches, he shall be permitted to keep them all; but such a person is not eligible to any office in the Church. In no other case is polygamy to be tolerated among Christians.

There is no fact in history more certain than that polygamy was practised by the Jews. The most pious among them indulged in it, without any misgiving; and from Deut. xxi. 15, it appears plainly, that it was permitted by their law, for in this verse the verb is in the present, denoting that both were then living. In fact, greater evils than these were tolerated, as will readily occur to every reader of the Mosaic law. We have already agreed that heathen marriages are lawful; and it further appears that polygamy, though discountenanced, was permitted for wise purposes by God himself under the Jewish dispensation. Now this settles the question. No one will pretend to say, that a Jew, who had married two wives, and whose marriage was recognized as valid by the law of God, could, in any possible case, be released from the obligation, and commanded to cast one of them adrift on society, without the smallest fault on her side. But the time came, when God had decreed that this hurtful practice should altogether cease among his people; and to put on it the stamp of his displeasure, Paul, in his epistles to Timothy and Titus, commands, that the bishops and deacons should be the husbands of one wife; an expression, which nearly all the best commentators agree, has reference to polygamy. Indeed, the whole proposition, besides being supported by Scripture, is so consonant to our natural sense of justice, that it almost proves itself; and the evil *already contracted*, must ever stop at the first generation.

In conclusion, it is proper to observe, that the propositions embody the opinions of the Missionaries generally, but the explanatory remarks were drawn up at their request by the Secretary of the Sub-Committee, and for these he alone is answerable.

VII.—*Explanation of Scripture Difficulties, No. II.*

1. SCRUTINY OF NO. 1. WITH A FRESH DIFFICULTY PROPOSED.

To the Editor of the Calcutta Christian Observer.

SIR,—In the valuable paper of your correspondent X. Y. “on Scripture Difficulties,” I meet with a difficulty which I shall be much obliged to him if he will clear up. In page 556, he informs us that “in the four above instances, the word is **לָשַׁב**. On examining these four instances, I find them printed in Italics, *borrow* twice, *borrowed* once, and the fourth instance is *lent*. I can readily imagine that *borrow* and *ask* are both represented by the same word; for this is so, in Hindústhání: but how comes the same word which means *ask* or *borrow* to mean also “*lend*?” Moreover, the author’s argument is, that the Israelites did not “*borrow*,” nor the Egyptians “*lend*,” but that, the Israelites *asked*, and the Egyptians “*gave*” as presents. The word **לָשַׁב**, should therefore also mean *give*—without which the charge of “*immorality*” alluded to by X. Y. will not be removed; for things *lent* should have been returned, not carried away. The author’s argument (give me leave to observe) is at variance with the text, “and they spoiled the Egyptians;” for if the Israelites asked, and the Egyptians gave, the transfer cannot be denominated spoiling or plundering. Parkhurst, who is I believe pretty good authority, does not shew “*lend*” or “*give*” for the meaning of **לָשַׁב**.

I trust your correspondent X. Y. will continue his exposition of Scripture difficulties, and I would propose to him, the various translations of the word **עַבַר**, which appears to have been very arbitrarily translated, sometimes being taken for “on this side,” and sometimes for “on the other side.” This difficulty is started by Volney in his Ancient History, vol. i. p. 56, with reference to Deut. i. 1; iv. 22; iii. 8; iv. 41—45, 46.

Your obedient servant,

A SUBSCRIBER AND CONSTANT READER.

2. REPLY TO THE PRECEDING.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In compliance with the request of one of your correspondents, who upon reading the paper, published in your last number, entitled Explanation of Scripture Difficulties, conceives there are two difficulties which require further explanation, I beg leave to suggest the following remarks in reply to his queries.

He states in the first place, that “On examining the four instances (of **לָשַׁב** to ask), I find them printed in Italics, to *borrow* twice, and *borrowed* once; and the fourth instance is *lent*. I can readily imagine that *borrow* and *ask* are both represented by the same word; for this is so in Hindústhání: but how comes the same word which means *ask* or *borrow* to mean also *lend*. The author’s argument is, that the Israelites did not *borrow*, nor the Egyptians *lend*; but that the Israelites *asked*, and the Egyptians *gave*, as presents: the word **לָשַׁב** therefore should also mean *give*, without which the charge of *immorality* alluded to by X. Y. will not be removed.”

I admit the force of this objection, and if I could have found a single passage in the Bible in which the word was correctly rendered *lent*, in the common acceptance of that term, I should not have advocated the interpretation which I have given. Taylor in his valuable Hebrew Concordance gives the following meanings to the word—1st, to ask, to give; 2ndly, to borrow; and under these two heads, he gives a variety of subordinate meanings, among which will be found to *give*, but not that of *lend*, without a re-

futation. But to satisfy the candid mind of your correspondent, it may be desirable to examine the passages in which the word is rendered *lent* by the English translators. Omitting the passages, the interpretation of which is at issue, the word is translated *lent* in the following texts: 1 Sam. i. 28. "Therefore I have *lent* him to the Lord; as long as he liveth, he shall be *lent* unto the Lord." The simple question is, Did Hannah give and devote her son entirely to the Lord, or did she lend him with the idea of receiving him again? It is evident, she gave him up entirely, and therefore the passage ought to have been translated, "I have given or devoted him to the Lord; as long as he liveth, he shall be devoted to the Lord." The next passage, in which the word is rendered *lent*, is 1 Sam. ii. 20, "The Lord give thee seed of this woman, for the loan which is *lent* to the Lord." This Taylor correctly renders, "for the petition or thing asked which she asked for the Lord." These are the only passages in which the word is translated *lent*; and with what propriety, it is conceived, must be evident to every individual. To express the idea of lending, Moses employs no less than four different verbs לָוָה, חָבַל, עָבַט, נָשָׂך, and surely if he had intended to say that the Egyptians *lent* to the Israelites, he would have employed one of these unequivocal terms.

But your correspondent observes in the second place, that my "argument is at variance with the text, 'and they spoiled the Egyptians;' for if the Israelites asked, and the Egyptians gave, the transfer cannot be denominated spoiling or plundering."

The first meaning given by Taylor to נָצַל, the word here used, is, to pluck out of the hands of an oppressor, and this is the sense in which I understand it to be here employed. The Egyptians had for many years been dreadful oppressors to the Israelites, and now, by a just retribution of Divine Providence, they are made to give up the spoils. "The Egyptians were urgent upon the people that they might send them out of the land in haste; for they said, We be all dead men." They were like merchants in a dreadful storm, who willingly consent to throw overboard all their goods, if by any chance they may save their lives. Supposing merchants of another vessel, with whom they were at war, should follow that which had been in the storm, and take the goods which had been thrown overboard, might it not be said that they had spoiled the owners? Should your correspondent, however, still object to the conduct of the Israelites as unjust, I may remark further, that the word here rendered *spoiled* has not uniformly that signification. By consulting Psalm cxix. 43, he will find it thus rendered: "And *take* not the word of truth utterly out of my mouth." If the things were given to the Israelites, surely no one can accuse them of immorality for taking them, after the barbarous oppression and spoliation which they had experienced*.

Your correspondent alludes to another word (עָבַר) which he desires to see explained, as Volney has availed himself of it to discredit the sacred writers. No man perhaps ever laboured harder than he to overthrow the authority of the Bible, and yet no unconverted man certainly ever contributed so much to establish its authenticity. For proof of this, I refer to Keith's admirable work on the Fulfilment of Scripture Prophecy. To illustrate some of the darkest of these prophecies he had only to take Volney as his guide; and though the latter wrote expressly to discredit these prophecies, yet he has, without knowing it, furnished as many proofs of their exact fulfilment as he could have done, had he written expressly for the purpose. In his opposition we behold a wonderful sight; we see a flame

* The more common interpretation of the passage agrees very nearly with that of our esteemed correspondent. The Israelites demanded back their own. The Egyptians, in their fear, eagerly yielded up their goods, to satisfy this demand: and so the people of Israel "spoiled the Egyptians."—ED.

bursting forth from the branches of the tree, which, while it consumes the tree itself, casts a brilliant light on all the dark parts of prophecy around it.

That a word, having two opposite meanings, like the one in question, should furnish an opportunity for the cavils of infidelity, is nothing wonderful, nor can it be denied that such a use of words may sometimes cause real perplexity. The explanation given of the word by Taylor is this. "It commonly signifieth that part of a country which is the passage to or from a river. Thus the passage of the Jordan is the country which lieth next to the Jordan. We render it *on this side Jordan* or *on that side Jordan*, because it is to be understood of the country on *either side* of the river, according to the situation of the speaker or the sense of the place." Your correspondent will recollect that *opar* in Hindusthání is used in precisely the same manner. While on this side the river, we call the other side *opar*; but when we arrive on the other side, we call this *opar*. Now if there is any passage of Scripture which your correspondent thinks cannot be reconciled with the context, according to this interpretation of the word, and he will have the kindness to mention it, I will endeavour to give it an impartial examination.

Your's obediently,
X. Y.

VIII.—*Notice of Mr. Wilkinson's Paper on the Siddhántas, published in the Journal of the Asiatic Society, for October, 1834.*

We depart from our usual practice, by noticing a paper, which has already appeared in another periodical extensively circulated, and probably in the hands of many of our readers. This we do for several reasons. The paper is ably written, and generally interesting; it is the work of a warm friend to native improvement, and is adapted to be a really valuable and practical help to many Missionaries and teachers, who do not read the Asiatic Journal. The Astronomy of the Hindus, like that of the Egyptians, or, more lately, some of the fashionable geological theories, was a stronghold, within which the infidel, driven back from other points, always took refuge. Its alleged antiquity was utterly irreconcilable with the Mosaic history; and, though in itself incapable of proof, appeared to offer no data, by which we could determine its falsehood. And, if the system had been altogether imposture, it might have still held its ground; for, at one time, it could boast of the great names of Bailly and Playfair. But, unfortunately for its own stability, it contained a certain admixture of TRUTH; and, by that, its claims were destroyed. The extravagant periods of time, for which the observations were carried back, had already been generally suspected; but Mr. Bentley was, we believe, the first who brought positive proof of their falsehood. He showed that the formation of the lunar mansions, the earliest fact in Hindu Astronomy, happened not more than 1400 years before Christ;

and that the *Surya Siddhānta*, the most popular and esteemed, and generally reckoned the most ancient Hindu book on Astronomy, is little more than 800 years old. The easy and complete manner, in which he demonstrated this, may be understood by the following instances. The *Surya Siddhānta* reckons the motions of the planets, and the precession of the equinoxes from a certain epoch, which it pretends to identify by actual observation of a mean conjunction of all the planets in the beginning of the Hindu sphere. It further states, that the vernal equinoctial point was then in the same point with the planets; a thing absolutely impossible, and involving an error of no less than 60 days, as is evident from modern astronomical tables.

Again, he determines more directly the date of the work by a table, of which the following is a specimen :

Names of Planets.	Error, as found by <i>LaLande's Tables.</i>								
	In	3102	B. C.	In	499	A. D.	In	999	A. D.
Moon,.....	5°	52'	34"—	0°	20'	14"—	only	1'	2"—
Venus,	32	43	46—	3	33	41—		29	22+
Saturn.....	21	25	43+	2	50	9+		3	33—

After this last period, the errors again increase, which surely affords the most decisive evidence, that the *Surya Siddhānta* was written somewhere about the year 1000 of our era. In a similar and equally convincing manner he proves that *Bhāskar Achārya*, the author of the *Siddhānta Siromani*, wrote that work about 300 years ago.

And now that very system is likely, in the hands of Mr. Wilkinson, to clear the way for that knowledge by which it was undermined, and to serve as a pioneer for that religion which it was intended to destroy.

In order to understand how this may be done, it will be necessary to have a general notion of the present state of Hindu Astronomy, as branching out into three leading systems. The following is the brief but clear sketch given by Mr. Wilkinson :

The Hindus of India seem to have been at the time when *Bhāskar Achārya* wrote, as at the present day, divided into three grand classes; viz. 1st, the Jains or Bauddhas, followers of the Bauddha Sūtras; 2nd, the followers of the Brāhmanical or Purānic system; and 3rd, the Jyotishis or followers of the *Siddhāntas* or Astronomical system.

1st. The Jains at that time maintained, and still maintain, that the earth is a flat plane of immense extent; that the central portion of it, called *Jambudwīp*, is surrounded by innumerable seas and islands, which encompass it in the form of belts; that the earth now is, and has been, since its first creation, falling downwards in space; that there are two suns, two moons, and two sets of corresponding planets and constellations; viz. one, for the use of that part of the earth lying to the north of the mountain *Merū*, believed to be in the centre of *Jambudwīp*; and the other for the use of the southern half of the world. The moon they believe to be above the sun, but only 80 *yojans**; Mercury, four *yojans* beyond the

* A *yojan* is four *cos*.

moon; and Venus, to be three yojans beyond Mercury. The Jain banyans, scattered through the cities and towns of Rājputānā, Mālwā, Guzerāt, and the north-west provinces of Hindusthān, profess this belief. The opulent Mārwāri merchants and bankers, whom we find established at the three presidencies, and in all the large cities of India, are also chiefly of this persuasion. Their Gurús are the Jattís; the Sarangís are also a stricter sect of Jains.

2nd. The followers of the Puráns believe in a system very little different from that of the Jains. They also maintain that the earth is a circular plane, having the golden mountain Merú in its centre; that it is 50 crores of yojans in superficial diameter; that Jambudwíp (which immediately surrounds Merú, and which we inhabit) is one lākh of yojans in width; that this dwip is surrounded by a sea of salt-water, also one lākh of yojans in width; that this salt sea is encompassed by a second dwip of two lākhs of yojans in breadth, and it again by a sea of sugar-cane juice of the same width; that five other belts of alternate islands and seas (each island being of double the width of its predecessor, with a sea of the same width as its adjacent island), succeed each other in regular order. The seas are of fermented liquor, ghí, milk, dhāí, and sweet-water. The Puráns assert, that the earth is not falling in space as the Jains maintain, but is supported by the great serpent Shesha. Such at least is the assertion of the Bhāgavata, the most popular of the Puráns. In others the task of supporting the earth is allotted to the tortoise, or to the boar Varāha. The Puráns maintain that there is but one moon and one sun; that the moon however is at a distance from the earth double of that of the sun; that the moon was churned out of the ocean, and is of nectar; that the sun and moon and constellations revolve horizontally over the plane of the earth, appearing to set when they go behind Merú, and to rise when they emerge from behind that mountain; that eclipses are formed by the monsters Rāhu and Ketu laying hold of the sun or moon, against whom, as well as against all the other deities of heaven, they bear implacable enmity. VYĀSĪ is believed to be the author of all the Puráns; he was probably the compiler of them; he is revered as divinely inspired. SHANKAR Ā'CHĀRYA, who flourished about 400 or 500 years ago, distinguished himself as a supporter of this system, and as an enemy and persecutor of the Jains; he was also a reformer, but his reforms were confined to morals, and to religious institutions and sacraments. The followers of the Puráns are by far the most numerous of the three classes. The Brāhmins generally, the Rājputís, Kaithís, and indeed the mass of the population throughout India, all belong to this class.

3rd. The jyotishís or followers of the Siddhāntas believe in a system widely differing from both of these. Their system is, with the exception of a few inconsiderable differences, that of Ptolemy. They teach the true shape and size of the earth, and the true theory of eclipses. The earth they place in the centre of the universe; around which revolve in order, as taught by Ptolemy, the moon, Mercury, Venus, the sun, Mars, Jupiter, and Saturn. The irregularities in the motions of the sun and moon they account for by supposing them to move, as also did Ptolemy, in epicycles, whose centres revolve in their circular orbits. The authors of the Siddhāntas, and especially BHĀSKAR Ā'CHĀRYA, the author of the most recent and most popular Siddhānta, called the "Siddhānta Siromani," have spared no pains to expose and ridicule the monstrous absurdities of the Jain Sutrás and the Puráns. They have always professed in their writings the greatest admiration for the learned men of the West, the Ionians or "Yavans;" whilst the Puráns have denounced those who hold any communication with men of these nations, termed by them the

lowest of the low. A'RYA BHAT, the author of the A'rya Siddhānta, expressly maintains the daily revolution of the earth on its own axis, though not its annual revolution.

It is strange enough, but not more strange than many other inconsistencies connected with Hinduism, that these three sects agree in having a profound, even a religious, veneration for all the Siddhāntas, especially for the Surya Siddhānta, which they firmly believe to have been revealed by the Sun himself. Of this veneration, Mr. W. proposes to make extensive use. As nearly every village of India has its Astronomer, or Astrologer, who can go through the ordinary calculations, though he understands but little of their nature, and still less of the system on which they are founded, by teaching them the truths contained in their own books, which they will readily receive, a door will be opened for the introduction of the further knowledge of Europe; and we shall thus give them a taste for knowledge through means of their own books. But we will allow Mr. Wilkinson to advocate his own scheme.

From the extract now forwarded it will be at once seen, that there can be little or nothing which we have to teach in Geometry, Surveying, and Trigonometry generally, in Geography or Astronomy, of which BHĀ'SKAR A'CHĀRYA has not already given us the first principles, and for enabling us to explain which, he will not afford us many new and also the most appropriate arguments, inasmuch as they will be best suited to Hindu taste. And what can be more flattering to the vanity of the Hindu nation, or more grateful to their feelings and prejudices as men, than to see their own great and revered masters quoted by us with respect, to prove and illustrate the truths we propound. At the presidencies, and even at many large stations, we may prosecute with success a scheme for educating the people, by at once teaching them English, or, by other means equally direct, attacking all that is false and absurd in their belief. At these places, all the causes above enumerated concur to prevent the failure of such a scheme. But this plan of educating the mass of the people in the interior of India, where English can never be of any practical avail to any but a very few, is perfectly visionary; to hope to educate them by translations in the Roman character, is little less so. Even translations into their own language and in their own character, are frequently wholly unintelligible to the best educated natives. I could quote many proofs of this, but the mention would be invidious; the obvious cause of failure in all these cases is, that in these schemes we make no account of men's passions and weaknesses and prejudices, and have neglected to consult their tastes and present state of knowledge. By pursuing the course I now advocate we sail with the current, favorable gales vastly accelerating our progress; by directly attacking on the other hand the strongest prejudices of our nature, as is done in the other case, we struggle with an adverse stream, and with baffling winds, and will be found to have struggled comparatively in vain.

The extract here referred to is quite a curiosity in its way, and makes us long for more from the same quarter. How accurately he lays down the doctrine of the earth's attraction, and how unconscious he appears of the mighty consequences that may be drawn from it! Indeed the extract altogether is a sin-

gular picture of the strength and weakness of the human intellect. We are sure that many of our readers will thank us for inserting it at length, with Mr. W.'s lively commentary.

In the first three verses BHĀ'SKAR A'CHĀ'RYA, after stating the earth to be a sphere poised in space, exposes in a most rational and forcible manner, the Purānic doctrine of its being supported by the grand serpent Sheshá, or any material thing.

In the 24th and 25th verses, our author shews, that he had got a glimpse of the true nature of attraction and gravity; he then proceeds in the 26th, 27th, 28th, and 29th verses, to expose in his own way (not altogether philosophical), the Jain articles of belief, that the earth is perpetually falling in space, and that there are two suns, two moons, and two sets of constellations.

In the 30th, 31st, and 32nd verses, by a very rational argument, the modern Bráhmanical belief of the earth's flatness is exploded; he ridicules the idea of their immense mountain of gold, called Merú, and accounts for the apparent flatness of the earth.

In the 33rd, 34th, and 35th verses, he gives succinct general directions for the measurement of an arc of the meridian, and thence deduces the real magnitude of the earth, deriding the absurdity of the dimensions alleged in the Puráns.

In the 36th verse, he shews such a limited knowledge of geography, as would entail a whipping on any boy of eight years of age in Europe; but in the three last verses, he shews that he, 800 years ago, had such a perfect knowledge and conviction of the consequences resulting from admitting the spherical form of the earth, viz. of the existence of antipodes, &c. as the priests and princes of Europe could not be persuaded to entertain four, or even but three, hundred years ago; and for asserting which, they were sending our earliest philosophers to the dungeon.

Extract from Bháskar A'chárya's Treatise on the Globes.

Verse 21st. This sphere of the earth, formed of the five elementary principles, viz. earth, air, water, the ethereal atmosphere, and fire, is perfectly round, and encompassed in the orbits of the Moon, Mercury, Venus, Mars, Jupiter, Saturn; and lastly, by that of the constellations. It has no material supporter, but stands fixed in air by its own inherent force. On its surface, all living and inanimate objects subsist throughout, as well Titans, as human beings; gods, as well as Daityas.

Verse 22nd. Its surface is bespread on all sides with numberless mountains and groves, towns and buildings, as the bulb of the flower of the Kadamb tree is covered with filaments without number.

Verse 23rd. Let it be admitted, that this earth is supported by any material substance, or living creature, still for the support of that, a second supporter is required, and for that second in like manner, a third is necessary. Here you have the absurdity of an interminable succession: if reduced to admit a power of self-support in that which you place the last of the series, I would ask, why not admit the same power in the earth itself, the first of the series? for the earth is one of the forms of the eight-fold divinity.

Verse 24th. As heat is the inherent property of the sun and of fire; as cold of the moon, fluidity of water, and hardness of stones; as the air is volatile, and the earth is immovable, and as other wonderful (oh! how wonderful!) properties belong to other things:—

Verse 25th. In like manner, the power of attraction is inherent in this globe of earth. By this inherent power, any thing heavy projected into the air is attracted down to it. The thing so projected appears to be falling of itself; but in fact, it is in a state of *being drawn downwards by the earth*. If, with the Jains, you suppose the earth to be perpetually falling in space, in what direction, I ask you, is it falling? Above and below and all around the ethereal expanse is equally outspread.

Verse 26th. That the earth is poised in space, and without support, the fullest assurance is felt from beholding the revolutions of the circling constellations; but the Jains maintain, that it is perpetually falling downwards in space; resting the proof of this assertion on the fact, that all heavy things naturally fall downwards, and that the earth is the heaviest of heavy visible things.

Verse 27th. The Jains and others likewise maintain, that there are two suns, and two moons, and also two sets of constellations, which are rising in constant alternation. But to them I give this appropriate answer.

Verse 28th. Let it be admitted, that the earth is falling downwards in space; but O Jain, dost thou not see that every heavy thing projected into space, comes back again to, and overtakes, the earth? How then can your idle proposition hold good? If true, a heavy thing once projected into air would keep at an uniform distance from, but never overtake, the earth.

Verse 29th. What can I say to your folly, O Jain, who without object or use supposest a double set of constellations, two suns, and two moons? Canst thou not at times see the circumpolar stars revolving round the polar star, even in broad day-light?

Verse 30th. If this blessed earth were like the surface of a looking glass an extended plane, why should not the sun, even when removed to a distance from the earth, as at night, (the Puráns assert that it revolves in a horizontal circle, as it does when seen from the poles,) still be visible in every part of its revolution to men, as well as to the gods?

Verse 31st. If (the intervention of) Merú causes night, why is not this mountain, when between us and the sun, visibly developed to our eyes? Let it be granted that this Merú is, as is stated in the Puráns, situated to the north, pray tell me why should the sun ever rise at all in the south, as it does when it has southern declination?

Verse 32nd. The fact is, that one hundredth part of the circumference of the earth is, or may be assumed to be a plane. The earth is an excessively large body; a man is immeasurably smaller; and hence it is, that to him, as he stands on its surface, the whole earth has the appearance of being a plane.

Verse 33rd. The measurement of the circumference of the earth is easily and correctly ascertained by the simple rule of proportion, in this way—there is a town situated to the south; you are residing in another lying due north of it; ascertain the distance between the two, and the difference of their latitudes; then say, if the number of degrees (difference of latitudes) give this distance, what will the whole circumference of 360 degrees give?

Verse 34th. Oujain, for instance, is ascertained by calculation to be distant from the equator, where there is no latitude, $\frac{1}{16}$ th part of the whole circumference of the earth—this distance multiplied by 16, will be the measurement of the circumference of the earth: what reason then is there in asserting such an immense magnitude of the earth?

Verse 35th. By assuming as true this circumference thus ascertained, the calculations of the position of the moon's cusps, the conjunctions of the planets, eclipses, the times of the rising and setting of the planets, and the lengths of the shadows of the gnomon, and the like, correspond with the observed facts. By assuming any other circumference, no such correspondence is found to exist. The truth of the above-mentioned measurement of the earth is thus plainly established by the law of "rule and exception" set forth in the Nyáya Shástra.

Verse 36th. Lanká is situated in the middle of this globe; Yamkothis is situated to the east of it; to the west is Rome or Romaka Patan; the city of Siddhapur is on the opposite side of the globe to that of Lanká. Sumerú is situated to the north, on the North Pole, and Baravanala to the south, at the South Pole.

Verse 37th. These six places are situated at a distance of one-fourth part of the earth's circumference, each from its adjoining one; so say those who are acquainted with the globe. At Merú the various classes of the gods and pure spirits have their abodes; at Baravanala, at the South Pole, are situated the residences of all the evil spirits.

Verse 38th. A man, on whatever part of the globe he is placed, thinks the earth to be under his feet, and that he is standing upright upon it; men placed at the distance of 90 degrees, or one-fourth of the earth's circumference, from each other, fancy each other to be standing as it were at right angles to each other.

Verse 39th. Those who are placed at the distance of half the earth's circumference from each other, are antipodes each to the other, and fancy each that the others have their heads turned into directions exactly opposite, in exactly the same way, as a man beholding his shadow on the bank of a river.

But neither do those who are standing at right angles to each other, nor those with their heads turned into directions opposite to each other, feel any difficulty in maintaining their several positions. They stand as perfectly at ease in their respective positions, as we do here.

We sincerely hope that Mr. W., amidst the multiplicity of his official duties, and the efforts of enlightened and practical

benevolence, in which he is so actively engaged, may find time for the translation of some of the most popular Siddhántas, and of the *Graha Lágghava*, accompanied with a commentary of his own. English translations of the most esteemed treatises on Astronomy, Mathematics, Arithmetic, &c. &c., would be an invaluable boon to the cause of Education: for, though we are not disposed to go so far as Mr. W. in our anticipations of their usefulness, we think that they might be introduced with great advantage into our schools. Christianity must ever be the great staple for the improvement of India; and there is nothing at this moment to hinder it from being taught in every school, supported or conducted by Europeans. Let a school be established on Christian principles, conducted by a good teacher, patronized by a few of the leading men in its vicinity, and, if the course of instruction be otherwise judiciously framed, in a few months it will work its own way, and begin gradually to increase in numbers and influence. We are not blind to the strong prejudices of the natives, (which however are not nearly so strong as they are often represented,) and we feel very thankful to Mr. Wilkinson for his valuable suggestions, by which the time of probation may be very considerably shortened, and a class brought within the scope of our exertions, who have long past their school-days, and are, in many things, the leaders of popular opinion. Besides, it has long been contemplated, we believe, in the General Assembly's School, and other Christian institutions, to select a few of the most promising and intelligent of the pupils, and to give them, not only a thorough knowledge of European science, but also of their own; so that they may be able to wrest from the Pandits the field which is now exclusively possessed by them. No given amount of useful knowledge, no attainments however high, will avail a native, so long as he can be said to be "*ignorant of the Shástras*." But a very moderate knowledge of these will undeniably place a clever young man far in advance of nearly all the Pandits in Bengal; and he may thus at once occupy a commanding station in public opinion, and obtain a respectful hearing for whatever else he may have to propound. The immense, the evident advantages of this require no comment. But there are two difficulties in the way;—1st, that of finding a young man, who has time and money for such a course of study, and possesses the still more important qualifications of zeal and sound Christian principle; and 2nd, the want of materials to work with. Astronomy naturally recommended itself as one of the first branches to be studied; and a map of the stars, with the lunar mansions and Hindu names, was intended to accompany the English maps. But the next step was difficult. To gather the scattered notices regarding Hindu Astronomy, that occur in English works, into any thing like a system for school

boys, appeared impossible. And unless Mr. Wilkinson comes to our assistance, we fear the scheme must for the present be abandoned ; for to teach it through the Sanskrit, or to trust to the Pandits, would be practically useless.

We feel too much indebted to Mr. Wilkinson for the novel and interesting information conveyed in his paper, to make it the vehicle for introducing a discussion in regard to certain points, in which we differ from him ; and we trust soon to have the pleasure of noticing that he is proceeding in the work, which he has so favourably begun. Would that there were more like him !

M.

IX.—*Extraordinary Accidental Cure.*

[Communicated by Rev. A. Leslie, November 12, 1834.]

Thinking that the insertion of the following account may serve to give variety to the pages of the CALCUTTA CHRISTIAN OBSERVER, I beg to place it at your disposal for that work.

In one of my Missionary excursions last week, to a village called Hassan-ganj, in the neighbourhood of Monghyr, I was informed of a woman who for the last *fourteen* months had imagined herself *dead*, and who, in addition to a madness that almost amounted to continual raving, had not, for any purpose, risen from the spot on which she was lying during the whole of that period. Her husband, who is a poor man, and a blacksmith, had spent much of his substance upon the physicians ; but all to no purpose. A feeling of curiosity led me to go and see the miserable creature, whom I found lying on the ground, her knees drawn up upon her stomach, and her body and clothes covered with dirt, neither having seemingly been washed during the whole time of her madness. She appeared to be about thirty years of age, and apparently in good health. She took no notice of me ; but continued the vociferations which I had heard before I reached the house. The daily, nightly, and hourly burden of her sayings was, that she was dead, and that all the breath had gone out of her body excepting a little in the upper part of the throat ; and this she was pressing with great force, and had pressed so long and to such an extent, that it was become quite black. She declared also, that the little food which was, from time to time, administered to her, never entered the stomach, but was lodged in her back. I, after waiting a short time, requested her to sit up. She replied, “ How can I, who am dead, sit up ? I am become stone : here I am, destined to lie forever ; and, at the same time, be sensible to all that is going on around me. Cut my throat, that the little breath which remains there may pass away, and that I may cease to speak.” I requested her husband to lay hold on her, and to force her to sit up. She struggled against him, and resisted all his efforts ; at the same time, screaming in the loudest manner, and throwing her arms about like a perfect fury. In order to try the effect of pain, I took down a fishing-rod, which I saw in the roof of the house, and struck her several times on the body, and on the palms of her hands ; but she appeared perfectly insensible to the strokes.

Having a small phial with me of strong Eau-de-luce, I applied it to her nose in the hope that she might, through its influence, be induced to rise. At first, it seemed to have no effect ; but as I was continuing to hold it to her face, she, in her raving, struck my hand, and a quantity of the

liquid was thus thrown into her nostrils, and I believe a small portion into her mouth. A complete shock seemed to have been given at once to her whole system ; for she immediately sat up, and, if I recollect rightly, even fell forward on my feet. I was greatly afraid lest I had unintentionally been the instrument of killing the poor woman. I then requested her husband to raise her up, and if possible, to lead her out of the house. He did so ; she, at the same time, walking and leaning upon him. From that moment her understanding seemed to return to her. This was first evinced by her appearing sensible of the indecorousness of her person (the upper part of the body being somewhat exposed) in the presence of the crowd which had assembled round the door to see what I was doing. This symptom of restored reason I did not first observe myself ; but had my attention directed to it by the remarks of some of the bye-standers, who were amongst themselves regarding it as a proof that she had now become sane. She next complained that she was burning all over, and that her head and stomach were in a flame. Perspiration began to flow, an occurrence which her husband (who was the first to observe it), said, had not taken place since her seizure. Water, and a reddish kind of stuff, flowed copiously from her nose, and her eyes became suffused with redness. She ceased entirely to speak in the wild strain which had so long been almost perpetual to her. In fact, on my asking her if she were now alive, she instantly replied in the affirmative. By degrees, the sense of burning subsided ; and when this was nearly removed, the first thing that seemed to engage her thoughts, and which more distinctly shewed the recovery of her reason, was the loss that she had sustained in the death of two sons during the period of her madness. Though they had both died in the same room where she was, and within five days of each other, she seemed, at the time, quite unmoved by the event, shed no tears, and made no lamentations. Now, she spoke of them and wept most bitterly. Her bowels being in an almost incredibly torpid state, I administered to her a strong dose of castor oil, which had the desired effect. On the third day after this, her husband came in to announce to us, that his wife continued quite well, and that she had that morning cleaned her house. On the fourth day, I went out to see her, and found her as her husband reported. She conversed but little ; but seemed quite sensible, and answered all my questions modestly and correctly. She said, that with the exception of her nose being sore, and her legs being weak (things for which the narrative will easily account), she was quite well.

Her insanity seems to have been produced from fear occasioned by the awful earthquake of August 26, 1833, (a night never to be forgotten here,) as it was then that she was first seized. The cure, as you may be certain, has made a great noise in the place. The people have been crowding around me, and frequently pestering me by applications for remedies to remove diseases of the treatment of which I have no knowledge. Though I have told them over and over again, that it was the great God alone that cured the poor woman, it is not easy to persuade them that I have not had much to do in the business. One good effect, however, appears to have resulted from the circumstance, the people seem more disposed, in consequence of it, to listen to our grand message of mercy, through the Redeemer, to a lost world.

Nov. 17, 1834. I write this merely to inform you, that to the present date the woman of whom I sent you an account for the *CHRISTIAN OBSERVER*, continues well. I saw her this morning ; and found her as much in the possession of her reason as any other person. Her nose is not yet healed ; but this is not wonderful. You need not therefore scruple to publish the account of the cure as if it had not been a perfect one.

I am pestered with people seeking to be healed of their diseases ! They seem to imagine that I am a new incarnation !

X.—*Central School at Kotah in Rájputána, with an Address on Native Education.*

A short time ago, we gave our readers an account of the establishment of this interesting Seminary, through the philanthropic exertions of Mr. Wilkinson, now resident at Sihor; and detailed its satisfactory progress, under the assiduous care of Mr. Johnson, to the month of August last. Having lately seen, in a letter from a Political Officer in Rájputána to a friend in Calcutta, some gratifying notices of its present state, we extract them below, persuaded that in so doing we shall gratify all who feel interested in Native education.

You will be happy to have good accounts of an institution in which you take so much interest as I believe you to do in the Kotah Seminary. Considering the insufficient means he has possessed, and his having only lately, I believe, turned his attention to education, Mr. Johnson's success has, I think, been signal. In the important particulars of exciting emulation and keeping alive attention, I consider him particularly happy. There is one interesting little class which I am sure would delight you: it is composed of the son of Govardhan Dás, of a son of the Khutumba Mahárájá, and of a brother-in-law of the Ráj Raná's. These youths, *though of the very best Rájput blood*, are absolutely as docile and studious as if the offspring of the supplest Mutasadí or meekest artisan: and the emulation between the two first-mentioned is beautiful. Govardhan Dás's son is the best letter-writer in the school, and is constantly writing letters to his father, who shows them with a just pride. I was happy in being able to say of some shown to me, that they were absolutely without fault in style and expression. There is also a class of the Maháran's nomination, which contains the best scholar of the Institution—a Musalman youth, son of a late Qází of Kotah. But the Rájput class is of all others the most interesting, for if the rising generation of that race can be secured against the besotting influence of the 'Amal' by a love of letters, you will have the happiness of reflecting that in promoting the establishment of a school at Kotah, you have rendered an important service to Rajwara.

And now may we not with propriety ask the question, why should not every public officer exert himself like Mr. Wilkinson, and several others to whose labours our minds recur with high satisfaction, to induce the noble and opulent Natives around him to establish a school somewhat resembling the Kotah Institution? In this manner, by means of upright public functionaries educated at the seminary, might the fountain of justice be opened to the poor; and thus, through well-qualified and influential translators, raised up on the spot, might the knowledge of European science and of Christianity, acquired in the English language, be exhibited with effect to the whole population in their vernacular dialects. We are happy to acknowledge, that there is lately an evident increase of effort for the good of the Natives. The Calcutta press, both European and Native, as with one voice warmly and efficiently supports the cause. Much is now doing by individuals who before did nothing; and by those who

have long laboured in the cause, still more is attempted. But still how many of our countrymen yet live as though they knew not “the luxury of doing good;” and how many there yet are, if they change not their line of conduct, from whose residence in India, though it may be protracted for twenty or thirty years, and from whose influence, though it may be exerted for immense advantage to all around them, scarcely one individual will derive the least advantage as to intellectual or moral improvement! Let such—let all,—reflect on the satisfaction, the privilege they forfeit by their negligence, and awake to the diligent performance of a duty so honourable and delightful as the instruction of the ignorant among their brethren of mankind.

We would not, however, be censorious in our remarks. It is not at all unlikely that many who have hitherto done nothing may have been well disposed to exert themselves, but have been scarcely able to determine in which way they could do it beneficially. Under this impression, we beg to transfer to our pages a short Address to the Friends of India, which in connection with some zealous friends to Native Education we have lately published in a separate pamphlet, with an elegant frontispiece designed by Sir Charles D'Oyly. Happy shall we be, if its perusal lead any of our readers to reflection on their duty, and to a determined resolution, in dependence on God's blessing, at once to perform it.

ADDRESS TO THE FRIENDS OF INDIA.

The present time is particularly favourable to the education of the people. The increased attention of Government to the intellectual and moral improvement of their subjects; the general desire for instruction which is evident among the natives in every principal station, and its environs; and the benevolence which evidently actuates the minds of many individuals of all ranks, cannot be observed by the philanthropist without grateful satisfaction. To aid in carrying into effect the wishes for usefulness which the benevolence of individuals may suggest, is the object of the present paper.

1.—*Indigenous Schools.*

To establish flourishing native schools, it is only necessary to call some of the most respectable school-masters of the town, and promise them remuneration in proportion to the number of their scholars, (an arrangement which will probably more than double their scanty income,) upon the condition that they will teach only the printed books to be supplied to them, and exact no payment from their scholars*. Finding in these books nothing against their prejudices, they will gladly enter into such views. Their own interests urge them to collect scholars, and if the place be

* This stipulation will, in most cases, be found necessary to secure a large number of pupils. It is, however, cheerfully conceded, that the sooner the parents can be induced to pay for the education of their children, the better; so that, as soon as the institution demonstrates its ability to promote the improvement of the children attending it, an effort should be made, as is successfully done in the Lancasterian schools at home, to secure from the parents a small sum weekly or monthly in return.

large, their various schools will quickly become crowded, perhaps to the amount of two or three hundred or more : for the people cheerfully send their children to receive such excellent tuition from their known teachers, which they might not do if *new masters* were employed. New masters would, besides, have to contend with the powerful opposition of the old school-masters of the place, who would be thrown out of employment. Should the old teachers be incompetent, intelligent assistants may be given to them.

When supplied with the admirable printed school-books now procurable from the School-Book Society and other sources, the work of *moral and intellectual instruction goes on with great rapidity*. They quickly read with fluency the printed character in their mother-tongue ; and in these simple schools, it is no small gratification to hear from youthful lips, as the lessons are repeated, the most touching appeals to every virtuous feeling, and pointed rebukes to every vice. Youth under such tuition may, with God's blessing, be expected fast to emerge from darkness to light ; more school-books in the mother-tongue only are required, and the progress will be certain.

By such a simple process, any individual may have the gratification of educating the rising generation of the town or village near which he may reside. If necessary, two or three could unite, and by subscription, lessen the expense. The occasional assembling of the schools under one roof, for examination and the distribution of trifling rewards by their benefactors, keeps alive zeal. The co-operation of influential natives is of much service, and the encouragement of the local authorities at the place has a powerful effect in the promotion of education.

In one native town, where this system was adopted, there were about four hundred children under tuition, and it was a sight of no ordinary interest to see them all assembled for examination, under their respective teachers, in the open air upon one of the public ghâts. More *school-books and well-instructed teachers*, then by no means procurable, were only wanted to carry on education to almost any extent.

It would indeed be a blessing to India, were such a simple system of education put into operation in every town. Within the influence of Europeans, *the rising generation would be taught to read our printed books* ; and were the market well stored with *cheap and entertaining books of moral instruction*, such as are now being printed in Calcutta, with frontispieces and illustrations from the talented pencil of Sir Charles D'Oyly, each volume costing only two annas, it is quite clear, (for these cheap and amusing books would surely be in great demand,) that the virtues of rectitude and truth, with all the noblest principles of human action, might be conveyed into *thousands and thousands of families* throughout this benighted land, to bring forth within a few years a rich harvest of private and public virtue.

The chance of instilling virtuous principles into one or two, is surely worth the trial ; as it would be sowing the good seed which in time would yield a hundred fold.

It is sad to see a civil or military station without a school ! And if unhappily the British Government (the respected Head of which is known to be the warm friend of the virtuous education of the people) is prohibited from aiding such efforts for the welfare of its subjects to the extent of his wishes, by establishing at the public expense such schools under efficient control at every station, the greater is the call upon private and individual effort.

In union there is strength. Here then is a noble cause for British philanthropy and enterprise, to renovate the morals and principles of this vast nation ! Were each British officer to establish within his sphere (or join with others to establish) such a simple system of education, God

would surely bless such efforts, and the standard of morals would soon be raised throughout the land.

The means are simple, the benefit incalculable; the people are in darkness, and of such charity may it be truly said, "He that hath pity upon the poor and needy, behold it shall be repaid to him again."

2.—English Schools.

Besides this easy method of educating a large number of pupils to a certain extent, in schools which may be called indigenous, there is another effort still more effective, to which it naturally leads. A taste for the acquisition of knowledge being excited in the minds of a number of youth, it will be easy to point out to them the superior advantages which a knowledge of *English* will afford:—not only as the language of those who are called to rule over the country, with whom, if they know it, they may have such intercourse as their station in society will admit—not only as opening the way to employment, if, as fondly hoped, the English language be destined gradually to supersede the Persian in our public offices, but also as making them acquainted with a language in which there exists not less than a hundred thousand volumes of acknowledged utility, and in which consequently information of all kinds is abundantly procurable. An acquaintance with a language, the stores of which are already so ample, and which through the labours of two great nations, the British and American, are daily receiving valuable accessions, will naturally appear to youths thirsting for knowledge as most important, and such an impression will combine with other influences to make them exceedingly desirous, that instruction in it should be afforded them. This will naturally lead to the establishment of an English school, in the support of which it is presumed local subscriptions, and if necessary the aid of Government, will not be wanting.

In establishing such a school, it will very seldom be advisable to engage as teachers the school-masters who have been brought up under the old system. Scarcely ever possessing any knowledge of English except of the most elementary kind, they will from this deficiency be found disqualified for the duty; and even if they are competent in this respect, they have seldom (it may perhaps be said, never) the tact to discipline a school—by useful observations to communicate knowledge to their pupils, and by numerous questions to elicit it from one for the information of others. A person educated at one of the schools now happily existing under European management, who has had his own faculties awakened, and his own mind well-informed and disciplined, is evidently the agent required. Having been accustomed to the system pursued by his European instructors to excite interest, elicit talent, quicken indolence, repress passion, and in fact, at the same time, to discipline and improve every pupil in a school, however numerous, he will naturally pursue a similar method with his pupils, and thus secure their improvement to an extent which one accustomed to the unsatisfactory progress of an indigenous school could never—never accomplish.

The indigenous schools will not on this account, however, prove useless. From them will naturally be selected the pupils of greatest talent and industry, to form the nucleus of the English seminary; and if admitted to the latter, *because they have deserved this mark of approbation from their superiors*, instruction in the seminary will very soon be earnestly desired by all, and may be allowed to such extent as is found practicable*.

* The above plan was pursued by the Calcutta School Society, who have now a most flourishing English School as the result. The steps by which its success was attained, will be found fully stated in the Appendix to the Second Report of the Calcutta School Book Society, copies of which may be had gratuitously, on application to either of the Secretaries.

3.—*Influence of example.*

There is still another view of the subject which must not be overlooked. The establishment of a new school is not to be considered as an isolated act, unproductive of any results beyond what might be expected from the immediate operation of the means which are applied. By the *influence of example* the establishment of one school may lead to that of 50, nay, of 500 others. How many rising seminaries owe their origin to the Hindu College! How numerous are the instances in which visitors to the General Assembly's celebrated academy have caught the spirit of the plan, and been induced on their return to their respective districts to form the nucleus of similar institutions! To what are we to attribute the infant seminaries at Subhâta and Lodigâna, to which the chiefs from beyond the Indus are already beginning to send their children to be educated, except to the previous establishment of the parent institution at Dillî? The first step in every movement is always the most difficult. The minds qualified to lead are few in number, but all can follow. The experiment must be made by one or two in each district, but when it has once been made, all can avail themselves of its results. The proof of success encourages the timid, and gives confidence to the diffident. The example of the leading people sets the fashion, and when this point has once been attained, a host of motives are enlisted in behalf of the cause, some of which have but little to do with genuine benevolence. Correct public opinion supplies the place of morality to the mass of mankind. The time is not far distant when the English will feel the responsibility of their position in India; and it will be considered disgraceful not to contribute to the full extent of every one's means to the moral and intellectual elevation of our precious charge. Whenever this feeling shall generally pervade the English community, the design of Providence in placing us at the head of this great people will become apparent, and the millions of India will have cause to bless the God who made such a remarkable provision for their welfare, and the honored instruments of his beneficence, who so nobly fulfilled the trust which he had confided to them.

With the above Address for a guide in commencing his efforts, and with the "Monthly Lists of School Publications" to assist in the choice of suitable books, no one need despair of success in establishing a Seminary in the *vernacular* language of the people; and should any one find the Natives around him already sufficiently desirous of an *English* School, the valuable papers in our last volume, entitled "The School-master in the Mufassil," will supply him with all needful information as to the best way of commencing and prosecuting such a Seminary. Nothing will be required, but an *efficient teacher*; on which, after all, the success of the effort will greatly depend. At present, the number of persons disengaged, who are duly qualified for this responsible task, is small. But many are training for the work, whose services will soon be available;—and should any generous friend of education, in a letter to "the Editors of the CALCUTTA CHRISTIAN OBSERVER," request the aid of the writer of this paper in the selection of a teacher, it shall be most cheerfully rendered by himself, or as far as possible, secured from others.

Calcutta, Dec. 25, 1834.

B

XI.—*Affectionate Address to Young People.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Under the impression that the usefulness of your valuable work might be increased were there occasionally inserted a paper on religious subjects particularly adapted for the perusal of *youth*, I beg to place at your disposal a communication of the kind, and trust that additional ones will be supplied by others of your able contributors.

The letter now sent you was written to the young ladies of a respectable Seminary in Calcutta by one of the Superintendants, when obliged some time since to proceed to sea for the recovery of his health. I would request its appearance in the January No. under the pleasing hope, that some of your readers may be induced by its statements to commence with the new year a life of sacred pleasure in the service of God.

I am, Gentlemen,

Your obedient servant,

BETA.

My dear Young Ladies,

A short time since I sent you a letter on the importance and best means of improving your time and manners, and at the close of it, engaged to write you a second on the necessity of immediately attending to the salvation of your souls. I now proceed to fulfil my promise. O may the blessed Spirit, who can alone teach to profit, render this letter a means of everlasting good to you all ; and may your teachers and myself have reason to rejoice in your eternal salvation, promoted by our affectionate endeavours.

I need scarcely inform you, my dear young ladies, what you have so frequently heard, that it is possible for you to be very amiable and unblameable in your conduct to your fellow creatures, to be esteemed and caressed by your associates and friends, to be free from all open vices ; and yet to have your heart *as far from God* as the most criminal of mankind. The desire of pleasing your *friends*, or the fear of offending *them* ; the good example and instructions of those around you ; the motions of natural conscience and the fear of everlasting misery, may impel you to many duties, and deter you from many sins, while there is not in your souls a particle of genuine *love to God*, or desire to please *him*. Thus the young man mentioned by the Evangelists (Matt. xx. Mark x.), though very amiable in his character and conduct so that "Jesus loved him," did not obtain salvation from Christ, because he loved riches ; and the rich man in the parable of Lazarus (Luke xvi.) though we hear of no open sins in which he indulged, "in hell lifted up his eyes being in torments : " yea, the Psalmist expressly says, that they "who forget God" shall be "turned into hell," as well as the openly "wicked." You see, therefore, my dear

young friends, that something more is necessary than an amiable temper, or freedom from open vice, to give you any well-grounded hope of eternal glory ; that you, as your Saviour says, must be "born again," and thus become possessors of that true piety which I promised to describe.

True religion then, as described in the Holy Scriptures, consists in a total change of heart ; in turning from the world and sin to God, and from seeking ease, honour, pleasure, or profit in the world as our *chief good*, to seeking the glory of God, and our happiness in his favour. This change is produced by the Holy Spirit, who alone can renew the heart of fallen man. He shews us our sinfulness by nature, convinces us that although the commands of God are "holy, just, and good," yet that we have broken them in thought, word, or deed ; and that on account of our sins we must all have perished for ever, if God had not provided a way for our escape, by the sufferings and death of his dearly beloved Son. The Spirit of God also makes us see that this blessed Redeemer is able and willing to "save to the uttermost," and thus leads us to believe on him as our Saviour. He leads us to deny ourselves any thing inconsistent with his will, makes us to love holiness and hate sin, to delight in prayer and other religious exercises, and in all respects to live as those who are not their own, but bought with the blood of Christ, and bound therefore, from gratitude, to live unto him, who loved them and gave himself for them. In short, religion, as properly remarked by Dr. Doddridge in his excellent work, entitled *Rise and Progress of Religion in the Soul*, consists chiefly "in the resolution of the will for God, and in a constant care to avoid whatever we are persuaded he would disapprove—to despatch the work he has assigned us in life, and to promote his glory in the happiness of mankind."

And indeed, my dear young ladies, when we consider aright our relation to God,—created, preserved and blessed by him as we are,—supreme love to God and constant obedience to him must appear so just and reasonable, that it seems almost unnecessary for me to urge them on your attention. It seems as if your parents or friends would only have to state the commands of God to incline your minds to obey them, and lead each of you at once to exclaim in fervent prayer to God, "O my Father, thou shalt be the guide of my youth." But alas, the heart of man by nature is "deceitful above all things and desperately wicked ;" it is even "enmity" itself "against God ;" so that when divine truths are presented to young people, whose hearts have not yet been hardened by the commission of gross sin, or immersed in the cares of life, even they too frequently put off the consideration of them from day to day, till at last death overtakes them with all their sins unpardoned, and hurries them to the judgment-seat of that blessed Being whom they had forgotten and neglected. That this may not be the awful case with any of you, my dear young friends, I now proceed to state a few reasons why you should without delay consecrate yourselves to God, and I beseech each of you to examine what I say by the Scriptures—and if you find it agreeable to them, O be persuaded, and do not for one moment longer trifle with your everlasting salvation.

The first reason I would mention is, the express injunctions of the word of God. God, it is there said, "has commanded all men every where to repent," and has made in his word the following express declarations :—"Believe in the Lord Jesus Christ, and thou shalt be saved ;" "Seek ye first the kingdom of God and his righteousness ;" "Remember now thy Creator in the days of thy youth ;" "I love them that love me, and they that seek me early shall find me ;" "How shall we escape, if we neglect so great salvation ;" "Except ye repent, ye shall all likewise perish." These passages, and many more of the same import, are the declarations of God—not

of a man, who is changeable and frail, but of him who is "the same yesterday, to-day, and for ever." They are not sent to men of another world, but to *you*; and by your obedience to, or neglect of them must you be tried, and your eternal destiny fixed at the last great day.

These exhortations, too, I would remark, are much enforced by the *love* which dictates them. See how God gives you food to eat, air to breathe, raiment to wear, friends to make you happy, days of health and strength, and nights of ease and comfort. Think how he has preserved you through infancy and childhood, though you did not know or love him—and how he even spared not his own Son, but delivered him up for us all, that we might obtain salvation—and will you yet forget his kindness, or abuse his love?—Rather, can you too soon or too fully give up your heart to Him who has done so much for you?

Again, let the love of Christ constrain you. Did he not become a willing victim for your salvation? Did he not, although Creator and Lord of all things, consent to leave the glory of heaven, be born in a manger, become a poor man, and live in obscurity many years; and when he began to preach, pass through years of contempt and opposition from the Pharisees and others of his countrymen—yea, did he not submit to be betrayed, to be spit on, to be struck; to carry his heavy cross, though fainting with fatigue; be crucified in anguish; endure the wrath of his heavenly Father; and expire in agony, ere he rose again, and ascended into heaven, there to carry on his intercession, in order to complete the salvation of guilty sinners? And will you yet "neglect his grace, and weary out his love," till an account of the hardness of your hearts, his indignation and holy vengeance can in justice no longer be restrained?

Besides, is not early piety peculiarly acceptable to God, and have not almost all those who have been eminent for piety, been converted in their youth? Yea, does not the heart become so hard by the indulgence of sin that *very few*, who neglect or put off religion when they are young, ever turn to God in middle life or in old age? and yet will you act a part so foolish and dangerous as to delay to give God your heart?

Again, is not early piety *honourable*, as making us the children of the Most High—is it not highly *advantageous*, as being comparatively easy, leading us to avoid many sins, and thus escape much bitter repentance? as making all events conduce to our good, and as giving us eternal blessings? Does not real religion give peace in the midst of trials and afflictions, and even in death itself? How did Paul rejoice in the prospect of death, and with what sacred peace and joy have thousands of God's servants, who were possessed of true piety, passed from time into eternity! But *never* did you know a careless man,—one who lived without love to God and attention to religion,—die with joy, however he may have been trifling or stupid in his death-bed, until, as he has passed into another world, eternal torments have awakened him to a sense of his lamentable state. Besides, is not *judgment* approaching? Will not very soon the books be opened, and you, rising from your graves, be forced, with countless millions more, to appear before God for trial? Will not those who neglect the Saviour be placed on the left hand, and then hurried down to blackness and despair in hell? while all those who sincerely loved God and believed in his dear Son, will have it said to them, "Well done, good and faithful servants, enter ye into the joy of the Lord?" Will not the righteous go to life *eternal*, while the wicked are thrust out into *everlasting* punishment. And must you soon see the great white throne, and stand before the all-seeing Judge, and yet will you continue to neglect him, and despise his offers of forgiveness? O my dear young ladies, I charge you, as in the sight of God, by these considerations, and multitudes more I could mention, that you do not for one

moment longer delay to seek your salvation. The Holy Spirit may soon leave off striving with you, and let you go on just as you like, as the world entices you, or as Satan tempts you, till death surprises you, and you are lost for ever. After death there will be no offer of mercy, no strivings of the Spirit, no kindlings of repentance;—but the manifestation of Divine vengeance will render you every moment increasingly miserable, while you will not have one ray of hope, that your misery will be terminated or moderated.

Do not object and say, “I am but young, I have time enough yet; when I have a more convenient season I will turn to God;” for you “are not too young to die,” and if you put off repentance now, God may in anger at your ingratitude leave you to yourself, and your heart will thus become too hard ever to repent. Besides, when will it be more convenient? will not your cares and anxieties be increased as you advance in life; and the longer you continue in sin, is it not so much the harder to repent of it, and forsake it?

Neither object, “Religion is unfashionable; all my companions are following the world with eagerness—then why should I be singular? Surely I may do the same.” Had Noah reasoned so, would he not have perished in the flood; and had Lot done as all around him did, would he not also have perished in the overthrow of Sodom? The conduct of your superiors or companions cannot excuse you, for “every one must give an account of *himself* to God:”—nor will their eternal misery alleviate yours; it will rather tend to aggravate it by your mutual reproaches.

Do not object, “I am of a religious family, or live among good people, and therefore hope for mercy:”—for what heavy punishment did God denounce against the Israelites, though the descendants of Abraham his friend; and how dreadful was the doom of Judas, though he was a companion of Christ, and was reckoned among his Apostles!

Say not, “I love the pleasures of the world, and cannot give them up”—for how short are they in their duration, and how dreadful in their close. To prefer the world to God, who deserves all you have, is the basest ingratitude, and will be punished with unutterable wrath.

These and many other excuses, my dear Friends, for putting off repentance, and neglecting the Saviour, are merely temptations of Satan, your great enemy, whom the Apostle tells you to resist—and I cannot but hope that the Holy Spirit will incline the hearts of some of you, from what has been now and at other times urged upon you, to seek the salvation of your souls without delay ere it be too late, and the door of mercy be shut for ever. If such be the case with any of you, let me give you the following directions:

1st. Every day read the Bible with seriousness, and an earnest desire to understand its meaning. Read especially the Psalms, the Gospels, and the Epistles. The Psalms will furnish you with matter for prayer; the Gospels will exhibit the love of Christ, especially what he did and suffered to save sinners; and the Epistles will describe the privileges and duties of all his disciples. It is really astonishing, that while all around us knew and confess the Bible is a *revelation from God*, and the *only* revelation, so few appear desirous to know what it contains. May you act differently. May you love the Scriptures, make them the directory of your lives, and, then will they afford you consolation and support in sorrows and in death.

2nd. Make conscience of private prayer and meditation. Retire into some secret place, where none but the eye of God can see you—confess your sins, plead the promises of forgiveness which God has given you in his word, and earnestly seek the influences of the Holy Spirit, to purify your hearts, and prepare you for glory. If you cannot always retire from your companions, you may yet morning and evening, at the times when you all

repeat your prayers, pray with fervor, instead of doing it in a careless manner; and at other times, as you read or work, you may constantly send up heartfelt though silent petitions for mercy and grace, without any one's knowing it but God and yourselves. Thus your prayers may be sincere, and acceptable to God, without being ostentatious before your fellow-creatures.

3rd. Seek religious society and read serious books. The society we keep, and the books we read, exercise an important, though sometimes imperceptible, influence over our minds; and they who amidst the allurements of a wicked world wish to maintain heavenly dispositions, and a holy conduct, must choose for their companions such books and persons as may help them in attaining their object. I need not tell you, what delight it will give your teachers, at any time, (and myself also, should I be spared to return,) to converse with you on religious subjects—to guard you against mistakes—to assist you in difficulties, and by every means, to promote the growth of piety in your minds. Instructive books, too, you know, will be most gladly lent you by any of your instructors.

4th. Attend well the means of religious improvement in your power. You have now the opportunity of hearing the Gospel faithfully preached in various places of worship at Calcutta, a privilege which you may not enjoy when you leave school for distant stations. Be anxious to improve these advantages, not merely by attending public or social worship, but by attending in a *devout frame*, careful to get good from them, treasuring up in your memory and applying to your own consciences and circumstances all you hear.

Having thus, my dear young friends, described what true religion is; pointed out some reasons why you should immediately attend to it; obviated some common objections; and offered a few directions by attention to which, under the divine blessing, you may without doubt obtain its blessings, I must now leave you, with many earnest prayers that this endeavour to promote your good may not be in vain. When I think of the various privileges you enjoy; the ability to read, with the Holy Bible, catechisms, hymns and other good books at your disposal; affectionate instructors to pray with and for you; faithful ministers to beseech you to be reconciled to God; I tremble and weep to think how awful will be your everlasting condition if, with all these advantages, you still continue unconcerned about your salvation. The Lord, who knows all things, knows that I consider your salvation so important, that I would gladly sacrifice any worldly advantages I possess to promote it; that I would rather live in the meanest obscurity, subsisting upon bread and water, and be made the happy instrument of bringing you to God, than I would live in the greatest affluence, applauded by all mankind, while you lived unregenerate, and died unblest with the hope of the Gospel. You know that it is the very business and delight of your instructors to bring sinners to God, and that all would feel themselves more happy in leading you to seek your salvation than they would in amassing the largest fortunes that India ever produced. O then, while God calls you, promising you the pardon of sin, and the assistance of his Spirit; while your ministers and friends pray for you; while your teachers are ready almost to offer their lives for your eternal welfare—O come to Jesus, and obtain the blessings of his salvation. Then shall we all, I trust, for ever rejoice together, and unite in the eternal song of angels and saints in heaven, Blessing and honour be unto God and to the Lamb for ever. Amen.

With my fervent prayers that this may be our unspeakable happiness,
I remain,

My dear Young Ladies,
Your very sincere Friend.

Poetry.

[*For the Calcutta Christian Observer.*]

THE LAMENTATION OF DAVID.

BY CHARLES MULLER, ESQ.

"And David lamented with this lamentation over Saul, and over Jonathan his son."—Sam. B. ii. C. 1.

Let sorrowing song breathe its mournfulest strain,
Oh ! weep—for the beauty of Israel is slain ;
The mighty are fallen—the loved and the brave,
And Israel must mourn o'er her dead heroes' grave.

O ! say not in Askelon,—tell not in Gath,
That grief has o'ershadowed Judea's bright path,
Lest Philistine maidens rejoice at her woe,
And laughter and scorn pass the lips of the foe.

O never, great God, let the dew or the rain
On Gilboa's fields shed their freshness again ;
Forsaken and cursed let the high places be
Where the sire and the son fell in warfare for thee.

They turned not ;—they sought not, to flee from the foe,
The sire with his sword, and the son with his bow ;
But, aye, from the fight with the valiant and strong,
They came in the glory of triumph and song.

They were lovely and sweet in life's sunny day—
In death and defeat undivided were they ;—
The speed of the eagle !—the strength of the lion !
In battle, how smote they the foemen of Zion.

O ! ye daughters of Israel, weep ye for Saul,
Whose splendor and joyance graced bower and hall :
He loved ye, and clothed ye, in scarlet and gold,
And aye, ye rejoiced as his triumphs were told.

For thee, my lost brother, for thee do I mourn !
This breast once so joyous is stricken and torn.
O deep was thy love, and unchanged was thy heart !
Alas ! that its spirit so soon should depart.

How are they fallen !—the mighty, the great,
In the hour of shame, the dark day of fate.
The sabre is broken, the shield cast away,
And the glory of Israel marked with decay.

Missionary and Religious Intelligence.

BENGAL PRESIDENCY.

I.—CALCUTTA BETHEL SOCIETY.

On the 27th November last, the Annual Meeting of this Society was held at the Circular Road Chapel, when after a Sermon by the Rev. G. F. Anderson, Baptist Missionary, proceeding to Allahabad, the Ninth Report of the Institution was read by the Rev. G. Gogerly, the Secretary. From this Report we copy with pleasure the following extracts:

"During the past year, the services on the Floating Chapel have been regularly conducted, and whilst the Missionaries in Calcutta have been reduced in number, and have consequently been unable to give to the concerns of the Society that attention which they could have wished, the Committee have reason to be thankful, that some of the lay-members of the Society have come forward to assist in this interesting work; and it has been principally owing to them that the Bethel Services have been continued. The Committee would, therefore, present to those gentlemen their grateful thanks.

"During the last cold season, divine service was conducted every Sabbath morning and evening; besides which, a meeting for Prayer and reading the Scriptures was held on board the Society's vessel, on Thursday evenings. These services were generally well attended, and the devout deportment of the congregations afforded encouragement to a patient perseverance in this important work. At the meetings for Prayer, two officers belonging to vessels then in Port, frequently officiated, and a few pious sailors engaged in prayer. In several instances, Captains of vessels have accompanied their men on board the Bethel, and have thus, by their example, taught those under their command the value of the means of grace, and the importance of seeking the favor of God, and the salvation of their souls. The conduct of these gentlemen is worthy of imitation by Sea-faring Gentlemen visiting this Port.

"Besides the above, a Sabbath afternoon service, in December and January last, was established on board two or three ships, whose Commanders were favourable to the Bethel cause, which was continued as long as the vessels remained in Port. Several French ships have also been visited, and a few Testaments and tracts, in their own language, have been distributed amongst the officers and crews.

"Whatever may have been the results of these various means in producing true conversion to God, your Committee think they are warranted in saying, that many pious seamen have been assisted in their humble devotions—that the consciences of some have been awakened—that the attention of others has been directed to the best things, and that *all* have felt a real satisfaction in meeting, as they have done, in a place appointed for the worship of God, which has been so exclusively set apart for themselves.

"Allusion having been made in the last Report to a correspondence between your Committee and the American Seaman's Friend Society, respecting a Chaplain being sent to Calcutta by that Society for the purpose of giving his undivided attention to the religious interests of Seamen visiting the Port of Calcutta, your Committee would now observe, that a letter on the subject was addressed to the Rev. Dr. Bolles of Boston, and the Rev. Mr. Greenleaf, Secretary of the above named Society, of New York. An answer from the latter Gentleman has been received, an extract from which is subjoined.

"Your letter of Sept. 25th, 1833, directed to me at Boston, came to hand three days ago. I feel under great obligations to you for the information you communicate in relation to the Seamen's cause in Calcutta, and am gratified to know that the Missionary Brethren in that place, amid their multiplied labors for the conversion of the heathen, do not forget those whose home is on the deep. The American Seaman's Friend Society, with which I am now connected, as Secretary, have in view to station a Chaplain in every foreign Port where our Seamen resort. Calcutta is one of those places on which we have our eye; though several other stations will demand previous attention, yet ultimately I have little doubt but we shall commission a man for Calcutta."

"From the above communication, your Committee look forward with pleasure to the time when one or two devoted men will arrive in Calcutta, to serve in the Gospel of Jesus Christ those 'whose home is on the deep,' and whilst their attention will be in a considerable degree directed to the advancement of English and American seamen, the native boatmen and lascars will share in their sympathies and labors of love.

"It is gratifying to your Committee to state, that the Funds of the Society are at present in a favourable state, the liberality of Sea-faring Gentlemen having enabled them to liquidate the whole of the debt stated in the former Report, as well as to discharge the current expences of the past year."

2.—BENGAL AUXILIARY MISSIONARY SOCIETY.

On Wednesday evening, the 3rd December, the Sixteenth Annual Meeting of this Institution was held in the Union Chapel. The Rev. W. H. Pearce having opened the business with prayer, the Rev. Dr. Marshman was called to preside as Chairman. The Report was then read by the Rev. A. F. Lacroix, the Secretary; and various motions made, or seconded by the Rev. Messrs. Mack, Haberlin, Campbell, Robinson, Gogerly, G. Pearce, and Leechman; with Dr. Corbyn, Dr. Vos, and Lieutenant Meik.

The Report will soon be published, when we hope to extract some passages for the gratification of our readers.

3.—KIDDERPORE NATIVE CHRISTIAN SCHOOL.

The First Annual Examination of this School, conducted by Mr. and Mrs. Campbell, was held on Friday, 5th December, in the presence of various friends. As it is an object particularly attended to by its conductors, to communicate as much knowledge in the *Bengali language* as possible, it afforded the examiners much satisfaction to hear the readiness with which the boys answered the several questions put to them in Scripture history and geography, &c. in that language. In addition to their knowledge of Bengali, the boys showed that they had made considerable proficiency in English. They were examined in English reading, writing, and arithmetic, in all which they acquitted themselves to the satisfaction of all present. The utility of this and similar institutions cannot be calculated. Its benefits may be reasonably expected to extend to generations yet unborn; and none but those who have actually witnessed the fact, can be aware, in how short a time children, whose parents have but recently renounced idolatry, improve in moral feeling and virtuous sentiments, when placed under the influence of a religious education.

4.—BAPTIST MISSION SCHOOLS AT CHITPUR.

The Annual Examination of the institution for Hindu youths, and the Native Christian Boarding Schools, under the superintendence of Mr. and Mrs. Ellis, was held at Chitpur on the 10th December. The Hindu Boys' school contains 100: the Christian schools contain 30 boys and 20 girls. In the former the English language only is taught, while in the boarding schools the children learn both Bengali and English, besides which the girls are instructed in needle-work, spinning, &c. and are required to attend to other domestic offices, with the view to qualifying them for the duties of after life.

The youth of each school acquitted themselves very much to the credit of themselves and their instructors, and to the satisfaction of those gentlemen and ladies who attended to witness the examination. To many, perhaps, the girls in the first class would present the most interesting and pleasing object, as belonging to that division of the human family which in all civilized countries, in which alone it has risen to its true position in the scale of being, exerts such an extensive and beneficial influence on the destinies of our race, but which in this country has been degraded and debased, denied the means of instruction and improvement, and then despised for the want of them. These girls could not only read with ease and fluency in their own language, but several of them had made considerable proficiency in English, reading with ease, and replying with readiness and propriety, to a number of questions

put to them on the subject of what they read, the meaning of particular words, the different parts of speech, and the geographical position of places mentioned therein, and which they pointed out on the globe. In short, these girls bid fair to become suitable companions for educated youths, and capable of imparting the rudiments of knowledge to their offspring in future years.

The boys in the higher classes in the Hindu Schools were examined, among other things, in geography, natural philosophy, and the evidences of Divine revelation. The Christian boys were also examined in the history and contents of the Bible, and the doctrines taught in it, supporting their statements by appropriate texts of scripture. The examination was throughout highly interesting and very satisfactory, showing a considerable proficiency made by the youths generally in human and divine knowledge, and in the English language as the medium of communication.

5.—MISSIONARY OPERATIONS AT GORAKPUR.

It gives me great pleasure to say that our Seminary here is thriving apace. I think I mentioned having made over ten orphans to the Seminary, who were sent me by Mr. Madden. Besides these (of whom by the way two have died) there are four orphans, whom I removed from the farm, and two lately sent by Mr. A., in all fourteen, who receive daily instruction in English, Persian, Urdú, and Hindui, and live entirely under the eye and superintendence of Mr. Moore. I hope great things from this Seminary; and surely, at least, I may hope that our labour on them will not be in vain, but that, through the Divine blessing, they will prove good Catechists and School-masters. This is the end we have in view. Our Female Seminary, under Mrs. R.'s superintendence, is also encouraging. At present we muster ten female orphans (two of whom are to be baptized next Sunday), and we hope in a few weeks to have an increase of four others. Besides the female orphans, the daughters of our Native Christians are also under Mrs. R.'s management, and the school on the whole makes a nice appearance. Oh that it may be more than appearance! I should have mentioned that the boys of our Christians are attached to Mr. Moore's Seminary as day-scholars, where they receive the same education as the orphan boys.

We are busily engaged in endeavouring to establish good schools for Hindu and Musulman children in the town, and I hope soon to be able to give you a pleasing account of our progress.

Every morning, accompanied by William, our reader, I resort to the neighbourhood of a temple, where we have generally good congregations, and sometimes very pleasing conversations. On my return from this duty, the bell is rung for morning worship, when I read prayers, and comment on a chapter to from 30 to 40 children and adults. I rejoice to say the Christians seem to prize this means of grace more than formerly: indeed, there is a very manifest advance in the Christian life among our people here.—*Christian Intelligencer*.

BOMBAY.

6.—ARRIVAL OF MISSIONARIES.

We have the pleasure of recording the arrival in Bombay on the 10th Sept. of the Rev. Messrs. Graves and Munger, Missionaries, and Messrs. Hubbard and Abbott, Assistant Missionaries, with their wives, and Misses Graves and Kinball. They form a much needed, and very acceptable, reinforcement to the American Mission in this Presidency. We are sorry, that Mr. Graves's health has not profited much by his visit to his native country. His return to India, in his present state, is at once a striking proof of his zeal for its interests, and of the kind regard to his feelings entertained by the Missionary body with which he is connected. The American churches, we are happy to observe, are still continuing vigorously to extend their foreign operations.—*Oriental Christian Spectator*, for Oct.

EUROPE.

7.—RELIGIOUS TRACT SOCIETY.

We have recently been favoured with a copy of the *Thirty-fifth Annual Report* of this truly excellent and catholic Society, which might justly be ranked among England's chiefest glories, and seems destined to perform no mean or subordinate part in the moral regeneration of the world.

Under God it has already achieved much; and it is daily increasing its resources and widening the sphere of its operations. Its publications may be met with in every part of the world, and there is scarcely a country which, to a greater or less extent, has not already benefited by its enterprise, and does not afford evidence of its usefulness, and of the blessing of God manifestly resting upon its exertions to diffuse among the nations of the earth the precious and saving truths of the Bible.

From the Report we learn the pleasing fact that "the Publications circulated during the year ending March 31st, amounted to 14,339,197, being an increase of 1,743,956, over the preceding year. The total circulation since the formation of the Society, in about 75 languages, amounts to upwards of 197,000,000. When it is considered that every tract, or book, in this immense number, contains those words of truth which make wise to eternal life—that every tract, and every book, is intended not only to interest but to improve,—to arrest the attention, convince the judgment, arouse the conscience, and convert the heart of the sinner to God; or to promote the knowledge, the faith, the love, the holiness, the usefulness, and the happiness of the believer in every stage of his profession, until he gets beyond the reach of means and enters eternal glory,—who is there that knows any thing of the worth of souls and the value of religion, but must rejoice at the wide diffusion of divine truth thus effected? The career of the Society has hitherto been onward and glorious, and every succeeding year has brought an accession of strength, opened new doors, and led to new plans of usefulness, and brought to light, in a constantly increasing ratio, the importance of its operations, by discovering their extended and beneficial influence. The present report abounds with evidence of the most cheering kind, of the usefulness of the Society's publications; and doubtless these constitute but a very small proportion of the instances, in which its messengers of truth and mercy have been the honoured means of good to the souls of men.

Those who feel interested in the future prospects of this Society, will be delighted to learn that the state of its funds is flourishing. The benevolent income, consisting of free contributions from auxiliaries, annual subscriptions, donations, &c. was £4,623 7s. being an increase over the preceding year of £553 3s. The legacies amounted to £733 18s. 10d and the proceeds of sales of the Society's publications were £42,197 12s. 6d. The total receipts, are said to have been £48,299 8s. 4d. including a balance of £413 4s. 3d. being an increase of £8,289 13s. 6d.

Among the new publications are the following, a few copies of which may be had here on application to the Rev. J. Thomas, Howrah:—*Bedell's Is it Well? Three Important Questions to Wives and Mothers.* Anecdotes on Providence, and the Holy Scriptures; and on Christian Graces, Christian Conduct, and Religious Tracts.

Two volumes of Missionary Records have been printed, namely, "North America," and "India." Their object is to give a brief view of the effects produced by the Divine blessing on missionary labours. They will be found useful to the young, and general readers, and may kindle a spirit of holy zeal on behalf of the perishing millions in heathen and other unenlightened countries.

Two works from the unpublished writings of Lavington have been adopted by the Committee, viz. Addresses to Christians on making a Public Profession of Religion, and Sacramental Meditations; which they trust will be widely circulated.

The publication of Dr. Bogue's Essay on the Divine Authority of the New Testament, and of an abridgment of the late Mr. Wilberforce's Practical View, the Committee doubt not, will be acceptable to their friends.

The works for the young have also been increased. The Picture Bible, containing sacred narratives in the words of scripture, illustrated by twenty-one steel plates, and a large number of wood engravings, is adapted as a present to children. It teaches through the eye, by which indelible impressions are made on the minds of the young. Pious mothers, when surrounded by a group of their little ones, will find this volume a constant source of interest and instruction. The children will, no doubt, have many questions to offer, suggested by the pictures; and they should be encouraged thus to exercise their minds. It is intended to publish another volume on the Old Testament, and one on the New.

The NATURAL HISTORY is a popular introduction to the study of Quadrupeds, with a particular notice of those mentioned in scripture. It is suitable for the young, and is illustrated with about one hundred engravings. It is too often the case that, in scientific books, the works of the great Creator are so noticed, as to hide him from the reader's view, or so as to oppose his holy word. Hence it is of great importance to employ every legitimate means to show that the God of nature is the God of revelation, and in both is "wonderful in counsel, and excellent in working." At the present period, zoology is attracting great attention, especially among the young; and it is not only an interesting and popular, but a useful and instructive science. Surely the study of the creatures that have been formed by the power and skill of God, if rightly pursued, must lead us to adore his perfections, and to praise his holy name. The object of the present work is to combine with correct scientific explanations an exhibition of the creating skill and providential goodness of God. The quadrupeds mentioned in the scriptures are particularly noticed; and various opportunities are embraced to lead the reader not only up to "Nature's God," but to the glorious discoveries of the gospel of Christ.

THE WEEKLY VISITOR has had an extensive circulation. The first volume is now complete. The information it communicates is of a permanent nature; and it is adapted for a library book as well as a magazine. THE WEEKLY VISITOR combines with general knowledge, scriptural and religious instruction; the pieces are brief and varied. The works of God and the word of God are explained and illustrated in each number; and such information is imparted as is adapted to promote both the temporal and everlasting interests of the reader.

We propose to supply some additional extracts from this interesting report in our next.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

NOV.

MARRIAGES.

14. At Delhi, Mr. J. Smith, to Miss Nusen.
24. Mr. F. H. W. Hawkins, to Miss E. Smith.
25. Mr. R. W. Walters, to Miss E. M. M. Laine.
- G. Forbes, Esq. M. D. Civil Surgeon, Hidgellie, to Miss Coull.
26. Captain St. C. Cook, to Miss L. A. Vandenburg.
29. Mr. J. Atkinson, to Miss C. E. Linton.
- Mr. F. H. Matthews, to Miss Shelverton.
- Mr. H. Christiana, to Miss Gonsalves.
- Mr. Valentine, to Miss Kemery.
- Mr. Hans C. Smith, to Miss Hurd.

DEC.

1. A. Grote, Esq. B. C. S. to Miss H. A. McKenzie.
- Mr. W. Goodsall, to Miss M. Ebberson.
- At Bangalore, Lieut. Erskine, 7th Light Cavalry, to Miss Webber.
2. Captain W. R. Maidman, Artillery, to Miss McQuhæ.
- At Alleppy, Ensign Combertz, 6th Regt. N. I., to Miss Simpson.
3. Mr. J. J. L. Hoff, to Miss C. Framingham.
6. Mr. C. Gomes, to Miss DeSilva.
8. Mr. J. Tellyard, to Miss Stote.
9. Owen J. Elias, Esq. to Miss B. E. Avdall.
13. Mr. D. Dunnovan, to Mrs. Percy.

17. At Azimghur, R. Montgomery, Esq. C. S. to Miss F. M. Thomason.
 — Peter Duverger, Commander of the Ship *Sandanny* of Bombay, to Rose Eleanor Arson.
 22. A. D. Kemp, Esq. to Miss E. P. Jones.
 23. C. E. Trevelyan, Esq. C. S. to Miss H. M. Macaulay, daughter of Z. Macaulay, Esq.
 25. Fred. James Halliday, Esq. Civil Service, to Eliza, second daughter of Col. J. A. Paul McGregor, Military Auditor General.

Nov.

BIRTHS.

8. The lady of Major General Pemberton, 56th N. I. of a son.
 12. At Kurnaul, the lady of Cornet Cookson, 9th Light Cavalry, of a son.
 13. At Futtighur, Mrs. H. Hendry, of a daughter.
 18. At Banda, the lady of H. Harrington, Esq. of a daughter.
 23. At Agra, the lady of Lieut. W. H. Nicholetts, of a son.
 24. The lady of R. Wooldridge, Esq. of a daughter.
 26. The lady of Captain Young, of a daughter.
 27. The lady of Lieut. Fountain, 40th Regiment, of a son.
 28. At Noacolly, the lady of Dr. Baker, of a son.
 — At Futtighur, Mrs. T. Lithgow, of a daughter.
 — Mrs. C. F. Byrn, of a son.

Dec.

1. The lady of H. J. Leighton, Esq. of two daughters and one son.
 2. Mrs. W. Ryland, of a daughter.
 5. At Elambazar, the lady of J. Erskine, Esq. of a son.
 6. At Dacca, the lady of Lieut. Hamilton, 53rd N. I. of a daughter.
 8. The lady of H. Holroyd, Esq. of a daughter.
 9. Mrs. Valentine Champion, of a daughter.
 10. The lady of T. Holroyd, Esq. of a daughter.
 — The lady of J. Brightman, Esq. of a daughter.
 13. Mrs. R. Hood, of a son.
 14. Mrs. C. J. Pittar, of a son.
 16. Mrs. Kurwan, of a daughter.
 17. The lady of Captain Hawkins, of a daughter, still-born.
 18. Mrs. W. Harper, of a son.
 21. The wife of Mr. Matthews, of a son.
 — Mrs. J. Ravenscroft, of a son.
 23. The lady of J. Lowe, Esq. of a daughter.
 24. The wife of Mr. Smith, of a son.
 — The lady of Rev. Mr. Robinson, of a daughter.

Oct.

DEATHS.

11. At Macao, at half past 10 o'clock in the night, the Right Hon'ble William John, Lord Napier, of Marchiston, a Baronet of Nova Scotia, Captain, R. N. and His Britannic Majesty's Chief Superintendent in China. His Lordship expired of a lingering illness brought on by the arduous performance of his duties at Canton, aggravated by the treatment received from the Chinese Government when on his passage in a sick state to Macao. His Lordship was born on the 13th of October, 1786, and would that day have completed his 48th year.

Nov.

23. James St. John, infant son of Mr. DeSilva, aged 2 years and 5 months.
 — Captain Dew, Country Service, aged 40 years.
 — A. Barnes, the son of R. Perry, Esq. aged 9 months.
 25. Mrs. M. Bennett, aged 38 years and 16 days.
 — Mr. J. Bennoit, aged 36 years.
 — At Howrah, John W. Ultimius, son of Rev. W. Morton, Officiating Minister

at Howrah.

26. At Futtighur, the infant daughter of Mrs. M. Hendry.
 — The infant daughter of R. Kerr, Esq. aged 19 days.
 27. At Ishera Delphirie, M. Roussac, aged 16 years and 8 months.
 — At Cawnpore, Sophia Rees, the lady of H. T. Owen, Esq. C. S.
 29. Miss Eliza Wittenberry, aged 8 years, 4 months, and 21 days.
 29. Master T. Brown, aged 5 years.

Dec.

1. The three infant children of H. J. Leighton, Esq.
 2. Mr. Alexander Gordon Lorimer, aged 28 years.
 — Miss E. C. M. Jowine, aged 2 years and 7 days.
 — At Mirzapore, William Haynes, Esq.
 3. The infant son of Mr. Mark D'Cruz.
 4. Monsieur Eugene Marquies, aged 22 years.

7. Master J. Marley, aged 6 years, and 15 days.
8. At Almora, Olive, the wife of Lieut. Glasford, Engineers, aged 25 years.
9. Master J. J. Stuart, aged 2 years, 4 months, and 25 days.
- Mr. T. Smith, aged 32 years.
- At Cumballa, Mary, second daughter of Colonel Russel, H. A.
10. At Serampore, Mrs. T. S. Gibson, aged 47 years.
13. Mr. P. Hypher, aged 78 years.
17. Mr. J. Brown, aged 36 years.
- Mrs. Anna Maria Joseph, aged 74 years.
18. Mr. James Grimsdick, aged 45 years.
20. Mrs. E. Moore, relict of the late Captain William Moore.
23. Mr. J. A. Rodrick, aged 24 years, 2 months, and 26 days.

Shipping Intelligence.

Nov.

ARRIVALS.

27. Monarch, (Brig,) J. Buchanan, from Tutacorine 23rd October.
- Theresa, (Barque,) J. Tulloch, from Moulmein 20th November.
28. Alexander, Sanders, from Markanum 10th October.
29. St. George, J. Thompson, from Bristol 7th and Madeira 22nd August.
- Passengers.*—Mrs. Col. Walker, Mrs. Rainey, Mrs. Pearce, Miss Robinson, Miss Rainey, Major Graham, Bengal Artillery, Captain Jervis, 5th N. I., M. H. Jenkins, Esq. Rev. G. Pearce, Mr. Cowan, Surgeon, Mr. Lawrence, Mr. Walker, Mr. Mainwaring, and Mr. Bunbury.
- Red Rover, (Barque,) W. Clifton, from China 3rd and Singapore 11th Nov.
- Passengers from China.*—C. F. Young, Esq. Bengal C. S., G. B. Gonsalves, Esq. and E. A. Vertannes, Esq. Merchants.
- Bombay Castle, R. Wemyss, from China 15th Sept. and Malacca 24th Oct.
- Passengers from China.*—Mrs. Wemyss, Mrs. Watts and child, H. C. Watts, Esq. G. Jessop, Esq. and child.
- Penelope, (Barque,) P. Hutchinson, from Madras 16th and Markanum 24th October.
- Trident, (F.) M. Wiband, from Nantes 4th July and Sumatra 7th November.
- Will Watch, (Brig,) W. Barrington, from Penang 6th November.
- Passengers from Penang.*—A. Brunoe, Esq. Mrs. Brunoe, W. Martin, Esq. Captain G. Dawson.
- Nerbudda, F. Patrick, from China 6th September, Singapore 18th October, and Penang 7th November.
30. Lord Hungerford, C. Farquharson, from London 2nd July and Cape 21st Sept.
- Passengers from London.*—Mrs. McClintock, Mrs. Grant, Mrs. Moore, Mrs. Gordon, Misses McClintock, S. McClintock, Dick Turnbull, D. Agnelas, Hon'ble H. Devereux, Civil Service, M. Hothaw, Bengal Horse Artillery, H. Crommeline, B. N. I., H. Gordon, Madras N. I., and Master H. Moore. *From Cape of Good Hope.*—Miss Ross, Miss Morton, Hon'ble A. Ross, Member of Council, T. Wheatly, Esq. Madras Civil Service, H. Morris, Esq. Madras C. S., Dr. Grant, B. A., and Captain Moore, N. I.
- London, Wimble, from London 26th September.
- Passengers.*—Mrs. Woodward, Mrs. Prole, Mrs. Barbor, Mrs. Voss, Mrs. Burt, Mrs. Dunlop, Mrs. Kean, Mrs. Dyson, Mrs. Campbell, Miss Hall, Mr. Woodward, and Mr. Malcome, Civil Service; Captain Jeffreys, Bengal N. I., Captain Prole, Bengal N. I., Captain Barbor, Bengal Cavalry, Lieut. Dyson and Lieut. Campbell, Bengal N. I., Mr. Dunlop, Surgeon, Mr. Birch, Merchant, Mr. Harris, Engineer, Mr. Harvey, Mr. Gibbon, Mr. Rich, Mr. Vogel, Mr. N. Wright, and Mr. H. Wright.
- Duke of Bedford, W. A. Bowen, from London and Portsmouth 2nd August.
- Passengers.*—Mrs. Tucker, Mrs. Nesbit, Mrs. Bradden, Mrs. Scott, Misses Tucker, H. Tucker, Reid, Fry, Warde, Tulloch, Beaumont, Foley, Montgomery, Robson, Nesbit, Charles Tucker, Esq. C. S., Alexander Serpent, Esq., Mr. Bradden, Mr. Mainwaring, Mr. Chapman, Mr. Sherman; Mr. Holmes and Mr. Hunter, Assistant Surgeons, Mrs. Pite and child, Master C. Gale, Master S. Gale, and Master Nesbit.
- Sylph, (Barque,) R. Wallace, from China 4th and Singapore 14th November.
- Passengers, from China.*—E. W. Brightman, Esq. *From Singapore.*—Alexander Fraser and W. D. Shaw.

DEC.

1. Dona Carmelita, (Barque,) C. Gray, from China 17th October.
- Passengers from Penang.*—Ensign F. Adons, 24th Bengal N. I.; Mr. N. Beale, and eight Native Pilgrims.

- *La Belle Poule*, (F.) Gerodrow, from Bordeaux 30th July.
Passengers.—Mr. M. M. Roquet, and Mr. H. Martin, Merchants.
- *Indien*, (F.) A. Morin, from Havre 11th August.
Passengers.—Mr. N. Tanden, Mr. E. Mathew, and Mr. N. Ravinet, Merchants.
- 3. *Orontes*, J. Currie, from Khyouk Phyou 28th November.
Passengers.—Captain Miller, and a detachment of the 25th Regiment N. I.
- 4. Bland, Thomas Callan, from Liverpool 12th August, and Cape of Good Hope 10th October.
Passengers from Liverpool.—Mrs. Hart, Miss Wilkinson, Captain Trafford, Bengal Cavalry; Dr. Hart, Bengal Establishment; Mr. Richardson, Cadet, Madras Establishment; Mr. Porteous, Mr. Oswald, Mr. Rowson, Mr. Porter, and Mr. Benjamin, Merchants. *From Cape*.—Mrs. Lawler and children, and Mr. Lawler.
- 5. *Resolution*, (Barque,) G. Jellicoe, from Khyouk Phyou 30th November.
Passengers.—Mrs. Dickson and 2 children; Lieut. Hone, in command of a detachment of 230 Sepoys and followers, B. N. I.
- 6. *Fairie Queen*, (Barque,) J. Snipe, from Liverpool 1st August and Mauritius 1st November.
- 7. Duke of Northumberland, Pope, from London and Madeira 22nd August.
- *Water Witch*, (Barque,) Henderson, from Singapore 20th November.
- 8. *Asia*, J. Biddle, from London 13th August.
- *Golden-Fleece*, (Barque,) J. Baker, from Liverpool 5th August.
- *Syed Khaun*, (Schooner,) J. McKinnon, from China 12th and Singapore 20th November.
- *Virginia*, (Barque,) J. Hullock, from China 16th Oct. and Singapore 21st Nov.
Passengers.—Mr. J. Dixon, H. C. Marine, and Mr. Hood, Merchant.
- 9. *Albion*, N. McLeod, from Liverpool 27th July and Madeira 13th August.
Passengers.—Mrs. Benson, Lieut. Benson, 4th Cavalry, and 3 children.
- *City of Edinburgh*, D. Fraser, from Madras 30th Oct. and Markanum 9th Nov.
Passengers from Madras.—Mrs. Breen, Lieut. Ommaney, Mr. Breen and Mr. C. A. Gordon, Merchants; Mr. A. Lime, and Mr. J. A. Colla, Greek Merchants.
- 10. *Allalevie*, G. Andree, from China 31st Oct. and Singapore 12th November.
- *Thistle*, (Schooner,) J. Jones, from Rangoon 26th November.
- *L'Esperance*, J. Worthington, from Batavia 27th October, and Singapore 12th November.
- 14. *Claremont*, (Barque,) T. Boulton, from Sandoway 2nd December.
Passengers from Sandoway.—Lieut. Ramsay and Lieut. O'Brien.
- *Elizabeth*, (Schooner,) H. Spooner, from Penang 22nd November.
Passenger.—W. R. Lackersteen, Esq.
- 15. *Arab*, (Barque,) C. Parks, from Bombay 2nd November.
Passengers.—Mrs. Borradaile and 2 children, Mrs. Gordon, Mrs. Sutherland and child, Miss Gordon, H. Borradaile, Esq. of Bombay Civil Service; and Captain W. C. Grant, Bombay Engineers.
- William Gray, C. Greene, from Boston 2nd July.
Passengers.—Mr. T. W. Everett, Supercargo; and Mr. T. T. Burt, Clerk.
- 16. *Cecelia*, (Brig,) P. Roy, from Singapore 6th, and Penang 19th November.
- 20. *Enterprise*, (H. C. Steamer,) C. H. West, from Madras 11th December.
Passengers.—Major Hodges, Private Secretary, Captain MacLeod, A. D. C. and Captain Airy, A. D. C. to the Governor of Madras; Rev. Dr. Mill, Mrs. Mill, and child, and Dr. Selling's child.

Nov.

DEPARTURES.

- 27. Tapley, R. Tapley, for Liverpool.
- 29. Juliana, C. B. Tarbutt, for London.
- Vesper, (Barque,) J. T. Atwood, for Isle of France.
- Skinner, (Barque,) J. R. Gillen, for Rangoon and Moulmein.
- DEC.
- 3. Hashmy, J. Harfield, for London.
- 10. Cornwallis, P. Key, for Bombay.
- 13. Soobrow, (Barque,) W. Poole, for Bombay.
- 15. James Pattison, R. D. Middleton, for London.
- Guiana, (Barque,) M. Tait, for Liverpool.
- Neptune, Broadhurst, for London via Cape.
Passengers per Neptune.—Lady Knox and child, Mrs. Hickey and 4 children, Mrs. Brae and 5 children, Mrs. Edmonds,—Beale, Esq. C. S., T. Brae, Esq. Major Hyde, Bengal Artillery, Lieut. P. Bonham, and D. Pratt, H. M. 16th Lancers, Masters McDormond and Cobb.
- Lawrence, (Brig,) H. Gill, for the Mauritius.
- 20. Curacoa, D. Dunn, for Moulmein.
- St. Leonard, J. W. Gurr, for Liverpool.
Passenger per Ann for Ceylon.—George Howard, Esq.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of November, 1834.

Day of the Month.	Minimum Temperature observed at Sunrise.				Maximum Pressure observed at 9h. 50m.				Observations made at Apparent Noon.				Max. Temp. and Dryness observed at 2h. 40m.				Minimum Pressure observed at 4h. 0m.				Observations made at Sunset.									
	Observed Height of the Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.					
1	30,040	76.3	74.6	74.8	N.W.	1,118	78.5	79.5	77.5	N.W.	0.84	79.5	81.2	78.6	N.	0.50	80.2	82.2	79.1	N.W.	0.42	80.2	81.8	78.7	N.	0.46	79.8	80.4	78.1	N.W.
2	082	72.3	70.8	71.4	CM.	1,140	77.2	78.3	76.6	N.W.	1,114	76.5	82.2	78.4	N.W.	0.74	79.7	82.5	78.3	N.W.	0.70	79.3	82.2	78.5	N.W.	0.82	78.4	80.4	78.1	N.W.
3	104	72.2	71.1	71.1	N.	1,162	77.3	79.3	77.7	N.	1,150	78.1	79.4	78.7	N.	0.74	79.5	81.7	79.1	N.W.	1,106	79.4	81.7	78.7	N.	1,110	78.2	79.7	77.8	N.W.
4	122	72.9	70.9	71.4	CM.	1,150	77.2	79.3	77.3	N.E.	1,130	78.8	80.6	78.8	N.W.	0.74	78.2	82.2	78.5	N.	0.60	79.7	82.2	79.5	N.	0.66	78.8	80.4	78.2	CM.
5	060	72.6	70.5	70.7	N.	1,116	77.2	78.5	76.8	N.	0.82	78.3	82.3	79.2	N.E.	0.48	78.2	82.2	78.7	N.E.	0.50	77.7	77.7	78.7	E.	0.54	76.8	76.4	77.2	E.
6	080	71.6	70.0	69.7	N.	1,106	75.3	74.3	74.3	N.W.	0.89	75.7	75.3	75.3	N.	0.44	76.7	75.7	75.5	N.E.	0.44	75.7	75.7	75.7	N.	0.50	75.7	74.7	74.2	N.
7	046	70.4	69.4	70.8	N.W.	0.94	74.3	74.3	74.3	N.W.	0.88	76.7	75.3	76.4	N.W.	0.30	77.4	80.3	78.2	N.	0.30	77.4	78.5	77.4	N.	0.30	76.5	76.7	75.3	N.W.
8	116	68.8	67.6	68.7	N.	1,176	75.2	76.5	74.4	N.W.	1,150	76.8	79.7	76.2	N.W.	0.80	78.7	80.5	77.3	N.W.	0.84	78.1	80.5	77.5	N.	0.84	77.7	76.7	75.4	N.W.
9	104	68.6	66.6	67.3	CM.	1,172	75.3	77.3	77.3	N.	1,154	76.7	78.5	75.5	N.	0.94	76.7	79.9	77.2	N.W.	0.92	76.4	79.5	76.5	N.W.	0.94	75.2	76.6	75.3	N.W.
10	102	68.6	65.5	65.5	CM.	1,166	74.3	76.6	73.8	N.	1,136	75.3	78.7	77.4	N.	0.82	76.4	79.4	76.6	N.	0.80	76.3	79.7	75.5	N.	0.84	75.7	76.4	75.4	N.W.
11	108	68.1	65.3	65.4	N.	1,166	73.7	76.6	73.8	N.	1,140	75.3	78.7	75.3	N.	0.96	76.1	79.5	76.2	N.W.	1.00	76.3	79.7	76.6	N.	1.00	74.8	76.2	73.7	N.W.
12	120	68.3	65.6	66.2	N.W.	1,178	74.8	76.6	73.5	N.	1,154	75.1	78.4	74.4	N.	1.00	76.1	79.5	75.5	N.	1.08	76.3	79.7	74.7	N.W.	1.08	74.7	76.2	73.7	N.W.
13	128	67.9	66.4	66.2	CM.	1,176	73.7	76.7	73.7	N.	1,150	75.3	78.4	74.4	N.W.	1.08	75.3	79.7	74.7	N.	1.06	75.7	79.7	74.6	N.	1.08	74.7	76.7	73.8	N.
14	120	67.5	65.7	65.7	N.	1,176	73.7	76.7	73.7	N.	1,150	75.3	78.4	74.4	N.W.	1.08	75.3	79.7	74.7	N.	1.06	75.7	79.7	74.6	N.	1.08	74.7	76.7	73.8	N.
15	136	65.8	63.3	63.5	CM.	2,007	73.5	75.7	72.8	N.	1,84	74.2	76.8	74.4	N.	1.32	74.8	80.6	76.1	N.W.	1.28	74.1	80.5	75.2	N.	1.30	74.7	75.9	73.6	N.
16	170	66.6	63.4	63.4	N.W.	2,026	73.3	76.2	73.3	N.W.	2,044	74.5	78.4	75.4	N.	1.40	75.3	79.4	76.7	N.W.	1.32	76.7	80.5	76.4	N.	1.36	74.9	75.8	73.7	N.
17	162	69.7	68.3	68.3	N.	2,007	73.5	75.7	73.5	N.W.	1,76	74.5	78.4	75.4	N.	1.28	74.8	80.6	76.1	N.W.	1.28	74.1	80.5	75.2	N.	1.30	74.7	75.9	73.6	N.
18	164	69.2	67.7	67.8	N.	2,104	74.7	77.3	74.5	N.	2,066	76.8	79.4	76.7	N.	1.52	78.2	81.5	77.5	N.	1.48	78.2	81.5	77.3	N.	1.36	74.9	75.8	73.7	N.
19	166	69.8	67.7	67.3	N.	2,230	73.7	76.7	74.2	N.	1,88	75.7	78.4	75.3	N.	1.38	77.4	81.7	77.5	N.	1.36	76.8	80.2	76.7	N.	1.40	75.8	77.8	73.6	N.
20	174	68.5	67.6	67.7	N.	2,226	75.7	77.7	74.2	N.	2,167	75.7	78.7	75.6	N.	1.60	76.7	79.7	76.6	N.	1.56	76.7	79.7	76.6	N.	1.64	75.2	76.2	75.5	N.
21	200	68.5	66.3	66.2	N.	2,254	73.4	75.4	72.5	N.	2,167	75.7	78.7	75.6	N.	1.60	76.7	79.7	76.6	N.	1.56	76.7	79.7	76.6	N.	1.64	75.2	76.2	75.5	N.
22	186	68.6	67.6	67.2	N.	2,057	74.1	76.7	73.5	N.	1,807	75.9	79.3	76.2	N.W.	1,116	76.6	80.5	77.5	N.W.	1.16	77.4	80.5	76.5	N.	1.12	76.1	76.7	75.4	N.
23	118	67.5	65.9	66.6	N.	1,761	71.4	72.7	72.5	N.	1,507	73.3	77.3	74.4	N.	0.74	76.8	80.5	77.5	N.W.	0.56	77.4	80.5	76.5	N.	0.56	75.2	77.3	73.4	N.
24	056	67.7	65.7	65.7	N.	1,118	71.4	72.7	72.5	N.	0.88	72.8	77.7	74.4	N.	0.96	74.4	78.2	75.1	N.	0.86	74.2	77.6	74.8	N.	0.84	71.8	75.4	73.3	N.
25	092	65.5	67.5	67.8	N.	1,567	72.3	73.7	71.8	N.	1,307	73.6	77.8	74.7	N.W.	1,118	75.5	78.2	74.1	N.	0.94	75.7	78.2	74.4	N.	1.06	75.2	75.7	73.4	N.
26	142	67.6	66.2	66.2	N.	2,007	72.1	74.2	71.3	N.	1,307	73.6	77.8	74.7	N.W.	1,118	75.5	78.2	74.1	N.	0.94	75.7	78.2	74.4	N.	1.06	75.2	75.7	73.4	N.
27	098	68.1	66.7	66.8	N.	1,647	72.1	74.2	71.3	N.	1,087	74.2	79.7	74.7	N.W.	0.58	75.7	79.2	75.5	N.	0.30	75.7	79.2	75.3	N.	0.58	73.7	76.7	74.2	N.
28	066	67.6	65.9	65.7	N.	1,367	72.7	73.9	71.1	N.	1,547	74.4	77.3	72.6	N.	1.04	75.2	77.7	74.4	N.	0.92	75.7	77.2	73.7	N.W.	0.96	74.5	75.6	73.2	N.
29	104	68.7	67.7	66.8	N.	1,727	72.6	75.4	71.8	N.	1,174	73.4	76.7	72.6	N.	1.34	74.5	77.3	73.7	N.	1.28	74.1	76.2	72.8	N.	1.32	73.2	71.5	71.9	N.W.
30	132	64.9	61.8	62.2	CM.	1,907	71.4	74.2	71.3	N.	1,174	73.4	76.7	72.6	N.	1.34	74.5	77.3	73.7	N.	1.28	74.1	76.2	72.8	N.	1.32	73.2	71.5	71.9	N.W.

THE
CALCUTTA CHRISTIAN OBSERVER.

February, 1835.

I.—*On Infanticide in Rájputána.*

To the Editor of the Christian Observer.

SIR,

There are but few officers who have visited Málwá and Rájputána, who are not well aware that many of the Rájput, and some other tribes of these provinces are, and have for ages past been, in the habit of destroying their female offspring on their birth. Circumstances have placed it in my power partially to ascertain the extent to which this practice is carried in some quarters of these provinces; and as the particulars cannot but be of deep interest to the benevolent public, and to every member of that paramount Government whose duty it is to do its utmost to eradicate this inhuman practice from within the range of its influence, I shall proceed to state them.

Hára Rájputs of Kota and Bundi. The Hára Rájputs, who give their name to Harauti, and the heads of which fill the thrones of Bundi and Kota, are much given to this horrifying practice. I know many cases in which individuals of this tribe have destroyed their daughters, but I cannot state the extent to which infanticide is practised throughout the whole tribe. Appí Hára, Jagírdár of Koila, and a near heir to the throne of Kota, has destroyed several of his daughters. The last that was born to him was preserved by the maternal affection of his lady. When the child was born and announced to be a girl, the Thákur issued the order for its immediate destruction. The mother interceded: the proud Thákur, whose circumstances have been much straitened by the persecutions with which the late Ráj Ráná Madhu Singh visited his attachment to his kinsman the Maháráu, indignantly asked how in the present low ebb of his fortunes he was to provide the means for a suitable match for the girl, and repeated his order that the Madár juice be forthwith administered to the innocent babe. The mother still besought for the infant's life. The day happened to be the anniversary of the

birth of Krishna, the tutelary divinity of the Hárás. "For Sri Krishnaji's sake spare the innocent babe," cried the fond mother: "Oh pollute not this sacred day by the commission of so black a sin." The Thákur relented, and this single daughter to the house of Koila lives to bless the name of Krishna. These particulars were given to me by a son of Apji, whom I lately met in Málwá.

Khichi Rájputs of Khilchipur. The Khichi Rájputs of Khilchipur are still more inveterately addicted to the practice than the Hára tribe. With a view to ascertain the extent to which the practice was carried in this small principality, an inquiry was directed to be made of the number of sons and daughters now living of all the nobles of Khilchipur. The result of this inquiry is almost beyond belief. In 157 families (chiefly Khichis and kinsmen of the Rájá Sher Singh, with a few Rhatores, Umuts, &c.) there were found to be only 32 daughters where there were 189 sons living.

Umut Rájputs of Narsingarh and Rájgarh. In the adjoining petty principalities of Narsingarh and Rájgarh, the practice would seem, from a similar inquiry, to be not much less general. In 63 families in which inquiry was made in Narsingarh, there appeared to be but 19 daughters, whilst there were 75 sons living. In 18 families in Rájgarh the result was 21 boys and but 10 girls.

I cannot be answerable for the entire correctness of these results: but in such cases as I have myself had an opportunity of verifying I have found them correct. Now as the most extended inquiries of philanthropists in Europe and Asia have all shewn one result, viz. that the births of males and of females are of nearly equal amount, the only inference to be drawn from this disparity is, that females equal or nearly equal in number to the difference here exhibited have been destroyed. My knowledge of the fact however does not rest solely on this inference. Many instances of infanticide in these Khichi and Umut families have at the time of their occurrence come within my actual knowledge: the chiefs themselves have from time to time admitted their culpability in having destroyed one, two, or three, or all of their female offspring at their birth, pleading in extenuation hereditary custom, their high caste which would be degraded by alliances with inferior tribes, and their inability duly to meet the expenses of a marriage which they deemed suitable to their high descent, and vain pretensions. It is chiefly in those tribes of Rájputs, who in their pride deem themselves more illustrious in regard to caste than their neighbours, that the custom prevails. The inferior castes, who will give their daughters in marriage into higher castes, (the members of which will not however give theirs in return to them) seldom have recourse to infanticide: in these castes the custom is generally regarded

as sinful, and visited with excommunication. In several of those tribes long habituated to the practice, a few chiefs of a warm benevolence have existed who have done their utmost to suppress the custom; who have themselves not only set the best example by preserving their own daughters, but promised to their poorer but equally high born kinsmen such pecuniary assistance as might be required to provide suitable matches for their daughters. The celebrated Jai Singh, the Rájá of Jaipur, as in other respects so also in this, shewed himself superior to the spirit of the age in which he lived. But his endeavours to suppress infanticide have not succeeded better than his attempt to introduce second

Kuchwaha and Rajawat Rájputs of Jaipur. marriages; for I know several recent instances of Kachwahas and Rajawats of the Jaipur territory, who, though publicly known to have destroyed their daughters, have met with neither punishment from the Jaipur Government, nor public and general condemnation from their neighbours.

Rhatores of Márwár. The Rhatores of Márwár practise it less than their neighbours; I know not whether they have entirely abandoned the practice; I know of no instance of a Rhatores having destroyed his infant daughters. Ranawats of Mewár. The Ranawat tribes of Udaipur still practise the crime, but I know not to what extent. Instances of infanticide in this tribe have come to my notice.

The Jhala Rájputs, to which tribe the late Zálím Singh of Kota belonged, do not, I believe, practise infanticide, neither do the Saktawat, nor several other families in Mewár.

Ponwars. The Thákur of Agra Burkhera, near Bhilsa, a chief of the Ponwar tribe, has frequently confessed to me, that the straits to which the oppressions of Scindia's Amils had reduced him, had driven him to destroy the two or three daughters that had been born to him; and I doubt not but that several of his many kinsmen have followed an example exhibited in such a high quarter.

This Thákur, and also the Rájás of Khilchipur, Rájgarh, and Narsingarh have gone through the form of renouncing the practice, and have issued prohibitions against it to all their subjects. This is certainly matter of gratulation, but too much stress ought not to be laid on this single act.

Rájput tribes of Aude. The custom was formerly practised to a great extent, I have understood, in Aude. I believe that many Hindu chiefs of those parts have now voluntarily sworn to their spiritual Gurus, that they will henceforth abandon it. But doubtless, through the whole of the North Western Provinces of Hindusthán and Aude, and in Cutch and Guzerat, instances of infanticide are constantly occurring amongst all the Rájput tribes.

Puryar Minas of Jahazpur.

But the practice is not confined to Rájputs*: when I lately passed along the frontiers of Bundí, Udaipur, and Jaipur, especially in the neighbourhood of Jahazpur, I discovered that infanticide was generally practised, also by the Puryar Minas, a race of wild mountaineers hereditarily addicted to plunder.

On the occasion of my first visit in January and February, 1833, my stay was not longer than 15 days; during this period, however, I was enabled to ascertain with a considerable degree of correctness the extent to which the practice was carried on in all the principal villages of the Puryar Minas. The following statement contains the result of my inquiries in Jahazpur of Udaipur, and Tonkra of Bundí.

MEWAR. *Jahazpur Parganna.*

Villages.	No. of families of Puryar Minas.	No. of boys under 12 years of age.	No. of girls under 12 years of age.	Remarks.
Barilohári, ~~~	85	51	14	
Chotilohári, ~~~	58	66	14	
Garolí, ~~~~~	79	79	12	
Polya, ~~~~~	54	26	13	
Kurarya, ~~~~~	81	38	18	
Guramgarh, ~~~	12	10	2	
Manohargarh, ~~~	71	58 [ed.	4	
Gúra, ~~~~~	40	Not ascertain-	10	
Byethí, ~~~~~	30	Do.	13	

BUNDÍ. *Tonkra Parganna.*

Villages,	No. of families of Puryar Minas.	No. of boys under 12 years of age.	No. of girls under 12 years of age.	
Omur, ~~~~~	76	28	4	{ In this village is the temple of the venerated divinity of the Puryar Minas.
Dewakakhera, ~~~	33	44	4	
Butwari, ~~~~~	20	9	2	{ The inhabitants of this village confessed that they had destroyed every girl born in their village.
Puprala, ~~~~~	15	22	0	

* I have frequently been informed by the present Nawáb and minister of Bhopál, that Bábá Kán Singh Risáldár, a Sikh chief of rank and influence, and also Guru of the Sikhs in Bhopál, has destroyed all his daughters; that he has been induced to do this not from poverty, but from pride, disdaining to give in marriage his daughters to any man of his tribe, not of equal estimation with himself.

To what a horrifying extent does the destruction of human life appear to have been here habitually carried on: without too attracting the notice or reprobation in the least degree either of the public or of the local Governments!! Here the Mínas without reserve admitted to me that they had destroyed each one, two, or three daughters, as the case might be. Rájputs have recourse to the practice from inability to meet the expenses of suitable alliances. They have recourse to it from a mistaken vanity, but plead no justification either from any injunction in the Shástras, or from tradition. The Mínas however have a tradition, inculcating the duty and propriety of destroying their daughters: and adduce divine authority in favor of the practice.

The Ránájí of Udaipur, some time before my arrival at Jahazpur, issued an order prohibiting the Mínas from destroying their daughters: the order however had received no kind of attention either from the Mínas or his local officers. The Bundí Ráu Rájá and the Ráj Ráná of Kota were, at the instance of the late acting political agent, induced also to prohibit the practice within their domains; and the Governor General, on the receipt of the intelligence, wrote Kharítas to these princes, and also to the Ránájí of Udaipur, expressing the high satisfaction which His Lordship had derived from this report of their humane endeavours to suppress this cruel practice in their territories.

Circumstances led me a year afterwards to the same frontier: I found that the orders of the Ráu Rájá of Bundí had been very strictly enforced. All the female children born in the Bundí Mína villages within this period, with the exception of one, had been preserved, and the parents of the one which had been destroyed had been rigorously punished by the worthy Amil of Tonkra, Thákur Kishor Singh. On all who had preserved their daughters in this interval, the Bundí Government bestowed presents of dresses, and also silver wristlets for the children.

The orders of the Ránájí had been again, in this respect, as well as in others, but very partially obeyed: a great number of girls born in the year having been as usual destroyed by their parents, and, as before, without calling down upon them the reprobation or anger of Government.

The following incident will with difficulty be believed; its truth may be relied on. As I was riding out one morning accompanied by Lieutenant C., of the 51st Regiment N.I., I passed through the Bundí Mína village of Umur. I was there beset by the cries of a Mína woman, the wife of one of the Patels of the village, who clamorously demanded of me to forbear all endeavours to procure the suppression of an ancient

custom, and a religious rite enjoined upon them by divine authority. When I endeavoured to reconcile the unfeeling woman, she boldly averred that daughters in their tribe had been foretold to bring, if preserved, only trouble and misfortune to their families, and that the event could not but be calamitous!!

The barbarous wild inhabitants of this village had but a few weeks before my second visit, burned a boy alive. The boy had certainly been guilty of murder: but so lawless, wild, and independent are these Mínas, that they proceeded to punish the offender in this cruel way, without even consulting or reporting the matter to the authorities at Tonkra.

I ought to have mentioned above, that when the Mína (the single individual of the Bundí villages who had destroyed his infant daughter) was taxed with his disobedience of orders, and want of feeling, he justified himself by citing the example of a neighbor, Hárá Rájput Zamindár, who had likewise destroyed his daughter born in the interval between my first and second visit to the frontier.

The above details must fully satisfy you that female infanticide is carried on to a frightful extent throughout Málwá and Rájputána: that the number of deaths by Satí was infinitely less throughout the whole of India than that of these murders, even in these two provinces. Will not these facts awaken the slumbering benevolence of the public, and more especially that of all those officers of the British Government, exercising influence and authority, whether personal or official, over these barbarous tribes? I feel assured from my knowledge of many of these officers, that they only require to be duly informed of the awful extent of the enormities to which ignorance, barbarism, and superstition have driven these deluded people, to call all their talents, and all their judgment, and all their zeal, into full exercise, to procure their eradication from the land.

It may be deemed presumptuous in me to offer any suggestions as to the best mode of proceeding to procure the suppression of this crime. I hope that my motive will excuse the presumption.

Some benevolent men of more zeal than judgment would call upon the British Government to suppress this crime by the strong hand of power. From this opinion I entirely dissent.

It is useless, as it would be impolitic, and indeed, unjustifiable, in the Supreme Government, to attempt to legislate for people over whom it possesses no legal right or power to legislate. It can do no more than it has already done, viz. express its abhorrence at the crime, and give great credit to those princes who relinquish the practice in their own families, and endeavour to suppress it amongst their subjects.

Neither do I think that the Missionary, directly encouraged by Government, or its officers, can at present be allowed to ply his benevolent labours, without endangering the attainment of the object, which every friend of his species must be so anxious to accomplish.

To whom then is the work of regeneration, of civilization and education, to be entrusted? To all the British officers, civil and military, now in Málwá and Rájputána. Are they to direct their endeavours to get the native princes to prohibit the practice? The native princes certainly should be gained to the cause of humanity. As they are the most influential, their hearty concurrence in any scheme for the suppression of infanticide is an object of very primary importance. But we must not deceive ourselves: this measure by itself will be of little or no avail—penal enactments, not supported by a concurrent public opinion, are utterly futile. In England we have too many instances of their futility, under these circumstances, to require proof of the fact. The object therefore to be held in view is to procure a general feeling of execration, throughout all classes of the people, against the crime. Until such a feeling has been produced, the issue of edicts prohibiting the practice will be almost a waste of breath and paper.

This general execration can only be excited by constantly repeating to all classes of the people thrown into our way, by business or by chance, on every fitting occasion, the feelings of horror with which we and our Government regard the crime: our feelings should be expressed not in anger, for that would only lead to increased backwardness in revealing the fact, but in a spirit of conciliatory compassion and regret. I would let them see and feel that we regard this crime as a most abominable and a most aggravated murder: “a crime in its own nature, detestable; in a woman, prodigious; in a mother, incredible: it is perpetrated against one whose age calls for compassion, whose near relation claims affection, and whose innocence deserves the highest favor.”

By such an exhibition, on all suitable occasions, of our real sentiments to those addicted to the practice, they will first hesitate to commit, and eventually, it is to be trusted, abandon the crime. It is a part of human nature for the subject to imitate the example and conform himself to the wishes of his lord and superior, for the lowly and humble to copy the rich and influential, and for the ignorant and the barbarous to be overruled by the wise and the learned and the civilized. If therefore we take due pains to express to all parties our abhorrence, in terms suited to the heinousness of the crime, and to manifest our opinion and wishes on the practices, with sufficient force, conformity thereto must naturally ensue.

The co-operation and concurrence of the Marátha and Muhamadan princes, chiefs, and their local officers, are to be no less eagerly sought, than those of the Rájput princes and their chiefs. For though these former do not practise infanticide, still they indulge the practice with unreserved toleration. But as the execration and condemnation of the public is the engine I would recommend, in order to procure the eradication of the practice, the enlightenment and hearty abhorrence also of these influential chiefs against it, is a matter of primary importance. The example of these chiefs may also be used with great effect to excite a spirit of emulation in the same cause in the minds of the Rájput princes, whose cordial concurrence in our views cannot be so easily gained.

But the princes of the land, though influential, are still but few: our efforts therefore should be no less zealously directed towards all the leaders of public opinion on moral questions, the spiritual guides venerated by the whole population. I would point out as persons whose support and co-operation should be especially courted, all those Bráhmans, Upádyas, Parohits, Gosáins, Charans, Pírs, Fakírs, and Sádhs, esteemed amongst themselves for their piety or other virtues. A prejudice against such personages is generally felt by European officers, but in most cases without just grounds. Few individuals amongst them have attained to, and maintained a distinguished place in the general estimation, without meriting it by the sincerity, if not by the soundness of their professions and devotional spirit. But even allowing that imposture on one side, and credulity on the other, have tended to exaggerate the fame of their merits, still, we must admit that they are the persons who are actually consulted and acknowledged as guides in all points of morality. Their verdict chiefly tends to decide the merits or demerits of all acts. Why therefore refrain, so long as the best means cannot be safely used, from availing ourselves of the co-operation of a powerful and influential body of men, who will assuredly give it, if properly asked?

To me it has always been a matter of great interest to see and examine the various conformations and phases which the human mind assumes under any circumstances. To satisfy this curiosity, I seldom fail to direct my steps in the course of a morning's or evening's walk to the Asram of any Hindu devotee or Sádih, or the Takía of the Fakír or Pír who has acquired celebrity by his reputed piety. But at the same time, that I seek to satisfy my curiosity by learning the particulars of their creeds, I seldom quit them without endeavouring to enlist their services in the cause of civilization and humanity.

My visit alone has been received as a compliment, and when I have told them that *their* precepts and advice appeared

to me more likely to prove effectual, and were less objectionable, than any orders which the British Government could issue on this or other subjects, they have felt so much honored and flattered by the appeal that none have failed to promise their most cordial co-operation. I have reminded them, that the spiritual guide*, no less than the ruling authority, is answerable for such gross and habitual violations of the laws of humanity—a fact which, Hindoo as well as Mussulman, they all readily admit.

One of the most zealous supporters of this cause in regard to infanticide amongst the Mínas, was a Mína Bhakt, of the name of Purán: he lamented very pathetically the depravity of men of the present iron age, and praised the virtue of the ages past: he regretted the inattention of his wild brethren to his rare sermons on morality and self-knowledge, and bemoaned also his own past sins committed before his regeneration (he confessed to having destroyed one or two of his daughters born in his youth!) He was now held to be a prodigy of learning and piety; he could read!! But even this poor ignorant semi-savage proved of great service, and exercised much influence in reconciling his wild brethren to the injunctions laid by the Rao Raja of Bundí against the further practice of infanticide. I gave him some pamphlets against infanticide, written by a Málwá Brahman, named Unkar Bhat, who arrays the authorities of all the Shástras and Puráns against this sinful practice. With these, the first printed books he had seen, given him too by a “Sáhib,” he was highly delighted; and I was given to understand, that for some time after my departure, he made himself particularly active in expounding and impressing their *contents* on his wild kinsmen. I have not since heard of him, and his labours. Years must roll by before we can hope to see the princes of Malwa and Rájputhána establishing schools and colleges, to promote education and civilization throughout their dominions. But we must not forget that the whole course of men's lives is passed in a state of pupilage; that men in the world, as well as boys at school, are daily making fresh accumulations to their stocks of knowledge. Human nature is ever the same, however different be the colour of the skin, and Hindus, notwithstanding the once boasted immutability of their laws and customs, are proving, and will still prove, no exception to the universal rule. They are poor, they are ignorant, they are but half-civilized barbarians; they are subject to and dependent on us: on these accounts, and on every other account, they are watching, and disposed to imitate our example, to attend to our

* राज्ञोराष्ट्रं कर्तृपापं राजपापं पुरोधसः ।

पशुः पक्षी कर्तृपापं शिष्यपापं गुरोरपि ॥

advice and instructions, and to acknowledge the influence of that power we possess by our superiority in religion, morality, and a better knowledge of the arts of Government. Let then all those British officers now in these parts but duly feel the deep responsibility attaching to them as professors of the purest morality, and as servants and representatives of a civilized Government, ever anxious to promote to its utmost the happiness and comfort and enlightenment of all its dependents—let them feel that upon their every act and every word depends the suppression of this and every other revolting practice—let them ever retain in their minds a due sense of the vast power and influence which they possess for working good to the thousands around them, and they will not fail in the speedy accomplishment of the high object of their blameless ambition.

I trust they will hold me excused for attempting to dictate to their superior talents, conduct, judgment, and experience. I have here briefly stated the results of my experience, and the course which I have myself observed in regard to the subject of this letter. My object in writing it has been rather to draw their attention, and awaken their zeal, in the cause of humanity and civilization, than to recommend to imitation my own example, feeling well assured, if they will but give their best consideration to the subject, that their own judgment, and their individual tastes, will point out to them a course to themselves more agreeable, and still more effectual, and perhaps still less objectionable, than that which I have followed and presumed to recommend or suggest.

AN OFFICER IN POLITICAL EMPLOY IN
MALWA ; AND LATE IN RAJPUTHANA.

Málwá, November 25, 1834.

II.—*Additional Memoranda regarding the Karens, of Burmah.*

[The information regarding the Karens, which is contained in our Nos. for Nov. 1833, and May, 1834, has excited so much interest, that we have been repeatedly requested to publish any further particulars with which we might become acquainted. In order to meet the wishes of our correspondents, we now present them with the following extracts from a paper published in the Madras Missionary Register, No. I., and entitled "Notices of some recent discoveries, relative to the Karens in the Burman Empire." As the greater part of this paper consists of the information we have already published, what we now extract must not be regarded merely by itself, but as a supplement to the papers referred to, and in this view we are persuaded it will be deemed worthy of perusal by most of our readers, as well as particularly interesting by the correspondents to whom we have above referred.

We shortly anticipate further information respecting the Karens, from an intelligent Missionary engaged in seeking their salvation, and shall not fail to give it insertion as soon as received.—ED.]

The sufferings and heroic Christian fortitude of Mrs. Judson, with the patient labour and devoted piety of her husband, have made the Burman Mission an object of deep interest to the Christian Church. This inter-

est has been heightened by the great success which has been vouchsafed to their efforts and those of their coadjutors. The recent discovery of the Karens has given it yet additional interest, which is further heightened by the simplicity of character of this people, their preservation from idolatry though surrounded with idolaters, their preparedness for the reception of foreign teachers, the readiness with which they have received instruction, the sincerity with which a considerable number have in a short space of time turned to the Lord, and especially by the great probability that they are the descendants of the Jewish nation. Mr. Mason (an American Missionary) has been employed for some time in collecting fragments of their traditions, which bear the strongest mark of a Hebrew origin. They have no written record of their traditions; for until their language was reduced to writing by Mr. Wade (one of the Missionaries), they had no written language. Their traditions have therefore been handed down from father to son in the shape of commands, and were commonly sung at the funerals of their old men. It appears that this practice is fast passing into disuse; that their fragments are gradually thinning; and that there are very few Karens to be found who can remember even the fragments here copied. Mr. Mason beautifully says, "The father no longer gathers his children around the fount to teach them the commands of their ancestors; no longer do they sing at the graves of their elders the songs their fathers sung; nothing now is remembered but a few disconnected pieces, which, like the last glimmerings of day, are just sufficient to discover the fading landscape."

There appears no reason to imagine that these fragments are not the traditions of their own ancestors. No traces of Roman Catholic Missionaries having been among them can be found, but on the contrary they have no acquaintance with the doctrine of the Cross, which such missionaries must have communicated to them. Additional evidence of the Hebrew origin of this people is furnished by their dress, which is said to correspond in a great measure with the Jewish. It seems that the cast and features are also Jewish, resembling those of the white Jews of Bombay.

The kindness of a friend enables us to furnish our readers with the following fragments. A full account will probably be hereafter published by Mr. Mason; meanwhile we shall from time to time give such information concerning them as we may be able to obtain. Every Christian must especially rejoice in the encouraging prospect of their speedy conversion to Christianity; 200 have already appeared as the first fruits of faithful Missionary labours. May the Lord continue to bless their efforts, until the whole people become by faith, the children of believing Abraham.

The following traditions are of two kinds, the one in verse, and the other in prose; the latter in the form of commands from a parent to his children.

1.—*Traditions of scripture facts.*—God is denominated the great Ku-tra, or the great Lord—the great Pu, or great ancestor, from Pu, a grandfather—and "Yuwah."

"O my children and grand-children, the earth is the treading place of the feet of God, and heaven is the place where he sits; he sees all things, and we are manifest to him."

In the following passage, God is represented as saying, that after having created the world, he will destroy it in three generations; but men reply, that they are not able to endure this, and beg that they may have every variety of suffering that now exists, but that the world may not be burnt; to which request it is understood God acceded.

"I have created the great earth,
But in three generations I will burn it up;

I have made the great earth,
 But in three generations I will set it in flame ;
 I have formed the great earth,
 But in three generations I will destroy it with fire ;
 I have established the great earth,
 But in three generations I will destroy it with flames.
 O Lord, great God !
 The world-destroying flame we cannot bear ;
 O Lord, great God !
 The world-destroying flame we cannot endure ;
 The world-destroying flame we are unable to bear ;
 Let us exist with affliction in all its various forms."

Angels.—The Karens believe that there are beings in heaven who never sinned, and that they are employed in executing God's purposes.

" The sons of heaven are holy,
 They sit by the seat of God ;
 The sons of heaven are righteous,
 They dwell together with God.
 They lean against the silver seat of God ;
 The beings whom God employs to execute his purposes,
 Have to the present time, the reclining place of God."

Satan.—The Karens say that if a person died in ancient time, he came to life again after a short time, indicated, as in the following extract, by the plantain leaf becoming yellow ;—Satan however brought sin into the world, and that men did not rise to life again.

" The dead rose again when the plantain was yellow,
 But Satan produced sin ;
 The dead rose to life, when the plantain was yellow,
 But Satan introduced sin ;
 You have committed adultery against God,
 Hence in this state you are corrupt."

Of woman.—The Karens believe that woman was originally made from one of man's ribs, and have the popular idea among them that a man has one rib less on one side than on the other.

" O children and grand-children ! woman at first was a rib of man, therefore women ought to obey men in all things."

Destruction of the world.—The Karens believe that the world will be destroyed by fire, and several brief allusions to this occur in their poetry, of which the following is a specimen :

" The waters will rise, and the world-destroying flame will burst forth,
 And must not men then watch ?

Polygamy.—" O children and grand-children ! If you have one wife, lust not after another female or male ; for God at the beginning created only two."

Swearing.—" O children and grand-children ! do not curse or use imprecations, and do not scold. If you curse or use imprecations, they will return on yourselves."

Alms.—" O children and grand-children ! give food and drink to the poor, and by so doing you will obtain mercy yourselves."

Doing good to all men.—" O children and grand-children ! according to your abilities, relieve the distresses of all men. If you do good to others, you will not go unrewarded, for others will make like returns to you."

Idleness.—" O children and grand-children ! while in this state here on earth, labour diligently, that you may not become slaves, and when persons visit you, have food and drink to give them."

Intemperance.—" O children and grand-children ! do not be guilty of excess in eating and drinking. Be not intemperate, but take that which is proper only."

Obedience to kings.—"O children and grand-children! obey the orders of kings, for kings in former times obeyed the commands of God. If we do not obey them, they will kill us."

Earthly mindedness.—"O children and grand-children! do not covet the good things of this world, for when you die, you cannot carry away the things that are on earth."

"O children and grand-children! do not desire to be great men and possess authority. Great men sin exceedingly, and when they die, go to hell."

Anger.—"O children and grand-children! never get angry. If we are angry with others, God is angry with us. The Righteous One looks down from heaven upon us. The person who looks upon the great and small, the vile and the wicked, children and youth, without anger, and gives them food and drink, he shall be established unchangeably."

Forbearance and humility.—"O children and grand-children! though a person persecute you with deceit, anger, and revenge; though he strike you, thump you, beat you, do not return him evil: if you return him evil, you derive no advantage thereby. Then with the heart forbear, and speak to him respectful words: by doing this, you will not go unrewarded."

"The man who, without anger, endures all with humility, shall be established unchangeably; for by doing thus the advantages of meritorious qualities are his."

Love to enemies.—"O children and grand-children! If a person injures you, let him do what he wishes, and bear all the sufferings he brings upon you with humility. If an enemy persecute you, love him with the heart. On account of our having sinned against God from the beginning, we ought to suffer."

How to act when one cheek is struck.—"O children and grand-children! If a person strike you on the face, he does not strike you on the face, he only strikes on the floor. Therefore, if a person strike you on one cheek, give him the other to strike."

The restoration to power of the Karen nation.—In the first and third line of the following couplets, the degraded state of the Karens is intended to be represented, and in the second and fourth, the salvation which God will procure for them.

"The worm eats the branch of the Pyeu tree,
The great Sun descending will buy (us);
The worm lives on the branch of the Pyeu tree,
The great Sun descending will intreat (us)."

The sufferings and exaltation of the Deliverer.—It appears, when the Karens dwelt on the Selwyn river, they murdered a stranger by cutting off his head. This individual they have singularly enough, in a modern song, associated with their Saviour, who is to bring them to their promised land; if they be Jews, this is remarkably applicable to them, and our Lord, whom they crucified.

"Kay-kay-na was a persecuted sufferer;
When the Sufferer arrives, he will reveal the head city;
They persecuted the sufferer exceedingly,
But when the sufferer arrives, the excellent city will be revealed."
"The sufferer of ancient times wicked men persecuted,—
But now the sufferer is possessed of glorious power;
The sufferer of ancient times bad men persecuted,
But now the sufferer is possessed of great power.
Persecute not a sufferer,
For the feet of a sufferer are near;
Call not a sufferer by that name,
For the feet of a sufferer are near;
When the sufferer comes,
The land will be happy as the murmur of the breeze;

When the sufferer comes,
 All men will be happy ;
 When the sufferer comes with happiness to the country,
 It will be happiness like that of monarchs."

Their expectation of future instructors.—They have had a strong confidence for ages, that teachers would be sent among them to teach the true religion, as will appear from the following fragment :

" The children and grand-children had obstinate ears,
 The parents taught, but they learned not ;
 The children and grand-children had crooked ears,
 The parents taught, but they attended not :
 When the teacher arrives and teaches them,
 If they believe not, they will be destroyed ;
 When the teacher arrives and teaches you,
 If you believe not, you will be utterly destroyed."

III.—*Christianity and the late Rebellion at Ceylon.*

In a letter which we lately received from a zealous Friend of Education in the Upper Provinces, he intimated, that although he highly approved of Missionaries introducing Christianity into their schools, he thought it, at the same time, both inexpedient and dangerous for political officers like himself to give any direct and open countenance to such efforts—that in the first case, such a line of procedure would naturally be expected by the natives ; while in the other, it must be considered an infringement of the toleration which Government professed, and " would probably lead to rebellion, like that which had arisen in Ceylon, from the countenance given to Christianity by the European authorities in that island." We were old enough to recollect, that 21 years ago, when the rebellion at Vellore had been imputed by some to the Missionaries who were then engaged in the field, the charge had been most triumphantly refuted by the late Andrew Fuller and his associates, when they successfully pleaded for the insertion of a clause in the East India Company's charter then under discussion, permitting Christian Missionaries of all denominations to proceed to India. This and similar instances, in which Christianity had been tried and proven blameless, led us to pronounce with confidence, that of any hand in exciting the late rebellion at Kandy, alluded to by our friend, it would be found completely innocent. Still it appeared most desirable to ascertain the truth, and with this view, we determined to extract the substance of the charge, and forward it to an intelligent friend on the spot, to pronounce, with greater knowledge of facts than we could expect to have in Calcutta, on its truth, or the contrary. We did so, and now furnish our readers with the result, in the following extract from a letter dated Colombo, Nov. 6th, 1834.

“Your kind letter of the date of 6th October came safely to hand a few days ago, and I would have replied to it before, if a friend, whom I consulted on the cause of the Kandy rebellion, had not advised me to delay a few days, as the trial of these persons was expected soon to take place, when the evidence which would be adduced will explain its cause. But as it will probably still be some weeks before we can get any information on this topic, I mean from this source; (for I understand the prisoners will be re-conducted to Kandy, and tried there;) and as some part of your letter requires an immediate reply, I think best to write immediately; and if I can I will send you the papers in which the trials will be detailed, when you can judge for yourself.

Your friend is entirely mistaken in supposing that what has occurred is at all connected with the zeal of the authorities in this island for the conversion of the natives. Of all the sins the Government has ever committed, this will never be placed to their charge in the day of final account. What is to be deplored is the apathy manifested by the authorities and by Europeans generally around us to the conversion of the natives.

“From a friend with whom I was lately conversing on the subject, I learn that the real cause of the rebellion has been the improvement which the New Charter has introduced among the commonality of the natives. How it has operated it would require almost a pamphlet fully to explain. Before the New Charter, which has lately been introduced at this island, the Adigars and Modeliars had an almost unlimited power over the poor Singalese. They could use their services for an indefinite period without the least remuneration, and they no more dared to disobey the command of their headman, than a slave in the West Indies would dare to disobey his task-master. If vengeance as cruel as the West India drivers was not inflicted—vengeance as certain and ruinous to the poor man’s worldly welfare would eventually follow. I have not time to specify particular instances. Well, two or three years ago came out the New Charter, abolishing all forced labour, and putting the poor labouring native on the footing of a British subject. The native headmen did not like this; it curbed their power, it limited their exactions and profits. One of them told me, that before the New Charter he had 800 servants or slaves,—these he could command to cut timber, build him houses, repair his roads, send him the best productions of their gardens and fields, and all must be done, and if the headman chose—without the least remuneration. Now it may well be supposed such a diminution of influence and wealth would create disaffection in many of their minds. The priests did not like it, and why? Formerly, if they wished any religious procession, any splendid Bana Madua, (a place to read their holy books to the people,) they would go to the Adigars, and specify it, and a command was given to the people to erect it, and the mandate they were compelled to obey. Now if the Adigars required the people to do the same thing, they would say, “Pay us for our work, and we will do it;” but not one would work without his hire. In consequence of this, the Buddhist hierarchy became discontented—and they, with the headmen in the Kandy provinces, tried to excite disaffection in the minds of the commonality, by representing that the design of the Government in abolishing the system of forced labour was only to get it out of the hands of their own headmen, and take it in a little time into their own. Now as the mind of man is always prone to be discontented with present things, and to be seeking after change, and as people are always willing to regain their deliverance from foreign conquerors, it is not to be wondered at, that the commonality, influenced by the priesthood and their own chiefs, should join them in a plan to establish their sway over the interior of the country, which had only for a few years been wrested from them.

“Such, as far as I can learn, is the true origin of the conspiracy. In it any thing connected with Christianity had no more place than the blowing of the winds, or the motion of the tides. Indeed, there is only one Missionary anywhere near the seat of the rebellion, Mr. Brownrigg, of the Church Missionary Society, a man of the mildest manners, and the most prudent plans, who would be no more likely to do any thing that could aid such an insurrection, than I should be to excite a rebellion against the Government of the East Indies. Disaffected as many of the European inhabitants of this country are to Missionary operations, I have never heard of any one attributing in any way this rebellion to any efforts connected with the propagation of Christianity.”

We have inserted the above under the impression, that possibly some of the officers of Government who honor our pages with a perusal, may entertain a similar apprehension with the excellent friend to whom we have alluded, and thus be prevented from engaging as individuals in efforts to promote Christian Education—the only education they may feel it worth their while to support. We trust that in this case, the testimony here adduced may tend to undeceive them. Were Government to patronize only education when conducted by Missionaries; and to open the door of office exclusively to Christians, or confer situations exclusively on them: were the professor of the Hindu or Muhammadan faith to receive no patronage, in his attempts to educate his countrymen; and to be rendered ineligible to public employment, or civil rank,—then indeed would there be ground for apprehension in the native mind. But this no real friend of Christianity wishes, and every one should deprecate it most sincerely. It would inundate the Christian Church with false professors, and render it a mere refuge for the wordling and the hypocrite. But while the Government offers employment to the individual, best qualified by intellectual endowments and moral character to fill it, be he of what religion he may; while it gives aid to every attempt to instruct the people, be it conducted by Christians, Hindus or Muhammadans; and proportions that aid to the efficiency of the system, as proved by the result in securing the intellectual and moral improvement of the people, individual officers may safely support such education as their consciences approve—no native of common information will from this conduct ever imagine the Government is violating the toleration it professes, and which for the sake of the progress of real Christianity, as well as for the sake of good government, we trust it will most inviolably maintain.

BETA.

IV.—Theology and Natural Science, or a Review of Bretschneider's "Letter to a Statesman."

[Continued from p. 12.]

II.—ASTRONOMY AND THE BIBLE.

The second alledged opponent of the Bible, according to Bretschneider, is *Astronomy*. He says, (p. 70,) "It was this exalted science which first made a fatal assault upon the notions of antiquity respecting heaven, earth, hell, resurrection, judgment, and the end of the world, which still remained unaltered at the time of the Reformation." He then puts down Melancthon as a man very limited in his astronomical views, because he called the Copernican doctrine of the motion of the earth round the Sun foolish and visionary, "being led to this probably," as Bretschneider goes on to say, "by recollecting the words of Joshua, 'stand still, O Sun, upon Gibeon.'"

One remark here. Every country schoolmaster now teaches by hearsay, that the earth moves round the sun, without once thinking of giving himself or his scholars, the trouble of comprehending the planetary motions. But Tycho Brahe, Riccioli, Bacon, and the other great spirits of antiquity, did not allow themselves to dispose of this subject so easily. Bretschneider seems to suppose, that Melancthon could have been led to his decision, only by a blind adherence to the Bible. But if a man of as much genius as Melancthon possessed, gave himself to the diligent study of the heavenly bodies, it is not to be wondered at, if in his best endeavours to understand the Copernican system, many things in it should have seemed to him, if not *against* reason, yet *above* it*.

Suppose that on the 21st of June he had beheld from his window in Wittenberg, the Polar star exactly over the point of a neighbouring spire, and that, on his seeing again, on the night of the 21st December, the same star, from the same window, and exactly over the same spire, his Copernican colleague *Rhaticus* had told him that he was now more than forty millions of miles distant from the place in which he was on the 21st of June, i. e. that since that time the earth had moved on so far:—I put it now to Dr. Bretschneider's conscience, what would the *rationalist* theologians have decided respecting this fact of the Copernican Astronomy, if it had been mentioned, not in an astronomical book, but in the Bible? Would they not have declared it mathematically impossible? But truly these theologians believe science in every thing upon its mere word; while in nothing do they repose trust in their rightful Lord and Master†. It is a remark of Pascal, "that we must doubt in the right place, be decided in the right place, and submit ourselves in the right place. One who does not this, understands not in what the strength of reason con-

* A distinction which Bretschneider particularly insists upon in his work against Rosa. It would be well for him to annex the more accurate distinction of Quinctect. 1. "Articuli fidei non in se sunt *contra* rationem. 2. Quando ratio judicium sibi de illis sumit ex suis principiis, nec sequitur lucem verbi, sed eosdem negat et impugnat, articuli fidei sunt non solum *supra*, sed et *contra* rationem corruptam et depravatam, quæ illos stultitiam esse judicat." 1. *Articles of faith are not in themselves contrary to reason, but only above it.* 2. *When reason assumes judgment over them on its own principles, and does not follow the light of the word, but denies and assails them, Articles of faith are not only above, but contrary to depraved and corrupt reason, which judges them to be foolishness.*

† It will be obvious, that by these remarks, I only design to show, how much easier it is to receive the Copernican system on faith, than to understand it thoroughly enough, not to be perplexed by facts regarding it, which appear to us to be truly miraculous.

sists." But these theologians doubt in just the wrong place and in the wrong place submit their reason, and therefore know but little of the strength of reason, and so can be called *Rationalists*, only by the same privative etymology, by which *lucus* is derived a *non lucedo*.

I come now to those scriptural doctrines which are said to be endangered by the Copernican Astronomy. How the passage in Joshua, which has already been cited, might, on a superficial view, appear to be irreconcilable with the hypothesis of Copernicus, is very obvious: but how many of the things mentioned by Bretschneider are so, it is impossible for me, after my best endeavours, to understand. To cite only a single example: "Whereas," he says, (p. 73,) "the ancients felt a necessity of having an *under world* for the souls of the deceased, because they could neither have them upon the surface of the earth, nor transport them to heaven; this necessity ceased now to be felt any longer. Indeed the whole notion of an *under world* and a *hell*, was destroyed by Astronomy and Geology, and with it all the traditionary notions about the punishments of the damned. With the loss of the old belief about heaven and hell, the Devil also, with the evil spirits, lost his place as a fallen angel, banished from heaven. The idea, too, of Christ's descent to hell became very troublesome to theologians, after the under world had been taken from them. It now became a question with our theologians, where the soul of Christ was, while his body lay in the grave." This seems then to imply the thought, that Christ was only *apparently* dead.

But how comes it to pass, every intelligent reader will be ready to inquire, that these inconsistencies between the Copernican system and the Bible, if they really exist, have been unobserved during nearly three centuries? The three great heroes of Astronomy, Copernicus, Kepler, and Newton, were certainly Christian believers, and any thing but indifferent to such contradictions. Newton's firm and pious adherence to the Bible is too well known, to make it necessary for me to dwell upon it here. His work on *Chronology* is based upon the Bible. This man, whom his age admired as its greatest genius, wrote a commentary on the Prophet Daniel and the Apocalypse. Hence we may infer (*a majori ad minus*), what was the degree of his orthodoxy. What Kepler thought of the apparent contradiction between the Bible and the system of Copernicus, appears from the following passage. "Astronomy," he says*, "unfolds the causes of natural things; it professedly (*ex-professo*) investigates optical illusions. The Bible, which teaches higher things (*sublimiora tradens*), makes use of the common modes of speech, in order to be understood,—speaks only in passing of natural things, according to their appearance, since it is upon their appearance, that human language is built. And the Bible would speak in the same way, even if all men had insight into these optical illusions. For even we astronomers do not pursue this science with the design of altering common language; but we wish to open the gates of truth, without at all affecting the vulgar modes of speech. We say, with the common people, the planets stand still, or go down,—the sun rises and sets, it comes forth from one end of heaven, like a bridegroom from his chamber, and hides itself at the other end;—it mounts into the midst of the heavens,—these forms of speech we use with the common people; meaning only, that so the thing appears to us, although it is not truly so, as all astronomers are agreed. How much less should we require that the Scriptures of divine inspiration, setting aside common modes of speech, should shape their words according to the model of natural sciences, and by employing a dark and inappropriate phraseology about things which surpass the comprehension of those whom it designs to instruct, perplex the sim-

* *Epitome Astronomiæ Copernicæ*, p. 138.

ple people of God, and thus obstruct its own way towards the attainment of the far more exalted end at which it aims*.”

Thus plainly and excellently does this great astronomer answer the objections which were made at his time, from the apparent inconsistencies between the Copernican system and the Bible. Still more readily does Copernicus himself dispose of those who attempted to prove such inconsistencies. He had so good a theological conscience in the construction of his system that he dedicated his celebrated work, *de revolutionibus orbium celestium*, to Pope Paul III. In this dedication he says, “Should there, perchance, be any foolish praters (ματαιόλογοι) who, while they know nothing of mathematical matters, yet assume to pronounce judgment concerning them, and on account of some texts of Scripture, which they wickedly pervert to their own purposes, venture to blame and denounce my work;—for such persons I concern myself not at all, and despise their opinion, as stupidly impudent†.”

Copernicus, like Kepler, and afterwards Newton, was therefore firmly persuaded, that the new system of the world was not opposed to the Bible. But the monks who condemned Galileo thought differently, and agreed with Dr. Bretschneider. He and the monks place the matter in this position, either the doctrines of the Bible, or the doctrines of Copernicus are true,—one or the other must give place. The monks and with them the Pope, decided for the Bible; Bretschneider for Copernicus, and *against* the Bible; “since it is obvious,” as he says, “that the sciences, which rest upon experience, cannot be refuted.” “And even the Pope,” he says, (p. 77,) “saw himself compelled, after a number of years, to allow the condemned Copernican system in Rome.” Does Bretschneider then really think, that in allowing the Copernican system, the Pope at the same time pronounced, as carelessly as he himself does, many of the doctrines of the Bible erroneous, and that he assailed the book of Joshua? On the contrary, science rather appeals “de papa male informato ad papam melius informandum”—from the Pope ill informed to the Pope to be better informed; and the Pope is now convinced that those who find such contradictions between the Bible and Copernicus, are foolish praters (ματαιόλογοι), and it is on this account that he now follows the Copernican system.

[To be concluded in our next.]

* A certain author in a poetic address to the morning attempted, in opposition to these views of Kepler, to adapt his language to the Copernican system—The first verse is as follows :

When the majestic King of day
Ascends the flaming eastern skies,
Revolving earth reflects the ray,
And glittering through its orbit flies.

The author's well meant scientific zeal, has occasioned some confusion here : since he not only makes the earth revolve, but the sun ascend the sky, and thus puts them both in motion.

† The passage is thus in the original : “ Si fortasse erunt ματαιόλογοι, quicum omnium mathematicum ignari sint, tamen de illis iudicium sibi sumunt, et propter aliquem locum scripturæ male ad suum propositum detorsum, ausi fuerint hoc meum institutum reprehendere ac insectari, illos nihil moror, adeo ut etiam eorum iudicium tanquam temerarium contemnā.”

V.—Curious specimen of Hindu superstition.

To the Editor of the Calcutta Christian Observer.

SIR,

The following Sanscrit lines exhibit a curious instance of that subtle policy with which the superstitious Hindus, whose every daily act is regulated by some religious prescription, have been trammelled and enthralled by the crafty devisers of their theology. They detail the several names by which the various gods are to be invoked on the most important occasions of human life.

I offer them to you under the impression they may be interesting to many of your readers; such, I mean, as are desirous of acquainting themselves particularly with the habits and modes of thinking, and superstitions of the Hindus, among whom they dwell, and in whom they are, from various causes, more or less interested. To the Christian, and Christian Missionary in particular, they will, I think, be acceptable, as leading to some useful and affecting reflexions on the subtlety, power and influence of the Hindu system which all desire, and many labour so generously, and assiduously, and pityingly, to expose and overturn, in order to make room for the blessed operation of the benignant, pure, and elevating power of Christianity.

ऋषधे चिन्तयेत् विष्णुं भोजनेच जनार्दनं ।

शयने पद्मनाभञ्च विवाहेच प्रजापतिं ॥

युद्धे चक्रधरं देवं प्रवासेच त्रिविक्रमं ।

नारायणं तनुत्यागे श्रीधरं प्रियसङ्गमे ॥

दुःखप्रेसरगोविन्दं सङ्कटेमधुसूदनं ।

कानने नरसिंहञ्च पर्वते रघुनन्दनं ॥

जलमध्ये वराहञ्च पावके जलशायिनं ।

गमने वामदेवञ्च सर्वकार्येषु माधवं ॥

एतानिषोडशनामानि प्रातरुत्थाययःपठेत् ।

सर्वपापहरं पुण्यं विष्णुलोकं सगच्छति ॥

Which literally rendered, are too bald to be of any interest, being a string of mere precepts to invoke such and such names on such and such occasions: the *reasons* being not stated, but implied in the etymological meaning of the several epithets. I have ventured to imitate them in English verse, in which nothing is attempted beyond a simple exhibition of the *bonâ fide* meaning

of the original precepts; and confining myself thereto, all ornament is of course excluded, as well as all pretension to poetical merit. The title may run thus:—

A Guru's instructions to his pupils for the special appellations to be employed in the invocation of the gods, appropriately to the sundry acts to be performed.

1. Obedience due thy ready choice,
List, scholar, list thy teacher's voice,
Whilst I rehearse those names divine,
Which in each serious act of thine,
Thou must with faith devout invoke—
And thus the reverend Guru spoke.
2. Whene'er the healing draught you drink,
On *Vishnu's** name devoutly think;
Preserver of the world lo! He—
The mild, blest *Saviour-Deity*!
He shall the healthful medicine bless,
And chase away thy sicknesses.
3. So e'er the strengthening meal you eat,
Invite *Janârdan*† to the treat.
O! *all-ador'd*, by thee we live!
Thou *nourishment* to all dost give.
Destroyer-of-ill, 'tis thine too, thine
To shield from harm by power divine;
To bid each envious *demon* flee,
And guard the food's just purity;
Hunger's fierce cravings to allay,
And give the stomach organs play.
4. Ere on the couch of soft repose,
Your weary eyes in sleep you close,
Let *Padmanâbh*‡ your thoughts obtain,
The *Lotus-navell'd*, erst the main
Who swam secure in sleep profound,
Ere yet appear'd this earth's fair round;—
He shall the genial influence shed,
And be the guardian of thy bed.
5. In ties of love and marriage bond,
When you shall clasp one fair and fond,

* *Vishnu* or the *Pervader* (of the universe), the *preserving* and *sustaining* deity by whom creation subsists.

† An epithet of *Vishnu*, or the *preserver* and *sustainer*, from *jana*, mankind, or the universe, and *ardana* worship, i. e. the object of divine worship throughout the world; or from *jana*, a low or vile wretch, and *ardana*, to slay, q. d. the slayer of the evil, or of those demons particularly who infest food; so the idea may be either that of *sustentation* only, or of deliverance and preservation from the *Harpies*, who would defile and devour the worshipper's food.

‡ Also an epithet of *Vishnu*, from *padma*, a lotus, and *nâbha*, the navel, q. d. from whose navel, as he floated on the abyss, supported upon the folds of the mighty serpent *Shesha*, sprang the lotus, on which *Brahmâ*, the *creator*, appeared.

On this invocation upon going to rest, is founded the proverb *স্তম্ভে পড়ে পদমনাড*, "He stumbles and falls, then *Padmanâbha*!" used when a person makes a virtue of necessity; as if on falling by accident, one should invoke the Deity, facetiously affecting an intention to sleep.

Then hymns to *Prajapati** raise,
Him *universal Father* praise.
So may his pregnant blessing shower
Its richness on the wedding hour !

6. If forth in martial guise you move,
In war's red field your might to prove,
To nerve your arm and fire your breast,
Diviner aid when you request,
Be *Chakradhar*† the god invok'd,
The *discus-arm'd*, whose wrath provok'd,
Confusion to the foe shall send,
While triumphs in your train attend.

7. Or if your slow unwilling way
You take in foreign lands to stay,
Trivikram‡ on your tongue resound,
The *three worlds* at a *triple bound*,
Who cross'd in that false dwarf's disguise,
Before the astonish'd *Daitya's* eyes ;—
So may your easy journeys speed,
And safe return too be decreed.

8. And when relentless fate commands
Cessation of life's rapid sands,
And thou on *Gangá's*§ banks shalt lie,
Trembling to quit thy frame and die ;—

* *Prajapati*, from *prajā*, progeny or subjects, and *pati* lord, master, nourisher, an epithet of *Brahmá* the creator, as the universal *pitámaha*, or *sire*, hence termed the *grand-father* of gods and men. The term is also common to the divine personages varying, according to the mythology, from 10 to 7 or 3, first created by *Brahmá*, and thence likewise termed *Brahmádikas*.

† An epithet of *Krishna*, a well known form of *Vishnu*, (from *chakra*, a discus or quoit, and *dhara* holding,) whose images are represented with four arms, one of which holds a discus, one of the weapons with which he fought *Kangsa* and many other enemies.

‡ From *tri* three, and *vikram* a step; also an epithet of *Vishnu*, as assuming the form of a dwarf, (the *váman avatár*) for the discomfiture of *Vali*, a *Daitya* or demon sovereign, who on account of his religious merit had been endowed with immortality by *Brahmá*. *Indra*, sovereign of heaven, being at war with *Vali* and worsted, sought help of *Vishnu*; who on occasion of a festival, when *Vali* was giving presents to the *Brahmans*, appearing in the diminutive form in question, craved as much land as he might compass in three steps: which request being granted, the wily dwarf suddenly grew to a stupendous size, and placing his foot successively on two of the three worlds, yet still expanding, finally demanded where he was to place it next. The deceived, yet pious demon king replied, upon my head: when the deities interfered and rescued him from the crafty *Vishnu*, who then made him sovereign of the third world, i. e. *Pátála*, or the infernal regions.

§ The *Ganges* or holy river, to die in whose waters the superstitious *Hindus* believe a passport to heaven. Hence persons supposed to be about to depart, are carried on biers to expire on the margin of the sacred stream. Such are called *antarjati*, i. e. *entering the water*.

“ The relations of the dying man spread the sediment of the river on his forehead or breast; with the pains of death upon him, he is placed up to the middle in the water and drenched with it.” Ward on the *Hindus*, who adds, “ The *Hindus* are extremely anxious to die in sight of the *Ganges*, that their sins may be washed away in their last moments. If a person should die in his house, and not by the river side, it is considered a great misfortune, as he thereby loses the help of the goddess in his dying moments—if a person *chuse* to die at home, his memory is infamous.”

“ Many persons, whose relations die at a distance from the *Ganges*, at the time of burning the body preserve a bone, and at some future time bring this bone and commit it to the *Ganges*, supposing this will secure the salvation of the deceased.” He then

Then ere the final launch be made,
 Invoke *Nárāyan** to thine aid :
 The *floating Deity* shall save
 Thy shivering ghost amid the wave
 Of hell†, and to some rest convey,
 In regions of celestial day.

9. Whene'er in sweet and warm caress,
 Your wife in your fond arms you press,
 Then bring before your yielding mind,
Shrīdhara‡ to his own *Lakshmi* kind,
 With transports those bright charms beholding,
 And to his heart the fair enfolding.
 So mutual love shall bless the bed,
 And heaven its fruitful influence shed.
10. In the dark hours of silent night,
 Thy sleep should troublous dreams affright,
 Think of *Govinda*§ ; 'twill allay,
 The wildness of thy heart's dismay.
Cowherd divine—he faithful souls
 Protects from ills, their fears controls ;
 By day and night his power employs,
 To sooth their pains, increase their joys.
11. When threatening danger scowls around,
 Thou *Madhusūdana*'s|| praise resound ;
 That name divine shall nerve thy soul,
 Each fear repress, each foe control.
 The *demon-slayer* still is he,
 The ever-helpful Deity.
12. If in the wilderness you stray,
 For *Narasīnga*'s¶ presence pray ;

quotes a curious story to the point. "A Brahman, who had been guilty of the greatest crimes, was devoured by wild beasts ; his bones only remained. A crow took up one of these, and was carrying it over *Gangá*, when another bird rushing upon it, the crow let the bone fall. As soon as the bone touched *Gangá*, the Brahman sprang to life, and was ascending to heaven, when the messenger of *Yama*, (the Indian *Pluto* or *Radamanthus*,) the judge of the dead, seized him as a great sinner. At this time *Nárāyana*'s messengers interfered, and pleaded that the sins of the man, since one of his bones had touched *Gangá*, were all done away. The appeal was made to *Vishnu*, who decided in the Brahman's favor. The Brahman immediately went to heaven."

* *Nárāyana*, from *nará*, the primeval waters, and *ayana*, moving ; an epithet of *Vishnu*, who, during the periods of temporary annihilation, is represented as sleeping on the waters, floating on the 1000-headed serpent *Shesha* or *Ananta*, at once the couch and canopy of the god. The allusion is to the practice of carrying the dying Hindu to the banks of the sacred *Ganges*, into which also after death his ashes are thrown, and often, the unconsumed corpse, merely parched or singed with the flame of the funeral fire, when from poverty it is insufficient for the purpose of combustion.

† The *Vaitarani* is the infernal river, which the soul is said to cross, on leaving the body.

‡ Another name of *Vishnu* as husband of *Lakshmi* or fortune, from *shri* that goddess, and *dharma* holding, having.

§ *Krishna* or *Vishnu* in that form, who kept the cows of *Nanda* his fosterfather ; from *go* a cow, and *vid* to know, get, acquire, guard.

|| From *madhu* the name of a *Daitya* or demon, and *sūdana* killing, an epithet of *Vishnu*, as *Krishna*, by whom he was slain.

¶ From *nara* a man, and *singha*, a lion ; the man-lion, an avatár or incarnation of *Vishnu*, with the head and claws of a lion on the body of a man, who sprung from the centre of a marble pillar to destroy the demon *Hiranyakashipu*, and rescue his

That great *man-lion* ever true,
 The faithless Daitya erst who slew ;
 To such as in his arm confide,
 In desert lone, or city wide,
 Alike through all the world around,—
 The saviour of his faithful found.

13. To mountain heights should you ascend,
 Make *Raghunandana** your friend,
 Dasharath's son, brave Râma, who
 O'er mountain-bridge to Lankâ flew.
 Pile upon pile, the monkey host
 The causeway rear'd from coast to coast ;
 So shall the power of Râma's name,
 Inspire your courage, nerve your frame,
 Make mountains plain before your eyes,
 Or give your upward feet to rise,
 Unwearied, unfatigued, till when
 You visit safe the plain again.
14. If called to pass the watery deep,
 Your thoughts upon *Varâha*† keep,
 The *Boar-god* ever prompt to save,
 From yawning gulf and towering wave ;
 From ocean's caves in days of yore
 Those mighty tusks the earth that bore,
 From each sea-monster shall defend,
 Until thy prosperous voyage end.
15. Should Fate ere urge through fiery flame,
 Then call on *Jalashâyi*'s‡ name ;
Vishnu, preserver, be address,
 Calmly who *slept on ocean's breast*.
 He shall the elemental rage
 Extinguish, and thy fears assuage ;
 Bear thee unharm'd amidst the fire,
 Yet purify each high desire.

pious son Prahlâd, whom he sought in every way but ineffectually to destroy. The fable says, that furious at his son's frequent escapes, and the futility of all his own efforts to make away with him, and mocking the devoted youth's confidence in the omnipresence and omnipotence of Vishnu, the man-lion deity instantly appeared bursting from a stone column, and laying the blasphemer on his knees, tore open his bowels with his terrific claws.

* An appellation of Râm, the seventh incarnation of Vishnu : from *raghu* the great-grandfather of Râm, sovereign of Oude, and *nandana* son or descendant. Râm was the hero of the Râmâyana of Kâlidâs, the great epic poem of the Hindus, the subject of which is the wars of that incarnate deity against Râvana, the demon sovereign of Lankâ or Ceylon, for whose destruction, as well as that of the other demons who infested the earth, this avatâr appeared. Râm is fabled to have been aided in his invasion of Ceylon by an army of monkeys under their chief Hanumân, who carrying huge rocks, mountains, &c. filled up the channel between the island and the continent of India, and so formed a causeway ; the remains of which, it is said, are those rocks that strew the narrow passage in Palk's straits, still called Râm's bridge. One of them is a sacred islet, named Râmisserâm, on which is a celebrated temple to the honour of Râm, to which pilgrims flock from all parts of India.

† *Varâha*, (a boar,) the third incarnation of Vishnu in that form, which he assumed at the time of one of the periodical destructions or *pralayas* of the world, when the earth sunk in the waters. Vishnu the preserver taking the shape of a boar descended into the waters, and drew up the earth with his tusks !

‡ From *jala* water, and *shâyî* reposing, an epithet of Vishnu the preserver, as asleep on the waters of the abyss before referred to.

16. Whene'er a journey you attempt,
That from all ill it be exempt,
Let *Vāmadev** receive your praise,
Above man's thought who *sportive* plays ;
The *prosperous* god—so haply he
Shall yield thee too *prosperity* !
Preserve thy life, bid *joy* arise,
And glad with home thy longing eyes.
17. And last—in all you undertake,
Mádhav† your meditation make,
The *Honey-God*, whom sweet to know,
Whate'er you do, where'er you go,
Mildly propitious to your prayer,
And aiding to each toilsome care.
For still *prosperity* attends,
Whose hope to *Lakshmi's* Lord ascends.
18. Such and so full the names divine,
Lo ! sixteen several gems they shine—
Soon as at early dawn each morn,
From balmy sleep men wake new-born,
He that with faith and reverence meet,
These sacred titles shall repeat,
Mementos of his hourly care,
To frame each due successive prayer,
And on his rising thoughts impressing
The virtue of each several blessing—
Him shall no guilty fears confound,
But peace within his soul abound,
Till rich in sin-destroying merit,
He *Vishnu's*‡ *Paradise* inherit.

On the above I would just remark in conclusion, that these precepts suggest especially three important considerations.

1st. That religion is one of the instinctive efforts and natural wants of man, who has ever sought, in some form or other, to give exercise to his religious impulses, and satisfy the necessity of divine communications. In no part of the earth, nor under any variety of condition, nor in any stage of civilization, has man been without a religion, true or false, or could he be satisfied without some assurance of divine favour.

2nd. That a Divine Providence has been equally the belief of all the nations of mankind, and the desire to engage its regard and protection, the incessant mover of those multifarious devices, which have characterized the different forms of worship that have prevailed. Nay, that Providence has also ever been appre-

* From *vāma* contrary (to human institutions), and *div* to play or sport ; an epithet of *Shiva* ; which term means prosperous, happy ; both importing superhuman, celestial, beatitude and enjoyment in his peculiar paradise, *Kailāsa*, i. e. *the abode of pleasure*.

† *Mádhava*, from *madhu* honey, q. d. the *sweet one* ; or else from *mā* mother, an appellative of *Lakshmi* or *Shrī*, the goddess of *felicity* or *prosperity*, wife of *Vishnu* the preserver, and *dhava* a husband.

‡ *Vaikuntha*, said to be on one of the eastern peaks of mount Meru or Sumeru, (placed by some among the *Himálayas*.)

hended to extend to the minutest concerns and details of human life, of which persuasion the foregoing verses are an example.

3rdly. With what grateful recognition should those who are blest with so intelligent and holy a revelation from the great Author of our being and well-being, as is the Christian, be induced to receive and cherish its influence ! How zealous the charity that should animate and impel them to communicate its light, sanctity, and consolation to the victims of every debasing, brutalizing, and stultifying superstition !

And if no action of even a poor benighted *heathen* be unassociated with the precepts of his faith and religion, how much more should the ennobling, purifying, and happy power of the divine truths of *our* religion, direct and influence our daily thoughts and behaviour ! Shall the poor Hindu fear to sleep, to eat, to journey, or to enjoy without craving the protection, support, blessing, and presence of his imaginary deity, and shall the worshippers of the one true God, the holy eternal Spirit, "in whom we live, and move, and have our being," be unmindful of his presence, negligent of his service, unobservant of his hand, thoughtless of his will ; without apprehension of his justice, without gratitude for his beneficence, and living as though we needed not his help, or had no reason to be afraid of his displeasure ; or as if all we have, and are, and hope for, were not His and His alone ? Shall the very heathen around condemn us, in short, as more insensible, more ungrateful, more irreligious, than even they ? God forbid !

V.—*Objections to the use of the Roman Alphabet in teaching their own languages to Natives.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

As many pages of your Journal have, during the past months, been filled with papers in favour of the introduction of the Roman Characters, I trust they will not be closed against some observations from one, who takes a different view of the question. The plan, when first it was announced, appeared to the writer of these remarks deserving of little attention. Feeling convinced that it was impracticable, he expected it would soon share the fate, which usually attends such visionary projects for improvement. The energy and zeal, which have been exerted in its favour, have hitherto averted this, and, at present, apparent success has been the consequence ; but how long can it, or the extraordinary exertions which have caused it, be expected to continue ? In what has been written in favour of the plan he can find nothing to remove the objections which occurred to his mind when first it was proposed : on the contrary, they have rather been confirmed by a more attentive consideration of the subject. In now laying them before your readers, he trusts he will not be suspected of opposing, from a love of controversy, the views of the promoters of the measure ; for many of whom he entertains the highest respect and esteem. Among them are

some, whose sole object in coming to this country is a sincere desire to promote the improvement of the Natives, and one, whose fortune, talents, leisure, and the influence he derives from his situation, are devoted to the same cause. Instead of feeling any desire to detract from the merits of the individual last alluded to, he would rather see them held up as an example to the service to which he belongs ; almost every member of which has the power of influencing, for good or for evil, so large a number of his fellow men. But, in proportion as he admires and respects the motives of the advocates of the measure, he regrets to see so much zeal and energy (of which in India there is none that can be spared), wasted in fruitless attempts to promote what, he is convinced, is impracticable. This feeling, and no love of controversy, has induced him to submit the following remarks to your readers.

In order to obtain a correct view of the probable effects of the scheme, it must be examined separately, as it regards the European residents in, and the natives of, India. The neglect of this appears, in some instances, to have given rise to very erroneous opinions upon the subject. To the European, whose object generally is merely to acquire a sufficient colloquial knowledge of the language for the common purposes of life, the introduction of the Roman character presents very great advantages. By means of works printed in them, he will be enabled at first to acquire in weeks, a knowledge of the native language, which, without them, it might take him months to make himself master of. The words presented to him in characters with which he is familiar, he acquires with an ease to which he would long remain a stranger, were they represented in the letters of the country. But even as regards the European, who aims at more than a very superficial knowledge of the language, the advantages, which he would thus at first acquire, seem to be greatly overrated. The benefit in the saving of time and trouble would be temporary, the disadvantages of not knowing the characters used in the country would be lasting ; or would at least continue until the Roman characters have superseded the native, not only in printing, but in writing ; a period of which we are not likely to see the termination. How his powers of usefulness would, in the mean time, be circumscribed will afterwards be shewn, when we come to examine the condition of the native youth educated at the English college at Delhi, " who have no acquaintance whatever either with the Nāgarī or Persian characters."

The object sought to be attained, by those who have brought forward the project, is to persuade the hundred millions of men, who compose the different nations, and speak the different dialects of India, to agree, in ceasing to use the ancient character of the country, and in adopting the printed and written letters of another people to express the sounds of their various alphabets. It is freely admitted, that if this could be accomplished, it would be productive of great benefit to the country ; but it is contended, that it is unattainable, and that any thing short of the almost complete introduction of the system, would be productive of evil, instead of advantage. It is useless to refer to history upon the subject ; research may be displayed in the inquiry, but history will afford us no example of the success or failure of such a scheme ; for she does not record, that one like the present, has ever before been brought forward. Instances, indeed, are produced* in which the substitution of one character for another has either partially or completely been effected. But when, and under what circumstances, did they take place ? Most of them were before the discovery of printing, at a time when the knowledge of reading and writing any character was a rare accomplishment, and in a state of society, which, if examined into,

* See Alpha's letter in the April number of this Journal.

will be found such as to render the examples in no way applicable to this country. Others are produced in which the original inhabitants, deprived of the greater portion of the country by their conquerors, have been confined to narrow limits:—when they have been the few and unlettered, in contact with the many, and the educated. But not one example can be produced of the substitution having been effected in a country of any considerable extent, in which the knowledge of reading and writing has been so generally diffused as it now is in most parts of India*. The Mahammedan conquerors formed a much more numerous body in the country than the English; yet how incomplete has been the success of their endeavours to introduce their language and letters.

The energy and influence which are exerted to promote the plan, will doubtless ensure to it a partial success. Some thousands, perhaps, some hundred thousands may be induced to adopt it. But even supposing the success to be thus great, how immeasurably short would it still be of being complete! And what would be the consequence of its being stopped in its progress? Why, simply this, that another would be added to the many evils which it was intended to remove. A new dialect would be formed in each of the languages of the country in which the Roman character was used. For that the language written and printed in the new character, would not long continue the same, with that spoken in the country, and written and printed in the ancient letters, is a question which admits of little doubt. Those, who think otherwise, would do well to examine the changes which from slighter causes have gradually been introduced into most of the existing languages. Besides what probability is there, that the same agreement which now exists among the few who promote the system, will continue when its advocates become more numerous? Where is the guarantee, that there will be amongst them, what has never before existed among any number of men, complete unanimity in one opinion. The consequence of a disagreement would be the same varieties in the spelling the words in its languages, as now exist in spelling the names of places in India; which render a gazetteer upon a new principle, a necessary appendage to the maps of the country. The poet has told us that custom is the one supreme arbiter to decide upon the introduction of new words: the same power alone regulates the mode of spelling. But never has custom had assigned to her a more difficult task, than it would be to form an orthography, from the chaos in spelling, which would soon arise from the introduction of the Roman characters.

But these evils, it may be said, are all contingent; they may never arise, and they cannot soon occur. Others, however, remain, the effect of which will be felt immediately. It is impossible to form any exact estimate of the proportion of the population of this country that can read and write, though it is certain that it is very considerable, and much larger than the proportion was in Europe, until a very late period. Thus the means are ready at hand, by which useful knowledge and information may be extensively spread. The native schools, already existing, create the channels by which they may be conveyed to the people. But a barrier will at once be raised by the introduction of the Roman characters. The schools in which they are taught, can no longer freely co-operate with the schools of the country in the diffusion of knowledge. The knowledge may be the same, but the channel to convey it will be different. The books printed in the Roman

* Even if the attempt, to introduce the Roman characters into Germany, were completely to succeed, it would by no means be a case in point. Let any one examine the small letters of the German alphabet, and it will be found that not above three materially differ from the Roman in figure. In sound the difference is not so great from that of the Roman in Italy, as it is from that of the Roman as pronounced in the different countries of Europe where it is used.

letters will be sealed up from those, who are educated at the Native schools—from those, who will for a long time continue to form by much the larger portion of the native community that can read. This, supposing it were to continue for only a few years, would be a serious evil, and would more than counterbalance the supposed saving, from printing in the Roman characters.

In the Delhi College, it seems, the Roman characters have to a considerable extent been introduced*. Many of the native youth educated there are taught no other alphabet. Do the promoters of the plan intend, in the schools for the education of the Natives under their controul, to introduce no other? Do they contend that the Natives, who are sent from the college, unable to read or write the characters used in the country, have received an education suited to the circumstances in which they are placed? The advocates of the scheme must contend that they have. Let it be taken for granted, that the education they receive is, in all other respects, free from objection. All that is required for their intercourse with the European portion of the community, and with each other, is taught them. But how can they apply their knowledge with any prospect of success, either for their own advancement in life, or for the improvement of their countrymen? They must first learn to read and write the native characters. They must acquire with difficulty, at a late stage of their studies, what, at the commencement, could have been learned with comparative ease. It may, perhaps, be supposed, that as the Delhi College was established for the purpose of teaching the Natives English, the fact of the students not learning the Native characters cannot fairly be charged as a defect in the plan followed in that institution. But the fact is mentioned, not as it might have been expected, as a defect, but with seeming approbation. To the Native who can read and write only the English characters, some situations in the offices of Government are open. But what others are there in which his knowledge can be usefully or profitably employed? When placed without the circle of those who have been taught like himself, his education is in a great measure useless. The means of communication with others, except verbally, does not exist. His services cannot be employed in business. The courts of justice, which would otherwise open a wide field for honorable and useful employment, are closed against him. But it is waste of time to dwell upon what is so obvious; for there is hardly a place in the country, or a situation in life, in which his usefulness would not be cramped, if not entirely prevented. It may be said, that these inconveniences in individual cases, in which they were found to press, could easily be remedied, and that they would exist only during the period, between the commencement, and the complete introduction of the system. But what hope can be held out that the numerous body, by whom the business of the country is carried on, will ever be induced to adopt it? Is it expedient that such a line of distinction should be drawn between them, and the educated part of the community?

The present attempt, to substitute the Roman characters for the Native, appears to have originated in the same error, which has led many to believe, that through the English language alone can education be properly communicated to the Natives. They are pleased to find the obstacles opposed to their free intercourse with Europeans in part removed, forgetting that in the same degree is a barrier raised between them and their countrymen. This feeling has had a great influence in directing

* Great numbers of the youth of Delhi, who are brought up at the English College, have no acquaintance whatever either with the *Nāgarī* or Persian Character. They know English as their language of education, and *Hindustānī* as their vernacular tongue; but the only character with which they are acquainted is the Roman, and this they employ to write both languages.—*Mr. Trevelyan's Minute.*

the system of education adopted in the Hindu College at Calcutta. The introduction of the English language has been the chief end aimed at by the Directors, who seem, in the earnestness with which they have pursued it, to have forgotten that it is but a means for attaining a higher and more important object. Had nothing more been required than to make the students acquainted with the science and literature of the west, and to remove, in some degree, the obstacles which are opposed to their free intercourse with the Europeans in this country, no better plan could perhaps have been devised. The English language has been cultivated to the neglect of the languages of the country. The English who have attended the examinations have been pleased and gratified at hearing their poets recited by the young Hindus, at hearing read the English exercises which have been written by them, and at being told that such is their love for the language, that in their correspondence with each other, they use it in preference to the Bengálí or Hindusthání. What has been the consequence of this system? Those, who have been educated under it, form an isolated class in the community—separated alike from the Europeans and the Natives: from the one by their education, from the other by their habits, prejudices, and feelings. They have received an education unsuited to the state of society in which they are placed, and they not without reason complain, that they find it almost impossible to employ their acquired information to any useful purpose. They write papers, which only those can read, who like themselves have been educated at the Hindu College, or in the English schools; but they make few attempts to improve and inform the minds of their countrymen through the medium of their own language; the only one which can be employed with effect for that purpose. At the college no pains are taken to give them a thorough knowledge of the language of the country, or to make them acquainted with that which still, to the reproach of the Government, continues to be used in the courts of justice.

It must not be supposed, from his making the above remarks, that there exists, in the mind of the writer, any wish to oppose the introduction of the English language, or to see the funds, granted by Government, for the purposes of education, diverted, from their proper object, for the purpose of encouraging the study of Sanskrit or Arabic. On the contrary, it is his earnest desire to see the knowledge of the English diffused as widely as possible, as being the best means of introducing into the country the information, by which Native improvement will be promoted. It is hoped too, that the English language will soon be made gradually to supercede the use of the Persian, at least in those courts near the Presidency; and that, when before an English judge, as occurred a few days ago in the *Sudder Dewanny*, the parties on both sides are represented by English pleaders, the necessity for using a language foreign to all the three will not much longer exist. But the idea, that the English language will ever be *generally* introduced into this country, is as visionary, as the expectation that the Roman characters will ever completely supercede the use of its ancient alphabets.

Sufficient encouragement will be always held out to the study of the English, while employed in the business of the Government; and if it be gradually introduced into the courts of justice, all those, whose talents or industry incite them to seek advancement in life, will be induced to cultivate it. Besides, it should be taught in the schools to all who have talents to benefit by the stores of knowledge and literature which it contains. But it should be taught, not as the language to be used in the business or intercourse of life, but merely as a means of acquiring useful information. Every encouragement should be held out to induce

the nation to study, improve, and cultivate their own language, in order that they might be able to employ with effect, the information acquired from the study of the English, for the improvement of their countrymen. This they would at first do by translating whatever would tend to their improvement. But their endeavours would not be limited to translations, or to mere servile imitations. They would at length imbibe the spirit of the originals, and transfer it into the Native idiom in the way best suited to attract the attention of those for whom their writings were intended. A literature, suited to the tastes and feelings of the Natives, and which at the same time would improve them, would thus be gradually created, and a class of men would be brought forward, who would be qualified to take the lead in schemes for the improvement of the country. The almost exclusive English education of the Hindu, and the Romanizing system of the Delhi-College, will have a very different effect; they will rather tend to separate the Natives educated at those institutions from their countrymen, than place them in the advantageous situation, which they otherwise might be made to fill, for promoting plans for their civilization and improvement.

DELTA.

VI.—*Words of Encouragement to the Promoters of the Romanizing Scheme.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Many hundred miles away from the continent of India, we still gaze upon the labours of Christians, for the conversion of the Hindus, with most deep and lively interest; and it is with special interest, that we read in your valuable periodical, of the attempts now making to introduce the Roman character, in lieu of the Native characters of India.

Any thing that I can say, Gentlemen, can have very little weight with your readers—but yet I want to be one of those, who hold up their hands in favour of the attempt; for I verily believe it to be fraught with blessed results.

I wish indeed I could assist the work: I feel an intense desire to send my mite in aid of the printing operations; and yet our local claims are so many and pressing, that it is beyond my power.

My object in writing these two or three lines is, principally, that they may meet the eye of those who may be termed the main-spring of the whole plan—that they may be encouraged by the thought, that there are many, who are viewing from far their benevolent exertions with most intense interest—who would be delighted beyond measure to aid so good a work—and who, if they can do no more, will at least pray, GOD ALMIGHTY GRACIOUSLY VOUCHSAFE HIS BLESSING.

Your's faithfully,

φ *****

Straits of Malacca.

VII.—*Essay on various Points of Christian Morals, connected with cases of Marriage, Separation, Divorce, &c. with a special reference to the cases that are now occurring among Converts from Heathenism, in India.*

[Concluded from our last.]

In the first part of this Essay we remarked three queries, to which replies were given by the Apostle in the 7th chapter of his Epistle to the Corinthian Christians. Two of these have been already considered, the third now demands attention; the answer to which is contained in verses 36, 37, and 38: "But if any man think, that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry. Nevertheless, he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. So then he that giveth *her* in marriage, doeth well; but he that giveth *her* not in marriage, doeth better." Some considerable difference of opinion exists among commentators as to the interpretation of this passage. I shall, aiming as I do, not at curious, perhaps, yet unprofitable, discussion, but solely at useful and practical instruction, lay before my readers that view which appears to me the best supported by the words of St. Paul himself, and by the general tenor of Scripture, as well as by the customs and circumstances of the times and countries to which there is reference. You remember the Apostle argues, throughout the entire chapter, on the fact that the external condition of the Christian church, as a small and proscribed body, rendered many things not in themselves unlawful or sinful, yet more or less highly inexpedient and injurious. I suppose then the present question put to the Apostle to have been, whether betrothment obliges to a fulfilment of the marriage contract, when it has, in the mean time, from one or other of the circumstances already adverted to, become inexpedient to enter into that state. Now there can be no doubt that every Christian is sacredly obliged to accomplish what he has engaged to do, while the possibility of his doing so exists. Yet in this case of betrothment, the question is one rather of delay than of entire omission, of postponement to a more suitable time, than of total positive violation of contracted duty. No circumstances can justify or even palliate a wilful disregard of a solemn obligation, and refusal to fulfil an engagement deliberately entered into, except they be such as involve a higher duty, and previous more important obligation; as in the case of betrothment to a person believed or represented to be a devout Christian, yet afterwards well ascertained not to be such. Here the spiritual and religious welfare of the Christian man or woman is at stake,—here the previous command "not to be unequally yoked with unbelievers," is of full force; by adhering to the contract, all the happiness, and many of the chief objects and advantages of married life, would be sacrificed, or at the least, presumptuously jeopardized; and not only when the betrothment has been made while the parties were under age, and had no freedom of choice,—in which case there can be no question to a Christian,—but even where a contracting individual has been misinformed, imposed upon, or has erred from imprudent precipitation; or lastly, where the other party has declined from the good way, waxed worldly, irreligious, or vicious,—in all such instances it appears a positive duty to break off the engagement, and not to expose either to probable hazard or certain shipwreck, the happiness of future life, or the spiritual prosperity of the soul.

There are cases, however, not so easily determined—such for instance as those in which either troublous times or seasons of persecution, or loss of

health or means, may render the completion of the matrimonial engagement more or less highly inexpedient. To the first of these the Apostle in the text no doubt, as all along throughout the chapter, specially refers—and in this or equally serious case, he furnishes this rule of determining the course to be adopted: “If any man think, that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.” Verse 36. i. e. if a man’s own judgment and feeling lean to a marriage; especially if it appear to him, all the circumstances of the case considered, that the condition of the female betrothed or promised, or with whom a voluntary engagement has been entered into—for these stand both on precisely similar ground—demands it, i. e. if either *her* need of protection or support, or her exposure to temptations; the length of time the promise has been unfulfilled, or the demands of her natural guardians, &c. seem to render it improper he should any longer refrain from completing it; or if, as was the case among the Jews when these Epistles were written, it be the general feeling and opinion of society, that it is either unsafe or discreditable to delay marriage beyond a certain age, especially in the female; or it be judged unkind to deprive an affectionate woman, during the best years of her life, of the privileges and satisfactions of conjugal and maternal affection—if from any or all of these reasons, there be a kind of moral necessity to conclude the marriage, and if besides his own wishes coincide, then let a man do “as he will—let them marry;” and both he and his betrothed or affianced bride be as happy as the providence of God and present circumstances can allow them to be. Piety, contentment, and mutual affection, will do much to render them satisfied with their condition, and go far to remedy the unavoidable trials of life, under even very unfavourable external circumstances. “Trouble in the flesh” they must expect—but it may at least be greatly mitigated and lessened by being borne with fortitude, and by the conjoint efforts of faithful partners, helpsmeet for one another in the journey of the world. “Nevertheless,” he adds in verse. 37, “he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.” That is, where a man’s resolution and fortitude fail him not, and his judgment is unaltered, and where he is not under any such necessity, either in himself or in the other party, or in the common circumstances of the case, and can submit his wishes to his reason, his passions to his prudence, and both to conscience, disinterested attachment, and the rule of circumstances; and so *determines* to hold his affianced virgin still free from the cares and dangers to which a present marriage would expose both—she of course consenting—he doeth well, determines wisely, acts with a manly and Christian resolution, far alike from selfishness, precipitancy and passion. “So then,” under these circumstances, verse 38, “he that marrieth, doeth well; but he that marrieth not, doeth better.” I quote this verse according to a various reading of importance, and well supported, as Griesbach decides.

It is evident that many of the foregoing remarks apply very pointedly to the circumstance of a party, who having been, while yet a heathen, betrothed, whether by himself or his parents, to a heathen woman, has, before the completion of the marriage, become a Christian. Whether is he bound to fulfil the contract? I should from the text reply, decidedly not. The prior duty of marrying “only in the Lord,” and so consulting not only his future earthly peace and happiness, but also, and chiefly, his soul’s prosperity, sets aside the obligation of betrothment: “a Christian man or woman is *not bound*,” nay, *ought not*, under such circumstances, to marry an

affianced heathen. At the same time, every reason of justice, truth, and kindness lies upon him to make every effort, and grant every proper delay likely to lead to the conversion of the other party; he is not at once and *ipso facto* without such endeavour and Christian patience, absolved from all the obligation of the previous contract.

2nd. But there is another view of the text, somewhat different from the preceding; that which refers the Apostle's words not to betrothed parties, but to natural guardians, parents and others, determining upon the question of giving a daughter or ward in marriage. Here also, the case which is supposed throughout the chapter of marriage, namely, the existence of reasons more or less pointedly affecting the necessity, expediency, or inexpediency of marriage, holds good still. There can be no doubt, whether it is proper, as an abstract question, to bestow a female in marriage when arrived at years to understand and fulfil its duties and obligations—it is the design of Creation, the course of Providence, necessary to the continued existence of mankind, the best guarantee for public and individual virtue, the truest source ordinarily of human happiness to man and woman alike. But circumstances alter the clearest cases. What is *lawful*, as we have seen, is not always *expedient*, easy, or proper—what may be done without sin, cannot yet always be done with prudence, or with a due regard to reason, safety, or happiness. The question here is—shall a father or guardian be held bound in all cases to promote the marriage of his virgin daughter or ward, and to give her away to a suitable person, should such offer? The answer is this, verse 36, “If any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age and need so require, let him do what he will, he sinneth not; let them marry,” i. e. if any such parent or guardian conceive, as the betrothed husband in the former case is supposed to do, that by delaying the marriage of his maiden daughter or ward, he is exposing her to undue temptation, or inflicting on her too severe a self-denial, or violating what is generally deemed seemly and befitting in the opinions and usage of society, especially if she is arrived at or beyond the flower of her age,—the due period of marriageable life,—especially if to these reasons be added the necessity of securing her a provision and protection in case of her now natural protector's death, or in consequence of his inability to support her, or in order to shield her against persecution, danger, or sin,—then let him do as his discretion directs him, or his deliberate wish inclines, “he sinneth not;” commits no offence against her or his own conscience, by accomplishing her marriage even in the most troublous times of public calamity and persecution, or under any other accidental circumstances, which would yet in themselves, and not counterbalanced by other greater evils from delay, render it highly inexpedient to promote a matrimonial connexion. Some of the existing evils in the flesh she may have to endure; but if she maybe thereby saved from greater, still more if from spiritual dangers or sin, especially if her own strong inclination favour her bestowment in marriage, then let that course be adopted notwithstanding. v. 37. “Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.” If however, i. e. no serious mischief or danger would result from consulting the actual state of things, whether of public calamity or domestic affairs; if the parent or guardian is under no pressing necessity of disposing of a young maiden in marriage, and has therefore no reason why he should strongly wish to do so, is rather disinclined to it, and has therefore from a due consideration of things resolved not to do so at present, but rather to retain her still under his own eye, care, and shelter, awaiting a more fitting occasion, quieter times, more favourable circumstances; and nothing in her disposition or conduct advises the contrary,—then his determination

is commendable ; in the former case supposed, " by giving her in marriage he does well," now by " not giving her away he does better."

Such appear to be the two most just and natural interpretations of this passage ; which of them is to be preferred much depends on the decision as to the reading, " marrying or giving in marriage," in the 38th verse. But whichever be thought the genuine reading, and consequently the original intention of the apostle, the cases are so allied, and the reasoning applies so similarly to both, that whether the question be concerning a betrothed party or a betrothing parent, the answer will be as above given. In either case too, where betrothment has taken place between two parties yet heathen, one of whom becomes afterward Christian, then the previous general law of Christian marriage that it should only be " in the Lord," determines what ought to be the course pursued in regard to completing the contract. What was said of the Christian betrothed man acting freely, applies with the same force to a Christian father in regard to the bestowment of a Christian daughter in marriage on a previously affianced heathen, and obliges him to the same cautious patience, united with conscientious firmness.

Having thus disposed of the question of betrothment, there yet remains one other on this matter, of very great moment in the present state of India as Missionary ground, namely, whether a Christian man, a convert from Heathenism or Mahomedanism, having many wives, is to put away all except the first ; or may lawfully retain them all as having been all *legally* married alike, while he was yet Heathen or Mahomedan.

1. The first point that here presents itself is the previous lawfulness or unlawfulness of polygamy, on which opinions are various, altogether, I must think, from the effect of early association and natural prejudice, and not from a just view of the case as it actually stands. That polygamy is abstractedly wrong, does not appear in any way of reasoning. It existed before the flood, as in the case of Lamech, who had two wives Adah and Zillah. This instance is sometimes very unreasonably adduced to disavow the original lawfulness of polygamy, as if because Lamech, the first *polygamist* on record, is also said to have " slain a young man" in what we should call justifiable homicide, he were thence to be viewed as a warning example of the sin of marrying more than one wife : although certainly not only is no censure whatever passed by the sacred historian on this polygamist, nor is even a remark made that might serve to shew, he was a solitary or unusual instance. Besides, his act in slaying a fellow-creature is in no wise, as far as can be made appear, connected with his having had two wives ; nor is he charged by Moses with a crime in the one case more than in the other. He is not rebuked either as a polygamist or a homicide ; nay, so far from it, he is himself introduced with all the consciousness of innocence, quite unsuspecting that his polygamy rendered him obnoxious to divine displeasure, declaring that he was more *unfortunate* than *offending* in the case of the young man whose life he had taken ; since it was done in self-defence, while the youth was in the act of " hurting and wounding" him. His wives, we may suppose, anxious and alarmed, would express their fears for Lamech's life from the vengeance of the relations of the deceased ; which he quiets by reminding them of God's assurance to Cain his progenitor, that his life should not be taken for the murder even of his brother Abel, that an especial Providence should protect him from harm. On which he reasons, " if Cain shall be avenged sevenfold, then surely Lamech seventy and seven fold," i. e. if God, for wise reasons no doubt, did engage specially to interfere with a threat of sevenfold vengeance on the man who should presume to take the life of one clearly a guilty murderer of an innocent brother, assuredly he will protect with a much heavier penalty the life of one who has but in self-defence unwillingly and unavoidably committed a simple manslaughter on an individual who had

wantonly assaulted and wounded him, and who therefore met his just death in a criminal act against the life of his neighbour. After the flood too, to say nothing of *all* ancient nations, Abraham, his grandson Jacob, Gideon, Elkanah, David, Joash and many others, had more wives than one, some even many, and in no one instance is the fact reproved. Abraham was "the friend of God;" Jacob specially protected and blest by the Almighty; Elkanah a devout man; David a chosen prince and prophet, eminently pious and "the sweet Psalmist of Israel;" for Joash, the high priest Jehoiada himself selected two wives, and that young prince, it is immediately added, "did what was right in the sight of the Lord, all the days of Jehoiada the priest." The Jewish laws of Deuteronomy make *express provision* for cases of polygamy, and direct the procedure of the husband, to secure justice to his several wives, that one may not be favoured to the injury of another. Of course, I do not contend for the *expediency* or even the *harmlessness* of polygamy, but only for its *intrinsic lawfulness*. It does seem to me utterly unreasonable to brand that as positive sin, which existed unreprieved before the flood, and was practised after it by the most eminent and devout servants of God, those most favoured with his special manifestations and grace, proposed to us as models of virtue, and who, as was Abraham, had even been divinely directed in other matters of moment to abstain from the really evil practices allowed in Heathen society: this too being a usage which his own inspired lawgiver Moses, if he did not command or encourage it, yet acknowledged, and regulated; and which continued through all Jewish history to prevail, unrebuked by a single prophet or any one inspired individual. Surely were polygamy intrinsically wrong, it would not have been thus passed over. Nay, our Saviour, although he did specially di-countenance *divorce*, and declared that in certain cases it had only been sanctioned by Moses because of the *hardness* of the people's hearts, i. e. their unmanageable temper and unamenableness to coercive and restraining laws, as well as the cruelty and violence which the attempt to coerce would have occasioned against the wives whom they should be restrained from divorcing them, to whom therefore it was even mercy to allow their husbands to dismiss them,—I say our Saviour himself, while he thus spoke of divorce, never declaimed against polygamy. True, it was less practised in his time among the Jews; but it was still rife among other people. Polygamy is, notwithstanding, decidedly unfavourable to domestic peace, to the virtuous education of children, and most of all to the mental culture of the minds of women, and unfit for an advanced state of civilization and refinement; and especially unsuitable to an institution like Christianity of a highly elevated and spiritual character, a religion intended to call men away from passion to reason, from sensual indulgence to heavenly devotion, and to introduce, foster, and finally establish an ultimate improvement of mankind in all the excellencies of piety, charity and temperance. It is, as we before said, *silently* discouraged, not *openly* condemned. It is one of the practical evils of early society in a degenerate world, and which, while not absolutely and intrinsically sinful in itself, nor therefore positively unlawful to be practised, is yet by all history proved to be most injurious in its effects upon private peace and public virtue; incompatible with general education, the mental improvement of women, and the progress of universal happiness. In the whole New Testament, there is not one single syllable of declamation against it; but there is one provision which clearly shews the spirit and intent of Christianity—one by which the Bishop or Priest is required to be "the husband of one wife." It was clearly becoming and necessary, that he who was to be set apart for holy and spiritual offices, to be employed in teaching a most pure and spiritual religion, and to exhibit in his personal character and conduct its proper tendency and character, should not neutralize his instructions, and

weaken the influence of his office by a polygamy in his own person, which would be but too apt to draw him aside from the spirituality, self-denial, and temperance, of which he was to be the preacher and the pattern ; which would demand too large a portion of his attention, anxieties, and cares, by the necessity of regulating, instructing and providing for an extended household ; and which by the disagreement, jealousies, bickerings, and breaches of domestic harmony it too commonly introduces, would distract his mind, irritate his passions, and unfit him for his holy calling, by depriving him of the quietude, tranquillity, and leisure so indispensable to its discharge. Christianity did not, as its unwise corruptors afterwards attempted in vain to do for it, *forbid* the lawful and moderated indulgence of the social instinct, and so expose the spiritual office in the church to all the unnatural restraint and dangerous snares of a compulsory celibacy, which afterwards became the fruitful seed of so much vice and scandal in the Romish Church ; but neither did it leave the ecclesiastic the unlimited freedom of gratifying caprice or appetite—it permitted him to taste of the cup of domestic pleasure, but not to intoxicate himself with excessive drafts of any earthly delight ; holding that happy medium so favourable to the peace, the virtue, and the spirituality of the individual and his flock. The natural effect of the extension of genuine Christianity over not only the priesthood, but over all the laity likewise, is to *discourage* all intemperance of earthly gratification, and to introduce into every relation of life, all the regulating influences of spiritual refinement of idea, elevation of sentiment, generosity of disposition, and many more. The teacher was *quietly* exhibited as the first example ; and without precipitate attempts to coerce the habits, or giving a hasty shock to the prejudices of mankind, the silent but efficacious power of the Gospel was designed to effect, and has effected, the salutary change in question, in every nation of Christendom. Domestic society, as it has been refined and spiritualized, has become freer and more happy, sweeter and more safe—religion ensures the stability of its enjoyments, by rendering them more temperate, more holy, better regulated, and more confidential.

2. The previous lawfulness of polygamy, abstractedly considered, and the course actually adopted by the Almighty for its ultimate subversion, suggest a second remark, that when a heathen man has been legally married, i. e. according to the laws of his own country and religion, to more than one wife, whether any distinction of grade or class of wife, concubine, &c. be observed or not, it does not appear that any thing in the character of polygamy itself, or in the institution of Christianity, demands the putting away of any one or more of such women. They are his wives, he has promised them duty of marriage, support, and protection ; he has no right to diminish aught of their just claims. The merciful provision of the law of Moses for kindred cases comes in support of my position. Ex. xxi. 10, commands, even of a purchased slave, whom her master has betrothed to himself, that “ If he take unto himself another, i. e. an additional, wife, her food, her raiment, and her duty of marriage shall he not diminish.” And to apply the case to India : what may be the precise *law* of the case, I am not sufficiently informed upon ; but assuredly there would be great cruelty and hardship in a man who becomes a Christian, having several wives, dismissing all but one ; who, even admitting that they *may* be legally put away, are by the usages of the country precluded from marrying another ; and who even if the husband continue to *support them*, (the difficulty of doing which will certainly be much increased when the household is divided,) are publicly disgraced, and exposed in deplorable moral ignorance, weakness, and strength of passion to very strong temptations to pursue ill courses. Again, if there are children, whose shall they be ? the mother’s or the father’s ? From one parent or the other, are they certainly in this

case to be separated ; of whose control, instruction and affectionate intercourse shall they be deprived ? Shall they be held legitimate or otherwise ? If there be several wives, which shall be retained ? The first, it may be replied ; but by what law is *she* more a wife than the second or the third ? To these difficulties add the strong temptation held out to an insincere profession of Christianity (as in the case of divorce in general), for the mere purpose of getting rid of a wife or wives no longer beloved, or whom the husband is weary of supporting ; and it seems to me that a formidable mass of difficulty is raised against the position combated, quite sufficient to prove it absolutely untenable. Under the plea of a previous unlawfulness, supported by no just reasoning, inculcated by no inspired scripture, rather opposed to the allowed and unrebuked practice of patriarchs and pious men under the theocracy of the Almighty Lawgiver himself, nowhere forbidden in the New Testament, only incidentally discountenanced in the persons of those to be set apart to holy offices, (whose calling and duties are sufficient reasons for the prohibition of polygamy in *their* cases, quite independently of any notion of unlawfulness or general inexpediency),—under such a plea are helpless women, legally united to men sacredly engaged to love, support, and protect them, to be rejected from home, from the honours and comforts of wifedom and maternity, exposed to fearful temptations, cruel privation, and self-denial, ignominy and solitariness, suffering a disruption of all the sweet ties of domestic intercourse and affection ; the education of children is to be neglected, their filial attachments blighted, and a reward held out to the purest acts of injustice, of selfish cruelty, and impious hypocrisy on the part of husbands and fathers. Let no Christian *after* he has been admitted into the Christian Church, add unto his wives, or support the practice of polygamy, however usual in his nation and country ; but let him not discolour the mild, merciful, and generous features of Christianity, to the view of his countrymen, by the hideous deforming of such accumulated injustice and unkindness. Let him live, being already a polygamist, as the ancient patriarchs did, in holy and faithful fulfilment of all the duties of marriage, alike with all his wives, legally such ; but let him not for a moment allow himself to entertain the monstrous and unnatural purpose of injuring those he loved and swore to love for ever, who have lain in his bosom, become the mothers of his children, the partners of his joys and sorrows, by putting them away from him for no original or after-fault of *theirs*, upon *his* becoming a Christian. If indeed *they* should desert him, he is absolved by the same rules that apply to the case of a single heathen wife or husband voluntarily departing from a partner when become a Christian ; for then the act is *theirs*, not *his*—“ a brother or sister is not under bondage in such a case.” But short of this, no legitimate ground appears to be left for supporting the position I have thus endeavoured to prove unscriptural and untenable. The importance of the question must be my excuse for so lengthened a consideration of what must be expected in many instances to come before the Christian Missionary, if not already yet certainly ere long ; and it is of moment, to have the difficulty previously discussed, and the solution of it already furnished. How far the foregoing remarks may go to afford it, the readers of the OBSERVER must now decide.

HAVARENSIS.

VIII.—*Ordination to the work of Evangelists of two Native Preachers ; in the General Baptist chapel, Cuttack.*

The names of the two brethren who were ordained are Gangá-dhar and Rámchandra. The former, before his conversion, was a high caste brahman, much respected and very influential among his neighbours and acquaintance, and consequently in no want of the necessities of this life. After several years of anxious inquiry and close examination he renounced his ancestral religion, and all the honours and profits of his brahmanical character on the 23rd of May 1828, by being publicly baptized in the Mahánadí. He is the first* Uriyá that broke the chain of caste, and embraced the gospel, under the ministry of the Orissa missionaries. Almost immediately after his conversion he was called to preach to his degraded and idolatrous countrymen the glorious gospel of the grace of God, which he had found so efficacious in removing condemnation from his own mind, and of imparting peace to his own conscience. As a Christian, he is characterized by frankness and warmth of affection, and as a preacher he is earnest and powerful in his address.

Rámchandra is of a respectable Mahráta family, and in the scale of caste superior. The distress of mind, which preceded his public profession of the Saviour, was very great. To forsake the religion of his ancestors, and become an object of contempt and reproach among his acquaintance, was to him a great sacrifice. Often did he pack up his family idols in a bag, and suspend them from the roof of his house—and as often did he take them down again, restore them to their honours, bowing himself down before them as the gods of his father's house. He used to think :—"These are the gods of my forefathers, the gods they worshipped and sacrificed to in the times of their prosperity ; the gods to whom on my account they offered their prayers, their vows, and their oblations ; and what am I more than my ancestors, that I should cast them away ?" In the endurance of this mental conflict he used to shut himself up in his private room for days together, and would not permit even his wife or children to interrupt him. Light had broken in upon his understanding, and in vain he attempted to allay his doubts as to the truth of his old religion. In his retirement he carefully read over and compared the New Testament and the Bhágabat, and examined the moral tendency of each : it will easily be conceived what the result was ; his reverence for idols and idolatry turned into contempt, and his regard for the scriptures increased into assurance. He saw he possessed a book which

* Erun, who was baptized by Mr. Bampton at Barhampur on the 25th of December 1827, is a Telingá.

his forefathers never knew, and which, had they known, they might have received; a book which he believed contained the revealed will of God, and the true plan of human salvation. Still he found it difficult to renounce caste and credit, wife and family, (for he knew not that the latter would accompany him in the event of his becoming a Christian; and the marriage of his children, supposing they should, perplexed him much.) After much painful exercise of this sort he reasoned with himself, "My first duty is to obey God myself, and then I believe he will provide all necessary good, and direct all things well; who knows, he may dispose my wife and children to follow me." With this persuasion, and a mind deadened towards the ties of kindred and family, he made known his determination to profess himself a Christian; and amid the lamentations of his wife and children and other friends he left his village and came over to Katak, where he was baptized Nov. 1st. 1829. He is a well established Christian, prudent and thoughtful. Soon after his baptism he commenced proclaiming the gospel. At first he had much timidity, but as he increased in Christian knowledge and experience he became a bold and persuasive preacher of the gospel of Christ. His preaching is less eloquent than his fellow labourer; but more distinguished for argument and mild persuasion. The one overpowers his hearers with the force of his natural eloquence, while the other convinces them by his argument, and draws them by the mildness of his persuasion.

The European brethren being convinced of the propriety of their ordination, it was appointed to take place on the 11th of September. The writer of these lines broke the subject to them, pointing out to them its importance and obligations: they appeared for some time to be overawed with the responsibility of the office they were about to assume; but being recommended to make it a matter of special meditation and prayer, their reluctance disappeared, and they were the better prepared for the solemn occasion. The service commenced with singing in English, and reading and prayer in Uriyá by Mr. Brown. Mr. Goadby then delivered an introductory address, showing at large the scriptural propriety of the present service. After this address a verse of an hymn was sung, and then the two native brethren came forward, and kneeling on busses in presence of the congregation were solemnly set apart to their work by imposition of the hands of the three European brethren, Mr. Lacey offering the ordination prayer in the Uriyá language. Another verse of an hymn was sung, and Mr. Lacey delivered the charge in their own language to the two evangelists, founded on 2 Tim. iv. 5. (middle clause:) "Do the work of an evangelist;" from which he pointed out to them, I. What the work of an evangelist was; II. The motives with which it should be under-

taken; and III. the feelings the evangelist should cultivate if he would be successful.

The whole of the Native Christians attended, with several Europeans and others, and the chapel was comfortably filled. It is little to say that this was a good day, or the event of it one of interest. Angels and happy spirits are interested in the affairs of men; "there is joy in heaven over one sinner that repenteth," and doubtless the ordination of the two first native ministers of Christ among the Uriyás was an event which caused joy in the presence of the angels of God in heaven, as it will when known rejoice the hearts and encourage the faith of his saints on earth. O that their ordination may be the forerunner of many more, till Orissa shall be furnished with an ample number of missionaries of the cross, raised up from amongst her own children, and fitted by the Spirit of God, to direct her benighted tribes to Christ, and build them up in their most holy faith;—till Orissa shall no longer be a land of painful idolatrous pilgrimage; no longer be stained with the blood, and whitened with the bones of human victims to an ugly and senseless idol; but shall lift her hands to the Lord, and say, "What have I any more to do with idols?"

C. L.

IX.—*Further progress of the English Language, and of the Roman Character, in India.*

In reverting this month to our usual supply of information under these heads, we will not tire our readers with any lengthened details of the progress of the great literary enterprise of the present day; the substitution of the Roman for all the different characters of the East. Suffice it to say, that the system is spreading as rapidly as its warmest advocates can desire. The Bible Society has ordered 200 copies of the Romanized version of Martyn's Testament, now in progress of publication, for the use of the families of the European invalids at Gorakhpur, Chunar, &c., and a proposition (which there is every reason to suppose will be readily acceded to,) has been made to Government by a distinguished public officer, to introduce the use of the new letters into a large office in the Upper Provinces. As these are *official* recognitions of the system, they have been mentioned first in order, but there are other circumstances which afford still more satisfactory proof of success, among the first of which we would mention, that the publication of books in the reformed character is no longer confined to the original projectors. Besides the numerous works which are in progress

at the birth-place of the undertaking, we know that two dictionaries, two hymn-books, and a book of fables are now in various stages of completion. It is evident, that those who wish well to the enterprise, ought now to bestir themselves, and make some sacrifice in aid of its advancement. The resources of a single individual have proved sufficient to try the experiment of the practicability and advantage of the system; but although he will not relax his exertions, the united means of many individuals will be required to establish it generally throughout this presidency. If only every third person of those who have expressed their approbation of it, were to undertake the Romanization, and printing, of a single Hindusthání or Bangálí book, the entire popular literature of this side of India, would be turned into the new letters within the next six months; and in this case, who can say what would be the extent of the change which the next six *years* would witness? We are convinced that many will bestir themselves. We feel satisfied that not only every third friend, but *every* friend, will contribute to the extent of his means. Let each take his favorite book*, and after it has been duly invested in the *toga*, let him send it to be printed at the press, with which he happens to be connected; and after it has been printed, let him set aside a certain number of copies for gratuitous distribution among literary or influential natives, and deposit the remainder at convenient places for sale to the people at prime cost. We earnestly request all who think well of the design, and wish it success, *to do something in its behalf*; and if they will do so, success must be the inevitable result. Every thing has been done which individual effort can accomplish, and our expectations must now be turned towards the public, for whose benefit the plan was projected, and without whose active co-operation, it is impossible that it can finally and generally prevail. The printing of books and periodical papers in the English character, its introduction into schools and public offices, and its adoption in public and private correspondence with natives, are the means, and may God bless the use of them.

We now proceed with extracts from correspondence as usual.

I. KATAK.

Letter from a Missionary, dated Jan. 10, 1835.

"I find from the 'Observer' that you have ordered to the press the *Romanized Uriyá* books I sent you. I hope they will soon be forthcoming, as though I expect at first we shall have many difficulties, we are anxious to commence the use of them. I am now preparing the 'Elements of Natural Philosophy,' but cannot say when it will be ready; the first part, I hope, will not be more than a fortnight from this time."

* Where the works are expensive, two or three persons may unite to print them.

2. BA'NKURAH.

Extract from a Letter dated Burdwan, Dec. 8, 1834.

I am in great want of an English school-master for Bānkurah ; fifty promising young men are waiting for a teacher, of whom some know to read already, and our esteemed friend Mr. Long is ready to pay the teacher's salary. If you could find us a competent person, *the sooner the better*, we should both feel very much obliged to you. The salary will be according to his ability, from 30 to 40 rupees. I need not describe the character which a man in such a situation ought to bear, but I must mention that I should prefer a *Christian* Hindu or East-Indian ; chiefly because there are a number of Christian children to be instructed belonging to the Regiment stationed at Bānkurah, and if the individual in question has grace in his heart to say a word to the edification of those people, he may prove a blessing and be additionally useful.

3. CHOTA NAGPUR.

Letter from an officer, dated Oct. 13, 1834.

Your efforts to abolish Persian must, as it seems to me, carry the day. For instance, what a blessing it would be to a district like this to get rid of all the interlopers whom our Persian introduces—men who feed on the fat of the land, and deprive the natives of all honourable and useful employment. If Hindi and English were introduced, we should have a pledge for honesty in the permanent interest of the people employed ; while as it is, our native officers have every inducement to fill their pockets and enjoy their gains at home.

The Hindi Primers in the Roman character are very good indeed. The Nītikathā shall be arranged *in toga* immediately.

From a Native Teacher, dated Kishanpur, 22nd December, 1834.

On the 21st ultimo, we opened the school in a tent, no house being to this day built for the purpose. The first day we had only six boys ; this number, though very inconsiderable, has by small additions been after a month increased to 21. Others will, no doubt, flock from every direction very soon ; and at all events, we may expect some 40 or 50, in course of some five or six months, if through the blessing of the Great Father no impediment should intervene.

This small number of boys I have divided into three classes. They are all studying Instructor, No. 1, having learnt the alphabet perfectly ; and some being farther advanced. Besides this, they are studying Hinduī in Roman characters, and have commenced writing.

The Nāgpurians are perfectly teachable, and like their masters, as well the language they are studying, very much. The easiness and cheapness with which a knowledge of the English language can at this day be acquired, seems to have made such an impression upon some of their minds, that they would prefer it to Persian ; and what is more striking, even to their own language. If, therefore, the natives of the land are so much disposed to learn English, what, I ask, will be the necessity after a number of years of employing Lālās in civil and military káchhāris ? Certainly some wholesome measures *should* be taken, whereby the school here may thrive and prosper ; for leaving the primary object of education aside, this will form the ground-work for the abolition of the Persian language in this place.

In conclusion, I beg to inform you that the natives here are not so much prejudiced as the majority of the Bengālīs, or the Lālās of Makka. and the Musalmāns in general ; they are open to conviction, and would be obedi-

ent and thankful to those who take an interest in their welfare. May this school, under the auspices of the mighty Ruler, be an humble means of excluding idolatry from this part of this vast peninsula! Oh! would that these Nágpurians would one day desert the standard of their Sri Krishna, Lakshmi, and a host of gods and goddesses, and follow the dictates of Truth—genuine Truth.

4. BANARAS.

Extract from a Letter dated Secrole, Banaras, Nov. 23, 1834

You will I am sure be glad to hear that the worthy Mr. Ruspini, Chaplain of Gházipur, is anxious to establish schools at his station, and I have reason to hope that an opening for the introduction of the *Roman alphabet system* will be effected by his instrumentality; as he has applied to me for some copies of the Sermon on the Mount, Hindusthání and English. I wish you would endeavour to get Mr. Trevelyan's address to the Natives of Hindusthán relative to the Roman character, translated into *Urdu*, Persian character, and send me up some copies for distribution. I have only a few in the Bangálí character, and they are of but little use at a place where all the respectable portion of society read and speak *Urdu*.

You will I trust be so kind as to use your influence regarding the books I wrote for lately, and also what I have now applied for, so that I may have them *soon*; it grieves me to be obliged to disappoint people so often as I am.

Notwithstanding what your correspondent in the Calcutta Christian Observer says about pictures, nearly twenty years experience in teaching has convinced me of their use. Take for instance a newspaper,—you will be almost sure to find in some part of it mention made of some utensil or tool of European invention or manufacture. and pray, supposing it necessary, how are you to explain the word to a native of the mufassil, who has never seen the instrument or any thing like it? Oh describe it, I shall be told. Very good, and so I will; but, after all, what says the old proverb, “seeing is believing,” and it is *understanding* too. A good cheap well arranged lithographic picture book would be invaluable in a mufassil school, I mean one containing sketches of animals: Cameleopards, Hippopotami, Crocodiles, &c. &c. are not often to be seen alive, nor are ploughs, pumps, harrows, scythes, sickles, wheel-barrows, steam-engines, fire-engines, stage-coaches, &c. to be found at a mufassil station. I give you this as a hint, and think you will agree with me that such a work would, notwithstanding all that is said against pictures and picture books, be of no little use.

In my last, I believe, I told you that the Church Missionaries at Gorakhpur are about establishing schools; I have already sent them a number of books, but they want many more English elementary ones, which of course I shall despatch as soon as I get a supply. They wrote also for some globes, those which are advertised in the monthly lists for gratuitous distribution to the conductors of schools. They, I believe, wish for one set for their English school, and one for their Native schools. I want some also to send to Mr. Ruspini, and wish for one or two for my own school, which I am happy to say is increasing in numbers.

5. SASERAM.

Extract from a Letter dated Banaras, Sept. 6, 1834.

A gentleman of Saseram, named “Shah Kabir-ud Dín,” whom I have met occasionally at Banáras, and saw in his own village on my journey from Calcutta, four months ago, is about to visit the capital of India, and has begged me to furnish him with a note introductory to you.

He is anxious to confer with you respecting the establishment of a school at Saseram, which has been a large and flourishing place, though now in a decayed state. A seminary of instruction in that part of the country, if well managed, might doubtless be of great service to the inhabitants, but I know not if the assistance required for the undertaking can be granted.

6. CHUNAR.

Letter from a Missionary, dated Chunar, 22nd December, 1834.

I have to offer my thanks for your very kind letter regarding Romanising such works as are likely to be of general use. I only regret I was not at home to reply to it earlier; I was out upon a Missionary excursion.

I fear my other duties will not permit my doing much now in the way of Romanising, nor are any of my Orphan boys forward enough to assist in it: but I do not despair of doing something when the heat of the weather will prevent my itinerating.

I well recollect, some sixteen or eighteen years ago, a circular was sent round for votes, for, and against, Romanising Martyn's U'rdu Testament, and I was then decidedly for it, knowing what obstacles the Persian and Nágari characters presented to many, who would gladly read the Hindusthání in the Roman character, but despaired mastering the other alphabets. It appears we were out-voted, and therefore the thing dropped.

Had such a thing been then done, we should have had, by this time, twenty readers of the Hindusthání where we have now but one.

7. GORAKHPUR.

From a Gentleman at Lehra, near Gorakhpur, dated October 20, 1834.

As I take great interest in the experiment now in progress for introducing the general use of the Roman character in expressing the vernacular languages of India, which I regard as a most important step towards civilizing and instructing the natives, and facilitating communication between them and the European inhabitants of the country, I shall be obliged to you if you will forward to me by dák banghy any copies of the Christian Observer bearing upon the subject. I shall also be glad to receive a list of any works which may have been printed upon this system, that I may make a selection therefrom. I have already taught the system to a writer in my employment, and am desirous of extending it, through him, to other persons in my service.

8. LAKHNAU.

Extracts from Letters, dated November and December, 1834.

I have the pleasure to send you 110 of the Moral Precepts, romanized; do not you think it will be a good plan to print the whole book separately as little volumes of the Library; or half the impression might be bound in this way, and the other half in two volumes, as perhaps better suited for class books in schools.

A munshi here, who reads English, and has been employed in translating and romanizing, at first said, that he preferred reading Hindusthání in the Persian character; but now that he has become accustomed to the Roman character, he is gradually changing his opinion.

I expect that contributions to your native Moral and Entertaining Library will crowd in upon you. I think I know five persons preparing instructive books.

A lady from whom I heard yesterday, a very superior person with an excellent mind, says, she wishes you would romanize the whole Bible; and she has given me a commission to have printed a small volume of Ro-

manized Hindusthání hymns, for the use of the female school here : indeed it will be of general use. It is delightful to see those holding a high station in society, exerting their influence and devoting themselves to the good of the people.

I find the Munshís take very pleasantly to the Roman letters ; two have written me *arzís* in it, though their spelling as yet is very independent of all rule ! Cheap copy-books to extend the system will be very necessary.

Judge Sábib sab hukmon ko apne háth se likhtá hai, aur log, Mudáí aur Mudáí-laihi, is ko dekhkar, bahut khush hain !

Angrezí harfon se Munshí Rishwatgír ka zulm mauqúf hogá, is wáste, ki Judge Sábib *ab áp* sab *arzian* parhenge, aur *áp* hukm likhenge.

If you have a mind to publish another Copy-book, I shall be happy to supply you with such sentences as the preceding.

The plan of giving extracts from correspondence about the progress of English and Roman character, in the Observer, is excellent. It shews all concerned that they are not *alone*. "In union there is strength."

9. DEHLI.

Extract from a Letter dated Dehli, Dec. 4, 1834.

About the new orthography you may set your mind quite at rest. It is getting on here as well as you could desire.

10. LODIANA.

Letter from an Officer, dated 23rd December, 1834.

Your good and worthy friend Mr. Lowrie, (I hope to call him mine also, when we have become better acquainted, for he possesses very strong claims in my opinion to be esteemed and admired,) has, I am very glad to say, recovered his health, and so long as the cold weather continues, I have no fear of its preservation ; but I lament to say that Dr. Mc-Gregor, his medical adviser, is of opinion, that his constitution cannot withstand the heat of the climate. I need scarcely assure you, that this unforeseen result has been a subject of great regret to me, and disappointment to Mr. Lowrie ; for I had anticipated his location here as of the highest importance to the moral and intellectual improvement of our fellow creatures in this part of the world, where his labours were certain of being prosecuted with success. To alleviate in some degree, however, the painful concern with which I am sure you will receive this information, I am happy to announce that your excellent friend is now engaged in giving a permanent foundation to two schools which we have established at this place. The one is in Cantonments, the other within my estate. What we wanted above all things was the introduction of a systematic course of instruction, which an experienced person of Mr. Lowrie's character and ability could alone confer ; and notwithstanding the laudable exertions of Shahamat Ali, the progress that has been made in my school during the last fifteen days, under the occasional superintendence of Mr. Lowrie, sufficiently proves how imperfect the previous labors of Shahamat were, and the advantage we have gained, even should it so be ordained, by the temporary residence of Mr. Lowrie among us. I will not yet altogether forego the hope of his continuance here ; at least until his place can be supplied by one of the two fellow Missionaries whom he expects from America.

11. SAGAR.

Extract from a Letter from an Officer, dated Sagar, 26th Dec. 1834.

I have the pleasure to send you a draft for the sum of thirteen rupees, on account of the packet of the Sermon on the Mount in the Roman cha-

racter. As soon as the English teacher comes, and Krishna Rau returns, we shall open our English class, and get some of the respectable people to have their sons entered. What makes me most anxious for this English class is the conclusion that we shall sooner or later, and right or wrong, make English the language of our courts: and the belief that we shall by this measure more than by any other estrange and isolate ourselves from the great mass of the people, unless we have members of the respectable inhabitants of every province and district fitted to fill the offices. To bring natives for those offices who have been educated in Calcutta or in any distant province, and have their families at such a distance, would be a great evil; and by beginning early I think we are obviating the necessity for it. I want, too, as I have already told you, to see our intercourse with native gentlemen of education placed upon a more easy and agreeable footing than it now is. If every native gentleman were able to read our English newspapers, and some of our best authors, our interviews with them would be quite different from what they now are, though they might not be better men in any relation of life. In science of course the natives are children, and require English as the best means of acquiring it. I may venture to say, that any native youth might learn English, and be well *educated* in all that it contains, in the same time that he would, upon the ordinary system, require to learn the Sanskrit language alone.

12. KAMPTI.

Letter from a Gentleman, dated 29th Oct. 1834.

An officer at Kampti has written me, that he is about setting up a school in his Regiment, and will shortly require a quantity of books from the Lists. In the meantime he desires me to send him the pamphlet on the *Romanizing* plan, and a few Anglo-Hindusthání books, together "with a good plan of introducing English among native boys on a Scriptural basis." Perhaps in this last-mentioned you could kindly afford me some little assistance.

13. MAHIDPUR.

An officer at this station, speaking of the heavy expence of *dák banghi* conveyance, says, "I regret this less on my own account than on that of my Native friends, many of whom, if supplied with the elementary works recommended by Mr. Trevelyan, and *romanized* according to his excellent system, would gladly commence upon acquiring themselves, and endeavouring to give their children, an English education."

14. BANGALORE.

Extract of a letter, dated Dec. 17, 1834.

I have seen your *Romanizing* plan. It is nearly the same as I used when in Calcutta. If you wish for the *Tamil* and *Canarese* alphabets to fill up your table, I shall be happy to send them. Can you send me a few small books on the plan; and as I have leisure, I will put them into *Canarese* and *Tamil*, and return them for you to do as you please with.

15. BURMAH.

Extract of a letter from Moulmein, dated Jan. 6, 1835.

I have just time to write a line to you, ere the packet will be closed. I have seen Mr. Trevelyan's little book, but as yet have not had much time to examine it. You have probably seen before this what Messrs. Bennett and Brown sent you upon this subject. I am in favour of their plan, because it seems to me the most simple of any I have seen. Some of us, I believe I told you, have written to our Board respecting our printing in the Ro-

man character. I fear there will be objections in their minds, which could not easily be removed, unless some one in favour of it were on the spot to explain to them the great object. I hope you will send a specimen of your doings in Calcutta to Boston, and this may do much to lead our friends to determine that the Karen should now be printed in the Roman character.

Do you or T— know Col. — Principal Commissary of Ordnance? He is a man of great talent, and in all probability would, from the reasonableness of the plan, approve of the Roman letters being used instead of shocking Hinduf.

Now in the arsenal, he has a host of native book-keepers, who keep the rough arsenal books of receipts, and issues, in *Hinduf* or *Bangali*, [in *Persian*, *Nagari* or *Bangali* characters respectively.] But how useful would it be, were all his arsenal *conductors* and *sergeants* to be able to read those books; that in short the same letters should be used for all the books in the arsenal. All the native book-keepers could learn the 25 *Roman letters*, and begin the new system almost within a month. I think if T— were to propound this to so sensible a mind as Col. —'s is, he would approve. The plan would apply to the *whole of the Ordnance Department*, with great benefit; then the system of book-keeping would come within the check of English accountants, and the whole department would be alike. This is very applicable to the Commissariat, Post Office, and, indeed, every public office in India where there are native book-keepers writing public accounts, in letters, which none but themselves can read! *Collectors' offices* especially would benefit by this.

I am trying the experiment, and I find the *Munshis* take to it with seeming pleasure. It is only 25 new letters to learn! Were a good paper on this subject of public native accounts drawn out and circulated, it might do much good. I may perhaps draw out a rough draft of one, and send it to you. Government, I think, would even order the public accounts to be kept in that way.

The preceding notices from our own correspondence, and others which we have lately furnished, in addition to what (did our limits allow) we should most gladly extract from the pages of cotemporary journals, will fully satisfy our readers, that the cause of English education is steadily advancing. We may add, as another proof of this pleasing fact, that the demand for *School Books* is gradually increasing, not only in this presidency, but in others. We particularly refer to Madras, where through various causes the efforts to promote solid English education among the natives, have been hitherto but partial and inefficient; and where the School-Book Society, which was some years since formed in that presidency, had been suffered to become extinct. We learn with peculiar pleasure, that some copies of the "Monthly Lists" having lately reached Madras, an order for no less than 2000 rupees worth of School-Books has been selected from them, and ordered from a Calcutta bookseller. We regard this as a pledge, that the friends of Education at the sister presidency are determined to exert themselves, and to compete with, if not to excel, their associates in the good work in our own. We need not say, that any assistance in our power will be most gladly afforded them.

X.—*Oratorios and Professional Singing in the House of God.*

To the Editor of the Christian Observer.

SIR,

I have been much astonished at the undeserved censure upon the Bishop of London which has appeared in the London Papers, because that worthy prelate objected to the church being turned into a place of amusement, which is the object of Oratorios. I am sure, if the Editors of those papers were seriously to reflect on the origin of these musical festivals, they would change their censure into praise of that excellent Bishop's conduct. On reference to Hawkin's History of Music, it will be found, that Oratorios are an avowed imitation of the Opera; with only this difference, that the foundation of them is always some religious or at least some moral subject. That excellent divine, the Rev. John Newton, in his sermon "on the Lord coming to his Temple," strikingly exhibits the impropriety of conduct chargeable on Christian people who attend Oratorios. In this case, he remarks, "a number of condemned criminals choose to make the solemnities of their impending trial, the character of their judge, the method of his procedure, and the awful sentence to which they are exposed, the ground of a musical entertainment. And as if they were quite unconcerned in the event, their attention is chiefly fixed upon the skill of the composer, in adopting the style of his music to the very solemn language and subject with which they are trifling. The message of redeeming love is set to music; and this, together with man's sinful nature, and the fearful doom awaiting them if they continue obstinate, is sung for their diversion, accompanied with the sound of cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of instruments!"

While the musical taste of such a people may be lauded, surely there are few true Gospel ministers who would not deeply mourn over their insensibility. But the London Courier, who is lavish of his abuse of the Bishop of London, alludes also to every person of like sentiments, "whose religious sensibilities (says the Editor) shrink with horror from the thought of listening to words of sacred import from the lips of stage performers and professors of the musical art;" but I would submit for the consideration of the Editor, whether it is consistent with a deep sense of our holy religion to bring into the choir of God's house persons who perhaps only a few hours before were performing on the stage of a theatre. In Chronicles we find, that the singers in God's house were the chief men of the Levitical tribe; in the Christian Greek Church they are ordained ministers, and in the cathedrals in Europe they originally consisted of those brought up for the ministry. Would it then seem fitting that a graduate for the service of God should be one night in a play-house, performing, and the next day, singing the praises of his Redeemer? Searle in his Christian Remembrancer, very appropriately observes, "I cannot but shake my head when I hear an officer of the Church calling upon the people to sing 'to the praise and glory of God,' and immediately half a dozen merry men in a high place shall take up the matter, and most loudly chant it away to the praise and glory of themselves: the tune perhaps shall be too difficult for the greater part of the congregation, who have no leisure to study crotchets and quavers; and so the most delightful of all public worship is wrested from them, and the praises of God taken out of their mouth." But when the whole congregation respond to the call, it is suited through Divine grace to kindle in the hearts of all present a fire of zeal and love and devout affections; and thus a holy peace of mind is awakened by these attempts at Christian psalmody.

I hope, dear sir, some one better qualified than I am will take up this subject.

A SUBSCRIBER.

REVIEW.

Vidwan-Moda Tarangini, or Fountain of Pleasure to the Learned, translated into English, by Mahá Rájá Kálí Krishna Bahádur, &c. &c.

The Work thus entitled first appeared in 1832, from the Serampore Press, containing with the Sanscrit original in the Bengálí character, the same English version now attached to the Devanágari. The difference of character therefore excepted, the present is simply a reprint of the former edition, without *alteration* or *improvement*. Even the title-page still professes to be a *first* edition; though a dedication to Lord W. BENTINCK as of a *second* edition, is subjoined, and a short paragraph inserted in the Advertisement, with the date 1834. In that additional paragraph it is stated, that “the present edition has been made at the suggestion of Mr. C. E. Trevelyan, the Depy. Secy. to the Government, and highly approved by Mr. Secretary W. H. Macnaghten, and Captain A. Troyer, A. D. C., for the better understanding of the inhabitants in the Upper Provinces;” meaning, it is presumed, that the Devanágari character has been substituted for the Bengálí, in order to render the publication available for the natives of the Ultra-Bengal Provinces. Whether the highly respectable gentlemen here named, as recommending and approving of the re-impression, have found leisure from their numerous and highly important avocations to examine attentively the original work, and compare it with the present publication, we have no means of determining, nor is it of consequence to learn; since it is to be inferred that they were simply the advisers of the propriety of putting within the reach of educated natives of the upper countries, such esteemed original works, accompanied with an English version, as deserved a wider extension than while perpetuated in MS. only, they could ever obtain; so, at the same time, exciting a taste for the study of the language and literature of their European Rulers, and advantageously and effectually qualifying *them* for pursuing larger measures of acquirement, while widening the range of Western wisdom and science.

The Rájá's object is a highly laudable one, his exertions doubtless well-intentioned, and therefore meritorious. An examination alone of his publication can enable us to decide upon the measure in which the execution is calculated to accomplish the proposed design.

This may be considered twofold—1st, to aid the English student in the perusal and understanding of the original Sanskrit work; 2ndly, to assist the native learner, in the acquisition of the English language, while leading him to a better acquaintance

with the philosophy of his country. In either case, the translation should not only be *accurate*, but adhere as closely to the original as may be consistent with idiom and purity of style. Where the sense and meaning of the author are not faithfully and clearly conveyed, the European will be led into error, or left, without help, to rely on his own single judgment; and where the version is obscure, inelegant, or unidiomatic, the native will be in danger of misapprehending its purport, and of acquiring an erroneous, unclassical, or barbarous phraseology.

Now it is not with the remotest feeling of disrespect to the Rájá Kálí Krishna, that we are compelled by truth and just criticism, to pronounce that the present publication will not, in our judgment, stand the test of examination by the foregoing canon. His is neither a faithful translation nor a correct one.

But we must first describe the original work, which is an interlocutory poem, or dramatic dialogue, of the simplest construction. The design of it is to expose the tenets and practices of the various Hindu sects of mixed Philosophy and Theology. It comprises eight cantos or acts, numbering in sum nearly 400 Shlokas or couplets, in metrical composition, besides portions of prose intermixed, in which the characters are introduced, explanations given, &c. These eight cantos are poetically termed by the author so many *Tarangas* or *waves*, forming together the Vidwan-Moda Taranginí, or Waving River of Pleasure to the Wise. It was composed by Chiranjiva, a celebrated Pandit (or scholar) of Gaur, the ancient capital of Lower Bengal, in the reign of Daksha, king of that country, according to Ward, (the Rájá K. Krishna, says of Vikrama Sena;) and is written in various metres, from the anustup of two Pádas or hemistichs, in each of the two lines of the Shloka, to the Prakriti of twenty-one.

The conduct of the poem is as follows :—In the first canto or prologue, the author, after an obscure and highly imaginative invocation of the goddess Durgá to aid his intellect, gives his own genealogy, with laudatory details of his memorable ancestors, their works and learning. In the second canto, the monarch is represented surrounded by his courtiers, while individuals of each sect of philosophy and theology, as well as professors of grammar, rhetoric, &c. approach to partake of an entertainment to which they had previously been invited. A well-informed courtier introduces each as he advances, to the royal notice, by a succinct enumeration of his characteristic appearance, dress, and manner. Approaching the monarch, all in turn address him in strains of mingled compliment and blessing, corresponding to their several peculiar notions or professions, and invoking the deities specially regarded by their several sects. So when the Shaiva (or worshipper of Shiva) enters; “the courtier

thus spoke to the Rájá.—His head is covered with matted hair, his waist girded with a tiger-skin, and his body decorated with Vibhooti (the ashes of cow-dung), from the upper part of which is seen suspended a garland of Rudrákshya (red berries). He comes forward and blesses the Rájá in the following strain :—May he whom the Vedas always sing of, and the Yugees (or devotees) constantly contemplate ; by whose authoritative command deities are created, protected, and destroyed ; he who, though he be incorporeal, yet for the salvation of his people became corporeal ; even He whose only reflexion is his own glorious self, and who enlightens the world, preserve your life from danger !”

The description of the Nyáyaka (or logician) is characteristic : “ On his tongue Saraswati, the goddess of speech (eloquence), appears as it were to sport ; he looks upon all, himself excepted, as a straw in point of knowledge.” The Vedánti or pantheistic philosopher’s salutation is equally expressive of the peculiar notion of his sect : “ May your mind be freed from illusions, and become duly enlightened by ready understanding ; may you have a right estimation of yourself, and be free from all earthly ties of relationship, with which the heart of every individual on earth is engrossed, and by which the knowledge of the one God, whose sun-like spirit floats upon the waters, and who alone is all-wise, supremely happy, dwelling in light, the unknown, and yet the all-present, is forgotten !”

The last who is introduced is the Nástika or atheist, (properly a Bauddha or Buddhist, according to the assertions of the orthodox Hindus.) “ This person steps with great prudence and caution, sweeping the ground he is treading, lest he should injure any insect ;” (they are represented always to carry a broom for the purpose, as being peculiarly tenacious of abstinence from all injury to animated creatures ;) “ with his hair dishevelled, he approaches and speaks thus :—Alas ! how has the heart of your majesty been misled by adhering to the sayings of treacherous people ; your majesty pays homage to mere idols, and thinks that by so doing, as well as by sacrificing animals in honour of them, you perform a pious deed, which will ensure your majesty everlasting bliss ! May your majesty then be just and upright, by following the path of true wisdom.” Here the argument of the book commences. The entrance and speech of the Nástika excite a general movement among the courtiers, who, says the translation, “ justly ridicule the man, and express their detestation of his impiety :—O vile infernal creature, whence comest thou !” Upon which he in turn reproaches them with “ slaying harmless animals, and yet pretending to meritorious actions.” The Mimánsaka or Vedic ritualist first takes up the gauntlet, and carries on an argument with the atheist, who, having worsted his

antagonist, is next encountered by the Vedánti or pantheist, with whose defeat the second canto concludes. In the third, the contest is resumed by the Tárkika or Sophist, or general disputant, who professes to investigate every thing, and to decide by just reason alone. The atheist is here represented as having the worst of the argument, and is at length driven to admit, though reluctantly, and for the nonce, the being of an Almighty Ruler, but still denies his eternity: till he is at length "completely confuted and censured by the courtiers for his incapacity to argue, as well as for his ignorance of mythology. The theologist began in the meantime to triumph over his opponent, and it was universally admitted, that supernatural power belonged to Him, who is the sole Lord of men, and the great Governor, as well as the final Destroyer of heaven and earth, under whose parental protection his creatures enjoy tranquillity of mind, and through whose divine aid, atheism and its supporters may at any time be confounded and destroyed." This conclusion is certainly just in itself, and leaves an impression favourable to piety and virtue; but in the conduct of the dispute it is more than doubtful whether the atheist does not bring forward arguments which his opponents do not always effectually meet. This whole contest with the atheist is both the most animated and most interesting portion of the entire drama, and certainly affords a very favourable specimen of the author's powers. We shall give an abstract of its principal parts as an inducement, we hope, to some of our readers to peruse the entire work.

[*To be continued in our next.*]

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

DEC.

MARRIAGES.

17. At Surat, Captain F. M. Isedell, 16th N. I., to Miss Walters.
- At Nellore, Mr. J. Summers, to Miss McLeod.
21. Mr. P. Clemons, to Miss Henriques.
28. Mr. J. Campbell, to Mrs. Mayer.

JAN.

1. C. A. Cantor, Esq., to Miss Wilkinson.
3. Mr. G. Cleamont, to Miss Marriot.
- Mr. J. Peters, to Miss Mary Vosso.
5. Mr. DeSabat, to Miss DeRozario.
8. John Davidson, Esq., to Mrs. Dengman.
10. Mr. William Frenshan, to Miss Braham.
- Mr. John Smith, to Miss Manook.
17. Mr. C. G. Brien, to Miss McKan.
- Mr. Charles Peters, to Miss Robinson.
- At Chinsurah, Lieut. G. Smith, H. M. 44th Regt., to Miss Brand.
21. Mr. C. Sutherland, to Miss M. H. Sutherland.

DEC.

BIRTHS.

6. At Moulmein, the lady of Capt. Stockwell, of a son.
14. At Cawnpore, the lady of Capt. Smith, 6th L. C., of a daughter.
16. At Belgaum, the lady of Capt. Weynter, 4th N. I., of a son.
21. At Chittagong, Mrs. William Kennedy, of a son.

- 23. Mrs. Gomes, of a daughter.
- 24. The lady of Capt. Thompson, of a son.
- 28. Mrs. F. Heberlet, of a daughter.
- 29. Mrs. P. H. Thomas, of a daughter.
- The lady of Captain Home, of a son.
- 31. Mrs. G. Cottle, of a daughter.

JAN.

- 1. Mrs. Raban, of a son.
- 2. Mrs. G. Smith, of a daughter.
- Mrs. Howitson, of a son.
- Mrs. Michael DeRozario, of a son.
- 5. At Kidderpore, Mrs. Trotter, of a daughter.
- Mrs. G. Forrest, of a son.
- 7. Mrs. Kiernan, of a son.
- At Serampore, the lady of E. Sandford, Esq., of a daughter.
- At Tirhoot, the lady of W. H. Sterndale, of a daughter.
- 10. At Dum-Dum, the lady of Capt. Vanrenan, of a daughter.
- Mrs. Chalcroft, of a son.
- Mrs. Paterson, of a son.
- At Chinsurah, Mrs. Barber, of a son.
- 13. Mrs. Richard Evans, of a son.
- 16. At Chinsurah, the lady of Rev. W. Morton, of a daughter.
- 17. At Chandernagore, the lady of F. Comfon, Esq., of a daughter.
- The lady of G. S. Dick, Esq., of a son.
- At Patna, the lady of S. Drees, Esq., of a son.
- 18. The lady of P. Durand, Esq., of a daughter.
- Mrs. Joseph Dessa, of a daughter.
- 20. Mrs. Gardiner, of a son.

DEC.

DEATHS.

- 14. At Dinapore, the son of Mrs. Maddock, aged one day.
- 17. On the river, Master Pakes, aged 15 years.
- 25. Madame Marie Regordie, aged 75 years.
- 27. Miss Sineas, aged 15 years.
- 28. Mrs. A. DeSouza, aged 75 years.
- 31. Mr. H. Ellison, aged 23 years, 2 months and 12 days.

JAN.

- 1. At Midnapore, the son of Mr. H. Doyle, aged 11 months.
- 6. At Dacca, the lady of Major Blackall, 39th N. I.
- Mr. F. Bowland, aged 35 years.
- 7. Master Samuel Mellen, aged 16 years.
- Mrs. M. Pelling, aged 67 years.
- 8. Mr. William Bansley, aged 46 years.
- Mr. Peirse, aged 20 years.
- Lieut. G. Borridaile, Brigade Major, aged 20 years.
- Mr. Westcott, aged 60 years.
- 9. Mr. Jackson, aged 82 years.
- At Bombay, Mr. Richard Tudor, aged 30 years.
- 10. Alfred Plane, Esq.
- 12. At Berhampore, Mr. Abbet, aged 39 years.
- 13. At Cawnpore, William Sutton, Esq.
- 14. Serjeant Dickson, H. M. 44th Regt., aged 67 years and 7 months.
- 16. Mrs. Harris, aged 41 years.
- 18. Mrs. Mary Freeborn.
- 23. The lady of Col. J. P. O'Halloran, C. B.

Shipping Intelligence.

DEC.

ARRIVALS.

- 29. Irma, (F.) H. Bernard, from Havre de Grace 26th August.
Passengers.—S. Thiault, and C. Thiault, Esqs. Merchants.
- Magnet, (Barque,) J. McMine, from Liverpool 27th June, and Rio Janeiro 1st October.
- 30. Falcon, (Ditto,) D. Ovenstone, from Singapore 7th, Malacca and Penang 16th December.
- Passengers from Singapore.*—John Clark, Esq. and Alexander Fraser, Esq.
- From Penang.*—Major Sutherland, and Lieutenant Bowers, Madras Infantry.

JAN.

2. Euphrates, A. Hannay, from Liverpool 25th August.

Passengers.—Mrs. Hore, Mrs. Allan, Mrs. McKinnon, Miss E. Hunter, Miss Church, Miss A. Hunter, Dr. John Allan, H. R. Brown, and Kenneth McIver, Esqs. Merchants; and Lieutenant W. Hore, H. C. S.

— Sir Archibald Campbell, Robertson, from Marcanum 30th October and Cheduba 21st December.

Passengers from Madras.—P. J. Philips, Esq. and Mr. John Harreld.

3. Corsair, (Brig,) R. Richardson, from Moulmein 20th December.

Passengers.—Mrs. Tingate, Mr. J. Darwood, Mr. Tingate, and Mr. Hardee.

9. Marian, G. Patterson, from London 8th February, Port Jackson 6th October and Singapore 10th December.

17. Lucretia, J. Minshead, from Sydney 18th September and Singapore 18th December.

Passenger from Sydney.—Captain P. Hopkins, Bengal Army.

— Charles Stuart, (Schooner,) D. Davis, from Rangoon 30th December.

20. Forth, C. Robinson, from China 4th, Singapore 17th and Penang 28th Dec.

21. Curaçoa, D. Dunn, from Moulmein and Juggernaut.

— Enterprize, (Steamer,) C. West, from Masulipatam 16th January.

DEC.

DEPARTURES.

30. Fyzel Curreem, J. Beattie, for Bombay.

JAN.

3. Hibernia, Gillies, for London.

— Mount Vernon, T. M. Saunders, for Boston.

5. Derrea Dowlut, Nacoda, for Bombay.

7. Resolution, G. Jellico, for Arracan.

8. Lord Hungerford, C. Farquharson, for London.

11. Water Witch, (Barque,) A. Henderson, for China.

Passengers per Water Witch.—Messrs. Braine, Shaw, and Richmond.

12. Mellekel Behar, Haizie Almas, for Mocca and Judda.

— Fattle Mohin, Sied Mahomud, for Judda.

18. London, (H. C. C.) J. Wimble, for London.

Passengers.—Mrs. Anderson, Mrs. Barnes, Mrs. Matheson, Mrs. Gibbon, Mrs. Anderson, Colonel Anderson, C. S. Major Jeffry, A. Anderson, Esq.; Robert Barnes, Esq. Children, Misses G. Matheson, Mary Gibbon, Lucy Gibbon, Emily Barnes, and Eleanor Barnes; Masters T. Matheson, J. Matheson, Charles Gibbon, J. Gibbon, J. Fulton, R. Fulton, James Fulton. C. Huttman, Pearce, Parker, and Twentyman.

20. Donna Carmelita, Charles Edwards, for Khyouk Phoo.

— Arab, (Barque,) J. S. Sparks, for Khyouk Phoo.

21. Hashmy, A. Stuart, for London.

Passengers per Duke of Bedford for London.—Mrs. Ward, Mrs. Mainwaring, Mrs. Col. Frith, Mrs. Erskine, Mrs. Batten, Misses Frith, Erskine, Marshall, and Beaumont; Mr. J. P. Ward, C. S. Colonel Cheape, Lieut.-Col. Frith, Artillery, and Lieut.-Col. Hay, B. N. I.; Children, Misses Frances Ward, Henrietta Ward, Ellen Elison, Amelia Batten, and Catherine Batten; Masters George Ward, George Batten, Ralph Elison, Francis Elison, two Masters La Marchard, two Masters Sherman, J. Frith, and R. Mainwaring.

Passengers per Coromandel for London.—Mrs. Moore, Mrs. Thomson and 2 children, Mrs. Taylor and 3 children, Mrs. Mansel and 2 children, Mrs. Browne and 4 children, Mrs. Gray and 2 children, Miss Sievwright, Lieut.-Col. Moore, Major Thomson, Captain H. P. Brown, Captain Gray, Mr. Lackersteen, Mr. De-Mello, two Masters Richmond, two Masters Steel, Master Davidson, and Mr. Sievwright.

Passengers per Cornwall for London.—Mrs. Col. Simpson, Mrs. Jackson, Mrs. Wood, Mrs. Brown, Mrs. Reynolds, Miss Imlach, Col. Simpson, Captains Houghton, Tomlinson, and Wood; Lieutenants Wadington, Slaish and Bolt; Mr. Brown, Mr. Glasgow, Doctor Turnbull. Children, Misses Simpson and Brown, 3 Masters Turnbull, 2 Misses Low, Misses King, Wood, and DeBret, 2 Masters Jacksons, Masters Newmarch, Brooke, 2 Masters Turnbull, Masters Bell, Simpson, and Brown.

Passengers per Elphinstone for London.—Captain Donald Stewart, H. M. 3rd Buys, in charge of troops. *For Madras.*—Mrs. Gordon, Captain Gordon, Mr. Morris, C. S.; Captain Fitzgerald, A. D. C. to Sir Frederick Adam: Lieut. Blaggrave, and the French Company, consisting of 2 ladies and 4 gentlemen.

Passengers per Andromache for Bombay.—Mrs. Sleigh and family, Mrs. Davidson, General Sleigh, Captain Davidson, Lieut. Walker, and — Bates, Esq.

Passengers per Enterprize for Masulipatam.—Sir Frederick Adam, K. C. B.; Major Hodges, Private Secretary; Major Limond, Military Secretary; Captains Maclean, and Airey, A. D. C. Captain J. A. Moore, lady and child, Mr. Wheally and lady.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of December, 1834.

Day of the	Minimum Temperature observed at Sunrise.				Maximum Pressure observed at 9h. 50m.				Observations made at Apparent Noon.				Max. Temp. and Dryness observed at 2h. 40m.				Minimum Pressure observed at 4h. 0m.				Observations made at Sunset.					
	Observed Height of	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	
1	30.144	62.4	59.	58.7	N.	206	70.8	72.	69.3	N.	172	71.8	73.8	70.4	N.W.	106	72.8	76.1	72.3	N.	108	72.6	73.8	70.5	N.	
2	122	62.2	58.8	58.	N.	166	69.5	71.	68.5	N.	138	71.2	74.5	71.3	N.	104	72.7	76.6	73.2	N.	104	72.4	73.1	71.7	N.E.	
3	124	61.7	57.7	57.6	N.	190	68.6	71.1	68.9	N.	160	70.6	75.	71.7	N.E.	126	71.8	77.	73.5	N.E.	126	71.2	72.6	71.7	N.E.	
4	160	64.5	61.8	62.3	N.	216	69.3	71.3	69.2	N.	176	70.7	75.5	72.6	N.	128	73.5	77.4	74.3	N.	124	72.4	74.2	72.	N.E.	
5	186	63.7	60.7	60.6	N.	242	72.2	74.	71.5	N.W.	214	74.2	77.7	74.	N.	156	75.3	78.	74.7	N.W.	154	72.7	74.	72.1	N.	
6	168	67.3	66.2	66.	N.	232	71.5	72.	70.	N.	200	73.8	77.5	73.7	N.	138	75.6	79.6	76.2	N.	130	75.2	78.8	75.4	N.	
7	152	68.6	66.	65.4	N.E.	192	69.4	68.2	67.6	N.	150	70.7	70.3	69.	N.	110	72.8	77.5	74.8	N.	100	72.4	76.6	73.2	N.	
8	158	67.3	65.8	64.9	N.W.	122	71.2	72.5	70.8	N.	098	73.4	75.3	72.5	N.E.	062	74.4	76.2	73.8	N.E.	054	74.	75.5	72.3	N.	
9	070	68.3	67.1	66.9	N.	134	71.8	73.5	71.8	N.E.	112	72.4	73.8	72.	N.	082	72.3	74.	71.9	N.E.	058	72.2	72.5	71.2	N.	
10	104	67.	65.2	64.8	N.W.	160	70.1	70.2	69.5	N.W.	136	71.7	72.3	70.7	N.	100	73.4	74.5	71.3	N.W.	100	72.2	73.8	71.7	N.	
11	148	65.1	62.4	63.	CM.	180	66.8	66.	65.	W.	144	70.4	72.	69.5	N.	086	72.5	74.4	71.3	N.	078	72.2	73.	70.5	N.	
12	148	64.7	61.3	61.4	N.	200	69.2	70.	69.3	N.	154	71.2	74.	70.4	N.W.	104	72.9	76.	71.7	N.	096	73.	75.6	72.2	N.	
13	138	61.7	60.	60.	N.W.	210	68.3	71.4	68.	N.	188	70.	75.7	72.4	N.	144	72.4	77.3	74.	N.	140	71.8	76.5	73.6	W.	
14	186	62.2	60.4	61.7	CM.	240	68.5	70.9	68.5	N.	206	72.	76.6	72.6	N.W.	164	74.3	79.3	74.4	N.	158	74.1	78.1	73.7	N.	
15	126	61.7	59.7	60.	N.	192	68.4	71.6	69.	N.	138	71.2	76.6	72.6	N.W.	110	74.3	79.1	74.7	N.W.	102	73.4	78.5	74.	W.	
16	130	62.4	60.4	60.	N.	192	69.6	70.4	68.	N.	140	71.	74.	70.	N.W.	100	72.	76.5	72.3	N.W.	096	72.1	76.	72.2	N.W.	
17	126	62.2	60.2	60.2	W.	190	67.	70.	67.1	W.	158	69.5	74.3	70.8	N.W.	100	70.3	76.4	73.4	S.W.	094	70.3	76.7	73.3	W.	
18	122	63.4	60.3	61.1	N.W.	190	68.8	69.5	68.8	N.	154	71.7	75.5	71.4	S.W.	060	73.	78.2	74.	W.	048	72.7	77.5	73.5	W.	
19	028	63.2	59.4	59.	CM.	090	67.3	71.8	69.2	S.W.	052	68.7	74.8	71.5	N.W.	010	69.7	76.	72.3	W.	000	70.	75.6	71.5	S.W.	
20	054	61.2	59.5	59.6	CM.	140	67.6	71.4	69.3	S.E.	100	69.7	76.4	73.4	N.W.	058	72.6	78.	74.	W.	066	72.3	79.2	76.5	W.	
21	130	62.2	60.5	61.	CM.	224	68.	71.	69.	N.	184	70.5	77.	75.	N.	156	72.6	80.4	77.3	W.W.	144	72.3	79.2	76.7	W.	
22	168	62.	60.	60.4	W.	220	70.	73.5	72.	W.	154	71.7	78.	75.4	N.	134	73.6	80.8	76.5	W.	126	73.4	80.2	76.7	S.W.	
23	148	66.4	65.	66.2	S.W.	202	70.8	74.	71.5	N.E.	174	72.8	79.8	77.2	S.	116	74.3	81.	77.8	N.W.	116	74.8	80.5	77.2	W.W.	
24	152	63.8	61.3	61.	CM.	214	70.5	73.4	71.6	E.N.	166	72.3	77.6	75.5	N.E.	150	73.7	79.	76.4	N.	146	74.3	78.7	76.	N.	
25
26	166	64.3	63.	63.6	CM.	220	69.8	73.	71.2	N.	198	72.5	77.8	75.	N.	146	74.4	80.6	77.3	N.W.	134	74.1	79.5	76.	CM.	
27	156	63.8	62.7	62.	N.	216	70.1	72.1	70.	N.	200	72.5	76.3	72.7	N.	132	73.7	78.3	74.4	N.W.	118	74.	78.	73.8	N.	
28	134	64.	61.5	61.2	N.	190	70.6	72.6	71.	N.	146	72.7	76.8	74.2	N.W.	102	73.6	78.6	74.2	N.	090	72.7	77.5	73.5	CM.	
29	144	63.	60.8	60.6	N.W.	200	69.8	72.	70.2	N.W.	170	71.3	75.6	72.3	N.	088	72.2	76.	72.7	N.W.	086	72.5	75.5	72.5	N.	
30	120	64.2	61.3	62.	N.	204	67.5	67.2	66.2	N.	152	70.	72.5	70.	N.	084	72.5	74.7	71.2	N.	084	71.8	73.4	70.5	N.W.	
31	142	59.4	58.5	58.7	N.E.	216	66.2	66.	63.5	sh.N.	170	69.4	71.8	68.5	N.W.	098	71.4	73.5	70.	N.	082	71.7	73.3	70.7	N.W.	

THE
CALCUTTA CHRISTIAN OBSERVER.

March, 1835.

I.—*On the Universal Diffusion of Christianity.*

EVERY one who is familiar with the volume of inspiration will readily admit, that it were an easy task to accumulate scriptural evidence to prove that the religion of the Blessed Jesus will, sooner or later, extend over the whole earth. The coming of the Messiah himself, and the establishment of his kingdom of peace in the hearts of all the offspring of Adam, form the burden of many sublime prophecies, and are presented to us in the clearest promises of the word of God. The announcements of scripture on these subjects are as full and as explicit as language can make them. But every one must allow, that the many promises of the universal prevalence of the Christian faith have never yet been fully accomplished. The nations are not yet converted to God—Idolatry still rears her hideous form—Superstition still bears tyrannic sway over the degraded votaries at her shrine—false religion and blaspheming apostacy still enslave, delude, and ensnare the children of men, and estrange their minds from the only living and true God. Eighteen centuries have already passed away since the Eternal Son of God offered himself a ransom for the souls of men, and gave full satisfaction to the offended justice of the Heavenly Sovereign, by fulfilling all righteousness, making an end of transgression and sin, and finally breaking down the barrier which sin had raised between fallen man and his Holy Creator. Yet, at this remote period, the greater portion of the children of men either remain in a state of wilful ignorance concerning the way of escape from the consequences of guilt, or they have never heard the glad tidings of redemption, and the free offer of acceptance to the very chief of sinners. Except among the European nations, and some of their colonies, where has the Christian religion, as yet, obtained a controlling power over the minds of men? The followers of the Arabian prophet are widely scattered over the globe, and still maintain some semblance of regal or imperial influence both in

Europe, and in Asia, and in Africa. The strongholds of Brahma and Budh are still unsubdued—the countless millions of China and Japan continue overwhelmed in heathen darkness—and when the followers of Christ contemplate the magnitude of the work which lies before the Missionary, and the many difficulties which oppose him in the very threshold of his undertaking; when we consider the firm hold which prejudices, both national and religious, have upon the mind of man—when we consider also the hardened infidelity of the human race, and their tendency, although released from one error of belief, to plunge headlong into the subtleties and incongruities of some other creed, it may be, equally degrading and irrational with that which formerly occupied their minds, but better calculated perhaps to flatter the natural pride of the human intellect—then might we exclaim, It is a work too great for human wisdom to contrive a scheme which shall prove sufficient for introducing light amidst so great darkness, and for bringing the erring and self-righteous mind of man to seek after true wisdom, and that knowledge which it is of highest importance to know. It is too arduous for human strength to achieve the victory over so strongly-confirmed ungodliness, and so deep-rooted and powerful alienation from God and all truth.

The heart almost sickens at the contemplation! Millions of immortal spirits are hovering on the brink of eternity, with no means of rescue ere they fall downward into the gulph of despair. Thousands are winging their flight daily from the regions of time, and are ushered into the realms of eternity. How are they fitted for meeting with an avenging Judge—a God who cannot look upon sin without abhorrence? We are wrong, however, if we give way to feelings of despondency, when we consider the mighty prevalence of idolatry and false religion. God himself has in his own power the hearts of all the sons and daughters of men. Has he spoken, and shall he not perform? Shall any of his purposes become void? Is it possible that his promises can fail? God's ways are not as man's ways, neither are his thoughts as our thoughts. His promises shall be fulfilled, in the manner, and at the time, best calculated to manifest his glory, and to declare his power to the nations. The Saviour shall yet reign as the King of the whole earth, and the kingdom of Zion shall prosper, “when the times of refreshing shall have come forth from the presence of the Lord*.”

Judging, however, from a merely human estimate of the accumulated mass of error which must be removed, and the darkness which must be cleared away, ere the heathen can be brought universally to accept the true faith, and to embrace Jesus Christ as their only Mediator, as their only High Priest and Sa-

* Acts iii. 9.

viour, we might be inclined to imagine that many ages must elapse before all this can be accomplished, and that many generations of devoted Missionaries must pass away ere God shall have fulfilled his gracious promises. With the determination of this question, however, we have nothing to do. And it is just as likely that the whole revolution to be passed through, before Christianity be universally diffused, may finish its course in one generation, as that it may require centuries to complete its period. God works by natural means, indeed, and by gradual operation, in all his works of love, among the children of men ; but He may raise up so many instruments—He may open up so many ways, for diffusing light and spiritual life among men, that the breaking up of the kingdom of darkness may speedily be accomplished, and the establishment of true Christianity, in every quarter of the globe, rendered no longer a subject of joyful anticipation and of earnest prayer to the zealous followers of the Saviour, but the subject of their adoring praises from the one end of the earth even to the other. Let any one look back upon the pages of history, and consider in how remarkably short time some of the greatest and most lasting religious revolutions have been accomplished, and then say, whether a very short period of years may not be sufficient to allow time for the final overthrow of infidelity, superstition, and pagan idolatry. When the Saviour appeared among his countrymen as the Messenger of peace and the Preacher of glad tidings, the world was lying deeply overwhelmed in all manner of wickedness. Darkness then covered the most civilized portions of the earth, and gross darkness the people. But scarcely had fifty years elapsed from the ascension of the Redeemer of men, ere the Christian faith had spread over the greatest part of the Roman empire, and found many devoted adherents, even when persecution was reigning with relentless fury. Even Rome herself contained many faithful and devoted disciples, who stood firm in the day of fiery trial. Again, when Christianity itself had become corrupt, when the Roman apostacy had waxed gross, not fifty years had elapsed from the first preaching of Luther and his associates, ere the Protestant doctrines had spread over all the north of Europe, and had almost overthrown the tyranny of popery both in Italy and in Spain. Who then can be bold enough to assert, that all the barriers, which oppose the universal prevalence of the Christian faith, may not be broken down, and finally removed, even in the course of one generation of men ? The day-spring from on high has long ago arisen upon a benighted world. The Sun of Righteousness has long since shed forth upon mankind the cheering rays of heavenly light. And, but for the denseness of the cloud of superstition and gloomy idolatry, which overhang the fairest and richest portions of our earthly habitation, the light of hea-

venly truth had already poured forth its reviving and healing influences upon those who still sit in the valley and shadow of death.

How then, it may be asked, is the final triumph of the Redeemer's cause to be accomplished? Who are the agents to be employed in calling the nations to the truth, as it is in Jesus? We have no hesitation in saying, that the cause of the Redeemer will triumph, and the knowledge of the Lord will be made to fill the whole earth, by the preaching of the Gospel of Peace;—and the agents, who alone shall be employed in disseminating the word of life among the heathen, and in calling upon them to embrace the offered mercy, are the children of men. How was it, that the gospel was published at the commencement of the Christian dispensation? Were not the humblest of the children of men sent forth to invite their fellow mortals to turn unto God? Did we ever hear of Angels preaching to men, or of a Church of Christ having been established in any city, except through the instrumentality of one of the Apostles, or early preachers of Christ crucified? The doctrine of the cross was to the Jews a stumbling-block, and to the Greeks foolishness; but, through the mighty influences of the Spirit attending the exertions of the Apostles and Evangelists, those who were called, both Jews and Greeks, experienced that the doctrine of Christ crucified, was the great and chief principle, by which peace could be conveyed to the human soul, and by which both individuals and nations were to be reconciled unto God. Unto all who believed the gospel, the preaching of Christ crucified, was “Christ the power of God, and the wisdom of God.” Might this not be the case in some measure still? The heralds of the everlasting gospel, in the present day, have not the inspiration of Apostles, nor do they have the power to arrest the attention of men, by the performance of miraculous works. But they, as well as the first preachers of the gospel, have the assurance, that the Saviour will be with his servants in all generations, and that they will be heard when they unite before the throne of the Eternal in seeking wisdom and strength from above, and in imploring that the Spirit of all Truth might accompany them in their labours, and bring home the message of peace to the hearts of those who hear it. The followers of Christ, then, ought to take advantage of every opening which is presented to them, for introducing the knowledge of the only true wisdom among the benighted votaries of gloomy superstition. All the means which they can use, ought to be brought into vigorous operation. The principles of true religion are strong enough to weaken the mightiest bulwarks of infidelity, and to undermine the groundwork of every idolatrous system. And, whatever uncertainty there may be regarding the times and the seasons, at which all

the enemies of the cross shall be scattered, the servants of the Redeemer can have no uncertainty regarding the way in which they ought to act. What can be more plain than the commandment which Christ gave to his disciples just before his ascension to glory—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you*." Here is an injunction, which cannot surely be misunderstood, and which, doubtless, is binding upon Christians in every age. The command is surely co-extensive with the blessed promise by which it is followed—"Lo! I am with you alway, even unto the end of the world*."

While, then, there exists a single portion of the globe unblest by the light of revealed truth, surely the man who desires to labour in the vineyard of the Lord, cannot but rejoice to go and tell the deluded and blinded votaries of error, of the mercy and love which the Creator cherishes for the children of men. Whether there be the immediate prospect of success, or the clearest manifestations of determined and rancorous opposition, still the duty of declaring the method of peace and forgiveness is not the less imperative. The work is ours. The final success is in the hands of the Almighty. Let Christians but unite in singleness of purpose and perseverance of zeal in carrying forward, by every rational and scriptural means, the glorious work of instructing the heathen in those truths which pertain to the salvation of the soul—uniting with all their endeavours, earnest and unceasing prayer to God for the blessings of his grace, and for the effectual out-pouring of his Holy Spirit. Let them look to the example which Christ has given to his followers. He went about continually doing good. He preached the gospel to the poor. He proclaimed the acceptable year of the Lord—invited the weary and heavy laden, and warned and rebuked the impenitent and unbelieving. He spent nights in prayer, and at length gave himself a ransom, the just for the unjust. Let Christian ministers and missionaries imitate the zeal of Paul, and become all things unto all men, that they may win souls unto God. Let them imbibe the spirit of zeal and boldness, which animated the reformers, three hundred years ago. Let them be willing to spend and be spent in the cause of Christ, labouring in season and out of season. Then God may be pleased to bless their labours, and to raise triumphant the banners of the cross, and to make all nations bow before the King of Zion.

And is not the present a time for every watchman to be at his post? Now the light of modern science is about commencing the work of destruction upon the ill-consorted and gloomy

* Mat. xxviii. 19, 20.

fabric of heathen philosophy and religion. The disproportioned erection must speedily fall; for the foundation is already crumbling. What, then, will seize upon the minds of the emancipated votaries, but the subtle errors of mazy scepticism and confirmed infidelity, unless a scheme for making known the blessed truths of revelation be—either engrafted upon every system of education, which is, or may be established for the instruction of the heathen,—or be carried into effect by the labourers of the vineyard, following up the havoc which education may make among the rank and pestilential luxuriance of heathenism, and sowing the seeds of true morality and pure religion.

When we look into the volume of prophecy, and compare the things which are with those which have been—when we regard the state of nations, and behold Popery and Mahometan delusion putting forth as it were the decayed energies of age, and the feeble efforts of wasted vigour—when we behold the fetters of that superstition which has long held sway over this interesting land, as it were, dropping from the limbs of its enslaved votaries, may we not cherish the thought that now we are approaching the dawn of a new and glorious era? The present is a time for diligent watching, for earnest prayer, for vigorous exertion. O that the Father of mercies may enlighten his servants, and strengthen and comfort them, and make them wise in heavenly wisdom, and mighty in divine knowledge, and powerful as champions of Christ. Then might the nations be induced to look to the rod which has sprung from the root of Jesse, and it would stand for an ensign to the people, and to it would the Gentiles seek. The remnant of Israel and Judah, too, would be recovered from every land, and then should the “earth be filled with the knowledge of the Lord, as the waters cover the sea*.”

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II.—*Theology and Natural Science, or Review of Bretschneider's "Letter to a Statesman."*

[Concluded from p. 75.]

III.—ANTHROPOLOGY AND THE BIBLE.

The third alleged enemy of the Bible is, according to Bretschneider, the Natural History of the Human Race, founded upon the more recent information we possess respecting the different people of the earth. “Natural philosophers and writers of travels,” says Bretschneider, (p. 68,) “communicated unsuspectingly the results of their inquiries respecting the human race, and the nations in all parts and corners of the earth. They described the differences of the races in form, colour, and intellectual powers, and the varieties arising from the mixture of the races. They pointed out the great and permanent distinctions between them, showing

* Isaiah xi. 9.

that these differences cannot be laid to the account of climate or mode of support, but depend upon an original difference of origin. Blumenbach collected skulls from all parts of the world, and brought the results of his observations into a system. Into what perplexity was the theologian now thrown! If it is made to appear, that instead of *one* Adam for the whole human race, there is an Adam for the Caucasians, another for the Negroes, a third for the American tribes, a fourth for the Malays, a fifth for the Mongols, &c. what can theology do with the *one* Adam of the Bible, with the doctrine of the Fall, and the guilt imputed to all men through Adam, with the whole doctrine of original sin as a consequence of the Fall, and an infirmity derived to all men by ordinary generation from Adam? And if these doctrines were set aside, where was the necessity of the vicarious satisfaction of Christ—the second Adam, in order to remove the guilt of the first? Where was now the ground of the condemnation of the heathen, if they did not descend from Adam?—And, since we are put on so good a course of questions by Bretschneider, I would proceed to ask, where, if it is true that the theologian cannot refute the sciences which depend on experience, where could he find any ground left, on which to construct a system of Christian Theology? This must be as difficult an undertaking, as for a cutler to make a knife, in which nothing but the handle and blade should be wanting.

That the human race is divided into many species, and is not derived from *one* Adam, but from as many Adams as there are species, was said long ago by another man, with whom more lately some German and French writers have agreed. That man was Voltaire, of whose contempt for religion Bretschneider elsewhere speaks. But how can he dare to cast a stone at Voltaire? Indeed, where is there so great a difference between them? Has not Bretschneider, as well as Voltaire, attacked the fundamentals of the Christian doctrine,—the truth of the divine word, our only consolation in life and in death? I see no difference, but this, that Voltaire attacks religion with wit, and Bretschneider without wit.

But Voltaire has been corrected in this matter by the great Haller, who thus writes*: “Voltaire attempted to throw suspicion upon the narrative of Moses, and to make the derivation of all nations from a single man ridiculous. The pretext for his notion is derived from the fundamental error, that the different people,—the whites and the negroes,—are distinguished from each other by essential characteristics in their organization, as a palm-tree is from a pear-tree. *This principle is plainly false.* All men with whom we are acquainted, in the south and in the north, or who are every day discovered in the great sea which extends from Patagonia to the Cape of Good Hope, and so around to Patagonia, encircling the known world, have countenances, teeth, fingers, toes, breasts, their whole inward structure, and all the entrails, invariably alike without the least distinction. We are acquainted with many sorts of animals between which there are vastly greater differences, than are ever found between two men, and which are yet unquestionably of the same origin.” Thus the great physiologist Haller.

In this respect Cuvier, the great zoologist of our times, perfectly agrees with him. “Man,” he says†, “consists of but one genus.” In another place he says, “Although there is only one genus of men, since all nations of the earth can fruitfully intermingle, yet we observe that different nations have a peculiar organization, which is propagated in a hereditary way, and that these differences of organization constitute the different races.”

* Briefe uber einige, &c. Letters on some Objections of Free-thinkers of the present Day, Pt. iii. p. 70.

† The Animal Kingdom, by Cuvier. Pt. i. pp. 72, 87.

Dr. Bretschneider refers us, however, on this subject to Blumenbach. After saying, as quoted above, that the differences among men must not be laid to the account of climate or of food, but must be traced to a fundamental difference in their origin, he proceeds to say: "Blumenbach collected skulls from all parts of the world, and brought the results of his observations into a system. Into what perplexity was the theologian now thrown? If it was made to appear, that instead of *one Adam*, &c." I ask any unprejudiced reader not familiarly acquainted with this subject, whether, after reading this passage, he would not certainly have supposed, that Blumenbach affirmed in his system, that there is a difference among men, which cannot be laid to the account of climate, &c. but which depends upon a difference in their origin; in short, that there were many Adams?

What then, will the reader think, when he is assured, that he may find the very *opposite* of all this in Blumenbach's work, *De generis Humani Varietate**. This work concludes with the following words: "It cannot be doubted that each, and all the varieties of men, as far as they are now known, belong in all probability (*verisimillime*) to one and the same species." To prove this is the object of the whole book—to prove that the varieties among men do not result from a difference of origin, but from climate, food, &c. And not only in the work already named, but also in his contributions to Natural History, has Blumenbach carried through this *his characteristic doctrine*. He says here, (p. 56,) "There have been persons who have protested vehemently against seeing their own noble selves placed by the side of Negroes and Hottentots, in one common genus in the system of nature. An idle dreamer—the celebrated *philosophus per ignem*, *Theophrastus Paracelsus Bombastes*—could not understand how all the children of men should belong to one and the same genus, and therefore to solve his doubts, made on paper his two Adams. It may conduce to quiet the minds of many in this matter, which is a universal family concern, for me to name three philosophers of quite a different sort, who, however they may have differed on other points, still perfectly agreed in this, doubtless because it is an object in Natural History, and they all were the greatest natural philosophers which the world has recently lost, viz. Haller, Linnæus, and Buffon. All three of these held, that "all true men, *Europeans, Negroes, &c.* are mere varieties of one and the same genus."

Blumenbach says farther, (p. 80,) "I see not the least reason why, considering this subject physiologically, and as a subject in Natural History, I should have the least doubt, that all the people, in all the known parts of the world, belong to one and the same common family. Since all the differences in the human race, however striking they may at first appear, on nearer examination run into each other by the most unobservable transitions and shades, no other than very *arbitrary* lines can be drawn between these varieties."

IV.—NATURAL SCIENCE IN ALLIANCE WITH THEOLOGY.

I have had so much to do with the abuse of natural science, that the reader may at length begin to think, that I see in science only an enemy of Christian Theology. But no one can be more thoroughly opposed to such a view than I am—a view which would stand in direct contradiction to the Bible itself. The Psalmist says, "O Lord, how great are thy works! Thy thoughts are very deep. A brutish man knoweth not, neither doth a fool understand this!" I think, however, that the abuse of natural science, which has now been pointed out—the overturning of the

* *De generis Humani Varietate Nativa*, auctore Blumenbach, 1795. Compare with Blumenbach's "Handbuch der Naturgeschichte," p. 55, 1825.

boundary-stone between its province and that of Christian Theology makes it necessary to mark their respective departments very accurately. This has already been done by the Great Bacon. He says*, "We must not presume, by the contemplation of nature, to attain to the mysteries of God." "If any man shall think, by view and inquiry into these sensible and material things, to attain that light, whereby he may reveal unto himself the nature or will of God, then indeed is he spoiled by vain philosophy.—And hence it is true, that it hath proceeded, that divers great and learned men have been heretical, whilst they have sought to fly up to the secrets of the Deity by the waxen wings of the senses." "Let men endeavour an endless progress or proficience both in divinity and philosophy. Only let them beware, that they do not unwisely mingle or confound these learnings together." In the introduction to his "*Novum Organon*," Bacon offers the following prayer†: "This also we humbly and earnestly beg, that human things may not prejudice such as are divine, neither that, from the unlocking of the gates of sense, and the kindling of a greater natural light, any thing of incredulity or intellectual night may arise in our minds toward divine mysteries. But rather, that by our mind thoroughly cleansed and purged from fancy and vanities, and yet subject and perfectly given up to the divine oracles, there may be given unto faith, the things that are faith's."

Beautifully and affectingly is the relation between natural science and the Christian Revelation brought to our view, in a prayer with which the great Keppler concludes one of his astronomical works: "It remains only," he says, "that I should now lift up to heaven my eyes and hands from the table of my pursuits, and humbly and devoutly supplicate the Father of lights. O Thou, who by the light of nature dost enkindle in us a desire after the light of grace, that by this thou mayest translate us into the light of glory, I give thee thanks, O Lord and Creator, that thou hast gladdened me by thy creation, when I was enraptured by the works of thy hands. Behold! I have here completed a work of my calling, with as much of intellectual strength as thou hast granted me. I have declared the praise of thy works to the men, who will read the evidences of it, so far as my finite spirit could comprehend them in their infinity. My mind endeavoured its utmost to reach the truth by philosophy; but if any thing unworthy of thee has been taught by me—a worm born and nourished in sin—do thou teach me, that I may correct it. Have I been seduced into presumption by the admirable beauty of thy works, or have I sought my own glory among men, in the construction of a work designed for thine honour? O then, graciously and mercifully forgive me, and finally grant me this favour, that this work may never be injurious, but may conduce to thy glory, and the good of souls."

Who now can imagine, that this was a sort of bigotted and forced humility, in these great and commanding spirits, or a blind submission to the sacred oracles? It is truly a genuine humility which belongs to every thorough and honest student of nature, and which his knowledge, so far from destroying, rather increases. The celebrated English philosopher, Robert Boyle, expresses himself somewhere to the following effect: "What inclines the experimental philosopher to embrace Christianity is this, that being constantly employed in endeavouring to give clear and satisfactory explanations of natural phenomena, and finding how impossible it is to do so, this constant experience produces in his mind a great and unfeigned modesty. In the exercise of this virtue, he is not only inclined to desire and receive more particular information respecting things which appear to him dark and concealed, but he is also disinclined to make

* *Advancement of Learning*, vol. ii. pp. 11, 12, Montagu's Ed.

† *Bacon's Works*, vol. vii. p. 8, Montagu's Ed.

his simple and abstract reason the authentic standard of truth. And although the pretended philosopher imagines that he understands every thing, and that nothing can be true, which does not agree with his philosophy; yet the intelligent and experienced student of nature, who knows how many difficulties even in material things remain unsolved by all the boasted explanations which have been given of them, will never flatter himself with the idea that his knowledge of *supernatural* things is complete. And this state of mind is perfectly proper for the student of revealed religion. Familiar converse with the works of God enables the experienced observer to see, that many things are possible or true, which he believed to be false or impossible, so long as he relied simply on his imperfectly instructed reason."

Well would it be, if our rationalist theologians would take to heart these plain humble confessions of the excellent Boyle, who had found out by his own experience the *manner* and the *limits* of natural science! In these confessions of humility regarding revelation, Bacon, Newton, Kepler, Pascal, Haller, and others have agreed.

"I will not deny," says Claudius, "that I have great joy in this *Robert Boyle*, this *Francis Bacon*, this *Isaac Newton*; not so much on account of religion, which, of course, can neither gain nor lose by learned men, be they great or small. But it gives me joy when such a diligent and indefatigable philosopher as *Bacon*, who had grown old in the study of nature, and who knew by his own observation more respecting it, than almost any other person; when such a bird of Jupiter, with keen and piercing eye, as *Newton* was, who drew the plan and laid the ground, (more admired than used by his successors,) for a new, and truly great philosophy, and was one of the first, if not the very first mathematician in Europe; I say, when we see such men, with all their knowledge, not esteeming themselves wise, and after they have penetrated more deeply than others into the mysteries of nature, standing around the altar, and the greater mysteries of God, with docility, holding their hats in their hands, as it becomes them to do; when we see this, we rejoice, and begin to feel more kindly again towards learning, which can allow its friends and adherents to become really more knowing, without at the same time taking away their better reason, and making them fools and despisers of religion. After seeing these men, in this attitude, it produces a strange effect, to see the *light troops* on the other side, passing by the altar, keeping their hats upon their heads, and turning up their noses contemptuously at its mysteries." Thus far Claudius*. These light troops understand not, in their blindness, those difficult questions of the Lord in the book of Job: "Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundation of the earth? Declare, if thou hast understanding, who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? when the morning stars sang together, and all the sons of God shouted for joy? Hast thou commanded the morning since thy days; and caused the day-spring to know his place? Hast thou entered into the springs of the sea, or hast thou walked in search of the depth? Have the gates of death been open unto thee, or hast thou seen the doors of the shadow of death? Hast thou perceived the breadth of the earth? Declare if thou knowest it all. Doth the eagle mount up at your command, and make her nest on high?"

Happy would it be if the theologians of whom we have spoken would come to a right state of feeling upon this subject, and being humbled before the Lord, and thus made truly great, confess with Job, "I have uttered that which I understood not, things too wonderful for me, which I knew not?"

* Claudius' Works, vol. vi. p. 122.

III.—*Hindu Worship of the Elements exposed.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Elemental worship is doubtless the foundation of Hinduism ; and to the present day, it has a greater hold upon the mind of Hindus than any other part of their system. The present composition is an attempt to undermine it.

Many of the following paragraphs are both coarse and childish ; and, as such, quite unsuitable for the perusal of Europeans, or of Hindus imbued with European sentiments. But they will appear neither coarse nor childish to a genuine Hindu, however grave or intelligent. The particularity, with which the several points are handled, is absolutely necessary to bring the subject home to the perverted and besotted minds of those who can listen with delight to the foul and monstrous narratives of the Purānas.

THE AUTHOR.

The elements were *formed by God* when he created the whole world. They came into existence when he made them, and, before his making them, they had no existence at all. They were neither in a state of absorption in the Divine essence, nor in any state whatever. They do not belong to the divine essence at all ; and the divine Being neither evolves them from himself, nor manifests them by an expansion of himself. He and they are altogether distinct, he being the Creator, and they being creatures. At his command they came into existence ; by his command they subsist ; and on his command they sink into annihilation, are not absorbed in his essence, but lose their very being.

The elements are not possessed of *life, or voluntary motion, or intelligence.*

If they have *no life*, it may be asked, how comes it that they support life ? for it is well known that “ Life is the life of life*.”

To this we reply that God has ordained that they shall support life : and, be they living or lifeless, it matters not—his decree must take effect. Besides, if life is good for the support of life, why do those, who eat living creatures, deprive them of life before they eat them ? A living creature, introduced into the stomach, is, while it lives, incapable of either being digested, or of affording nourishment : it is only when it dies in the stomach, that it becomes available to the support of life.

It is scarcely necessary to observe that, if the elements are not possessed of life, neither are they possessed of *voluntary motion*. As a ship does not move of itself, neither do the elements move of themselves. In every case of motion the cause of that motion is not within, but without, themselves.

And, if the elements have no life or voluntary motion, how can they have *intelligence* ? They possess no knowledge : they are incapable of deliberation or choice : they cannot discern the difference between right and wrong ; and of such feelings as love and aversion they are altogether unsusceptible.

To the elements in question all *living creatures are vastly superior*. How unspeakably superior to them then must those living creatures be who are capable of discerning right and wrong, and of worshipping the Being that

* जीवो जीवस्य जीवनं ।

created them ! It was for the sake of all living creatures that God made the elements referred to, and it is to their use that he has applied them. It is his wish that those creatures should hold the elements in subjection, and turn them to the accomplishment of their own purposes. Under control they prove very useful ; but beyond control, they are exceedingly destructive. He, that keeps the element of fire on his hearth, promotes, by means of it, his own comfort and happiness : he, that allows it to lay hold of his house, procures thereby his own destruction.

Although the elements are capable of destructive agency, it is not the will of God that men should bring that agency to bear upon themselves. Water is capable both of preserving and of destroying life. But God does not wish any one to throw himself into the water and drown himself, but he wishes him to drink water and refresh himself. While, however, such is his benevolent design, he does not divest the elements of their destructive qualities, both because they are, under a suitable application, beneficial to man, and because they are well adapted to inflict upon him any punishment that may be awarded. God has but to make the water of a river overflow, or the wind blow with more than usual violence, or the fire kindle in a particular place, and in particular circumstances ; and how many are subjected to chastisement ! And the exceeding sinfulness of men renders such chastisement absolutely necessary.

The chastisement just mentioned teaches us that God bears the greatest hatred to sin, and will not permit it to pass with impunity. In this world God appoints men a certain period, and, urging them to flee for refuge to his Son, that they may receive his righteousness, and by prayer in his name, become partakers of his Holy Spirit, and thus find acceptance with him, and obtain purification in their own hearts, he gives them time and space for return to himself, and provides both for their preservation and for their comfort. Yet, while he does so, how severely, from time to time, does he chastise them ! What then must be the punishment of those who die without turning to Him ! The period, which God had given them for repentance, is gone ; and in future, God is not to show them favour, but to make them feel his wrath. And that wrath how terrible ! Floods and tempests and conflagrations are but the whisperings of that wrath. What, then, must its full thunder be ! It is that wrath which those who die without turning to God are doomed to endure.

It is the doctrine of the Brahmanical scriptures that earth, &c. are *simple* elements. European philosophers have found, by experiment, that they are compound. *Water*, for example, is composed of two parts. Into these two parts it has often been resolved, and, by again uniting them, reproduced. But it would have been well, if this had been the only error of the Brahmanical scriptures with respect to the nature of the elements. Not only are the elements declared to be simple substances, but to be substances worthy of Divine honours. Had the writers of the Brahmanical scriptures known that the elements are not simple, but compound, substances, and that the real elemental substances are not five, but between fifteen and twenty, in number, they would probably not have given directions with respect to their worship. It was ignorance and depravity that originated, and it is they which still maintain the worship of the elements. That that worship is most perverse and foolish, it will not require much labour to show.

1. *Earth* (शुचिवी १)

In the Brahmanical scriptures the worship of the earth is prescribed as follows:

मही द्यौः शुचिवी च नदसं यज्ञं मिसिचतां
पिपृतां नो भरीमभिः ।

तथेरिद् दृतवत् पथो विप्रारिहन्ति धीतिभिः

गन्धर्वस्य भुवे पदे ।

स्योना प्रथिवी भवान्ध्वरा निवेशनी

यद्वा नःशर्म सपथः ।

ऋग्वेदसंहितायां प्रथमे अष्टके द्वितीये अध्याये ४-१ वर्गेषु

“ Let the vast heaven and the earth besprinkle our sacrifice, and supply us with provisions.

“ The water of these two in the sky, the residence of Gandharwas, resembling, as it does, clarified butter, the Brahmans seek to obtain by means of religious ceremonies.

“ Become felicitous, O earth, and free from thorns, and becoming habitable, grant us an extended dwelling-place.”—(Rig-Veda Sanhita, 1 Astaka, 2 Adhāya, 4—7 Par.)

The earth is also worshipped thus :

“ Thou, O earth, bearest the sins of all ! Take my sins, and grant me deliverance.”

She is moreover addressed as follows :

“ Hail ! Earth, Mother most mighty ! From thee we derive the blessing of nourishment.”

“ Earth, supporter of all things, trampled by horses, traversed by cars, trodden by Vishnu ! whatever sin has been committed by me, do thou, who art upheld by the hundred-armed Krishna, incarnate in the shape of a boar, ascend my limbs, and remove every such sin.”

Some say that the Earth is *Bhagnwati*, and others that she is the grand-daughter of *Brahmā*. Dharma, the son of *Brahmā*, is said to be her father by *Jāmi*, who was at once his paternal niece and his wife. It is the opinion of a third class, that the Earth is a portion of the body of the *Resplendent Male* who was immolated by *Brahmā* ; a fourth class maintain that the Earth is the *petrified carcase* of the giant *Madhukaitabha*, who sprung from Vishnu's ear, and who, having excited his father's displeasure, was slain by him in his anger. Such are the conflicting opinions entertained regarding the Earth. But, whether she is a primeval goddess, or a Brahman's daughter, or part of the body of a slain victim, or a giant's rotten carcase, men inquire not : they are intent on worshipping her, and worship her they will.

Before and after her worship, as well as during its continuance, her votaries behave towards her in a manner most shameful and cruel. They tread upon her ; they sit upon her ; they defile her : digging wells and sinking mines ; they open and tear out her bowels ; they torment her with ploughs and harrows, which torment, they say, once became so insufferable that she assumed the form of a cow and actually ran away. Her votaries become her devourers, or, at least, the devourers of her children ; for grains and fruits are formed of the very substance of her body.

It is in vain to say, as some have done, in exculpation of themselves, that Earth is their mother, and they her witless children, and that, therefore, whatever they do to her, she will not take it amiss ; for it is only as long as a child is ignorant of the respect and honour due to his mother, that she is not offended with any part of his behaviour. As soon as he knows that she is his mother, and that to respect and honour her is his bounden duty, she naturally and properly expects of him a very different treatment. Now the worshippers of the Earth believe that she is their mother, and that she is entitled to all honour and adoration ; and yet, notwithstanding all this, they abuse her in the several ways formerly mentioned.

To refrain from such abuse, it may be said, is tantamount to a surrender of life. Be it so. Is it not better for a man to lose his life than to dishonour his god? He, that would not die for the object of his worship, is no true worshipper; and, as long as you believe the Earth to be a divinity, and to be worthy of divine honours, you ought neither to sit, nor stand, nor walk, nor spit, nor cause any other defilement; nor dig, nor cause others to dig; nor plow, nor cause others to plow; nor eat, nor give others to eat.

It may be here objected that it is not the Earth itself, but a certain Divinity in the Earth, to which worship is offered. To this we reply, that no such distinction appears in the *formulae*, in which that worship is embodied. It is always the Earth, and not something in the Earth, or presiding over the Earth, that is addressed. The same remark applies to Water, Fire, Wind, and Space.

It is true, indeed, that the Earth may assume the form of a cow, and Fire that of a Brahmana, and the other elements what other forms they please, and that, in these forms, they are described as performing actions from which the nature of the elements themselves is altogether alien; but still these forms are those of the elements themselves, and not of divinities residing in the elements, precisely in the same manner as Krishna is a form of Vishnu himself, and not of any divinity residing in Vishnu.

2. Water (अप्).

The worship of water is performed in the following manner:

अपस्वन्तरसूतमसु भेषजमपासुत प्रशस्त्रये

देवा भवत वाजिनः ।

अप्सु मे सोमो अब्रवीदन्वित्र्यानी भेषजा

अग्निं च विश्वशंभुवमापस्व विश्वभेषजीः ।

आपः शुणीत भेषजं वरूयं तन्वे मम

ज्योक् च सूर्ये दृशे ।

इदमापः प्रवहत यत् किंचिद् दुरितं मयी

यद्वाऽहमभिदुद्रोह यद्वा श्रेप उतावृतं ।

ऋग्वेदसंहितायां प्रथमे अष्टके द्वितीये अध्याये (9—12) ९-१२ वर्गेषु

“ In water is nectar,—in water is medicine: O ye Brahmans, be swift to celebrate the praises of water.

“ In water, the Moon told me, reside all medicines, as well as the all-rejoicing fire; and the all-healing water declares the same.

“ O water, do thou provide medicine as a defence to my body; so shall I long behold the sun.

“ O water, do thou carry away in thy current whatever sin there may be in me, whether I have acted maliciously, or denounced curses, or uttered lies.”—(Rig-veda Sanhitā, 1 Ashtaka, 2 Adhyāya, 9—12 Par.)

Water is also thus addressed:

“ O water, since thou affordest delight, grant us present happiness, and the rapturous sight of the Supreme God.”

Another prayer runs as follows:

“ Waters! mothers of worlds! purify us; cleanse us by the sprinkled flood, ye who purify through libations: for ye, divine waters, do remove every sin.”

“ As a tired man leaves drops of sweat at the foot of a tree; as he, who bathes, is cleansed from all foulness; as an oblation is sanctified by holy grass—so may this water purify me from sin.”

In performing his ablutions, a man is directed to inhale a quantity of water with one nostril, and having exhaled it through the other, to throw it away towards the north-east quarter; and he is assured, by the Brahmanical scriptures, that, if he do so, he will succeed in washing away all his sins.

Such is the high honour which is paid, and the worship which is rendered, to water. And yet, if the Brahmanical scriptures are consulted, water will be found to be one of the vilest of characters. In conjunction with the Sun, he ravished a nymph of heaven; and, although he was persuaded that the worship of the *ling* was one of the best things in the world, he prevented the establishment of that worship in Ceylon, by entering into Rāwana's bowels. And he is no less weak than he is wicked. Into Rāwana he entered willingly; but he was obliged to take up his lodgment in the bowels of Agasti against his will. That Brāhman swallowed the whole of him at three sips, and gave him out of his body in a state of utter pollution. Seeing such is his character, and such his miserable history, is it not marvellous that men should worship him?

Agasti is not the only person who lodged water in his bowels. His worshippers of the present day do, according to their ability, subject him to the very same treatment. Although they are persuaded that water is a god, yet they *drink* and *defile* him, as Agasti did; and with that which they themselves would not touch with their right hand, or indeed with either of their hands, they deliberately and forcibly bring their god into horrible contact.

We have already observed, that water is resolvable into two parts. Well, a Brahman fills a vessel with water, places it before him, and commences the worship of it. While he is engaged in his devotions, a gentleman comes and resolves the object of his worship into two gases. What, in that case, would the poor worshipper do? Would he go a hunting after the two parts of his god, and worship each part separately, when he found them? or would he come to his senses, and abandon the worship both of the parts and of the whole?

By bringing a good heat to bear upon the god of whom we speak, he might be suddenly resolved into steam. Then might his worshipper sit complaining, with no less truth than sorrow, that his god denies him his presence—that he hides himself from him—that he forsakes him, and takes his flight into his kindred heaven.

It is a doctrine of the Brahmanical scriptures, that water is derived from fire. We have already quoted a verse, in which it is stated, that the all-rejoicing fire resides in water. From this it would appear, that fire is more readily derivable from water than water from fire; and to say the truth, a world of fire could not yield a single drop of water.

3. Fire (तेज अग्नि).

The following formulas are laid down with respect to the worship of fire:

स नः पितेव सूनवेऽग्ने सखायनो भव	}	ऋग्वेदसंहितायां प्रथमे अष्टके
सचक्षा नः सस्तये ।		प्रथमे अध्याये १-२ वर्गयोः ।

“Do thou, O Fire, be propitious to us, as a father to his son, and be with us for our safety and comfort.”—(Rig-veda Sanhitā, 1 Ashtaka, 1 Adhyāya, 1—2 Par.)

यच्चिद्धि शश्वता तना देवं देवं यजामहे	}	प्रथमे अध्याये
त्वे दद्रूयते हविः ।		ऋग्वेदसंहितायां १ अष्टके २
सज्जो महान् अनिमानो धूमकेतुः पुरुषदः		अध्याये ११ वर्गयोः
धिये वाजाय हिन्वंतु ।		२२ - २४ वर्गयोः ।

“ Although we sacrifice to each particular god both constantly and largely, yet the offering in being presented comes to thee.”

“ May he of the smoky banner, great, resistless, and resplendent, favour us both as to our religious works, and as to food.”—(Rig-veda Sanhitá, 1 Ashtaka, 2 Adhāya, 20—21 and 22—24 Par.)

इमामग्ने शरणिं मौष्ट्यो नऽ इममध्वानं यमगम दूरान्

अपिः पिता प्रमतिः सोम्यानां भूमिरष्टविक्रन्त्यनां ।

ऋग्वेदसंहितायां १ अष्टके २ अध्याये ३२ ३४ वर्गेषु ।

“ O Fire, pardon this our slaughter, and the journey which we have made from afar. Of those men who offer moon-plant juice, thou art the favourer, the father, and the intelligent forwarder of ceremonies, and to them also thou grantest thy presence.”—(Rig-veda Sanhitá, 1 Ashtaka, 2 Adhāya, 32-34 Par.)

Such are the praises with which Fire is extolled in the Brahmanical scriptures ; but, if they are farther consulted, he will be found no less reviled than extolled.

It is narrated in the Mahábhárata, that he attempted the chastity of six virgins, the daughters of as many sages ; and it was on account of that, or some other sin, that one of the seven seers turned him into ashes, and that *Brighu* condemned him, by a curse, to eat every thing. He made his own sister *Sevāhā* his wife ; and, in an interview which he had with *Shiwa*, he became, in a manner too disgusting to describe, the mother of *Kártikeya*. King *Maruta*, on one occasion, and the *Pándawas*, on another, gave him so much clarified butter to eat, that he was seized with a violent colic ; and, on the latter occasion, had not *Arjuna* given him a whole forest to devour, and thus afforded him the benefit of its medicinal plants, his surfeit would have cost him his life.

Corresponding with this description of the wickedness and weakness of Fire, is the abusive treatment to which men subject him. They give him putrid carcasses and every sort of filth to eat ; and while they are persuaded that he resides in their stomach, they scruple not to satisfy his hunger with the food which they themselves have previously eaten.

Such being the statements of the Brahmanical scriptures, and such the conduct of men, with respect to fire, it is passing strange that they should make it an object of worship.

Fire has been condemned by a curse to eat all things. But, if Fire is the mouth of the gods, they are all involved in this curse, and must all be subjected to the pain and shame which it implies.

It is the doctrine of the Brahmanical scriptures that fire is an agent or cause. European philosophers have proved that it is not an agent or cause, but an effect. Caloric, of which every substance contains a quantity, is the basis of fire ; and without a supply of oxygen gas, which is a component part both of air and water, fire cannot be realized.

Another doctrine of the Brahmanical scriptures is, that Fire is derived from air. It is true that oxygen gas, a component part of air, is requisite to the existence of fire ; but, as there is much more of that gas in water than in air, it might with more propriety be said that Fire is derived from water than that it is derived from air. Coals were hitherto used on board of steam-vessels ; but water has begun to be used as a substitute. The oxygen gas of the water is extracted, and applied to the production of Fire.

(To be continued.)

IV.—*Reminiscences of Home.*

The mind oft stretches across "the vasty deep," to the sea-girt isle which gave us birth, and lingers unwilling to depart around some favored spot, like the waters of Abana and Pharpar, which in their tortuous windings around the Damascene capital, "seemed to depart, but ever to return." The solitary hours of Pastor, whose papers have been committed to our hands, appear often to have been employed in visiting, by imagination, scenes which were endeared to him by the peculiar ties of friendship and religion. These thoughts were penned for his own gratification; they are now, however, presented to public perusal, with the hope that they may tend to benefit the minds of the readers of the *CHRISTIAN OBSERVER*, and advance the glory of the Redeemer.

The village of —, in the country of —, was endeared to me, he observes, by a thousand delightful associations, both temporal and spiritual. It was a small yet picturesque village, situated in the centre of a number of scattered hamlets; its cottages situated amidst fir and elm trees, the white-washed walls, and rose entwining itself in the branches of the tender vine, gave it the appearance as well as reality of comfort and neatness. It was not unlike in its appearance the rustic and wild scenery of the Alps.

The surrounding scenery was singularly beautiful. For a considerable distance an almost trackless heath spread its sombre hue over the face of nature. The monotony of the scene was broken here and there by mounds and trenches, thrown up by the contending armies of Rome and Britain. On ascending one of those eminences, the eye was delighted by every variety of rustic beauty. The heath terminating on the one hand by a lofty ridge of hills, covered with heather, except that here and there a copse, which had been planted by the hand of industry, peered from a deep ravine or waved on the mountain brow. On the other hand, a fine champagne country displayed to the eye all that is picturesque in British rural scenery. The antique church, the manorial seat, villages peeping out from the clumps of trees which almost hid them from the observation of the spectator; here the stately ruin, and there the modern erection, the river gliding through flowery meads in silent grandeur, the happy rustic gathering into the garner the kindly fruits of the earth, the bleating of sheep, the bark of the shepherd's dog, the hymn of the village maiden, driving home her bleating cows, might all be seen and heard in this little valley skirted by hills, and which all appeared from the simplicity and piety of some of its inhabitants, together with the sweetness of its scenery, to be

"A little spot enclosed by grace,
Out of the world's wide wilderness."

In this romantic spot, when the shades of evening cast their shadow over the happy land, the cotter had returned from his labour, and "the wee things" had retired to rest under the parental blessing, the strains of heavenly praise and prayer might be heard ascending from little groups of Christian worshippers, who had assembled at the different extremities of the village to "worship God," bringing to our remembrance the beautiful language of the northern bard—

"Compared with this how poor religion's pride,
In all the pomp of method and of art;
Where men display to congregations wide,
Devotion's every grace, except the heart."

Not unfrequently the call of affliction and sorrow broke in upon this happy place, for even there the evils of the fall were seen and felt in all

their dreaded forms. Thus does sin mar the brightest scenes, and interfere with our highest enjoyments, teaching us that,

“ We should suspect some danger near
When we possess delight.”

An instance of this description appears to have occurred one evening as Pastor was returning from a religious exercise. A youth from a neighbouring village put a note into his hand, the purport of which was—

“ Dear Pastor,

“ May I entreat you to visit the habitation of sorrow and I fear of death, *immediately* ; my dear parent is dying, and requests an interview with you before she exchanges worlds.

“ Yours in affliction,

“ MARIE.”

In compliance with this request, Pastor set out, accompanied by his youthful attendant, for the village of——, about five miles distant, the residence of the afflicted family.

The scenery through which they had to pass was highly picturesque : the wild heath extended its sable hue on every hand, relieved only by two large lakes, the surface of which was slightly ruffled by the evening breeze ; on their margins stood a group of cottages, surrounded by patches of the richest vegetation, exhibiting the most striking contrast to the neighbouring sterility.

At the extremity of this desert lay the rural village of——It was situated in a valley, the varied scenery of which broke upon the eye in the most agreeable and sudden manner, after crossing the dreary waste. At the time the scene opened upon Pastor and his guide, the rays of the setting sun were just casting their golden tinges over the copses of dark fir which clothed the surrounding hills with perpetual green ; here and there its bright beams, piercing through the dark masses, glistened on the silvery stream which played its way by a thousand tortuous windings through the valley which, fertilized by its waters, wore the appearance of a cloth of green, richly studded with colours at once brilliant and delicate. In the distance stood the parish church, remarkable for its antiquity. The rectory, a remnant of popish architecture, stood near the sanctuary ; above it on a sandstone rock was a picturesque villa, which was again overlooked by a modern mansion, in the gothic style, while far as the eye could reach might be seen a country rich in hill and dale, forest and arable land, till the outline was formed by the lofty and luxuriant hills of——A silence deep and mysterious reigned over the face of nature, (such as we experience in a fine autumnal evening, amid woods and glens,) broken only by the sweet vesper of the night-ingle, or the playful bark of the shepherd's dog returning to his lair.

How well adapted was such an association of solemnity to prepare a pious mind for the scene it was about to witness ; the transit of a redeemed spirit from a world of suffering to one of unclouded serenity and perpetual song—from a land of winter and summer to one where

“ Everlasting spring abides and never with'ring flowers.”

Nor were these associations lost on Pastor ; he stood for a while contemplating the enchanting scenery, then descended into the valley by an avenue of trees, which hid the beauteous landscape from his view. “ How like,” he said as they passed through it, “ the dark valley which divides the heavenly land from ours.” The termination of the avenue opened upon a cluster of neat cottages, in the immediate vicinity of a rustic bridge covered with ivy ; in the midst of the cots stood a neat, gothic hut, or rather villa, which by its white-washed walls, and neat garden, showed that it was the abode of one of those families which are pre-eminently a blessing to those rural districts in which they are placed,—a species of character

peculiar to England, moral, well educated, benevolent, cheerful, and independant, at once an example of virtue and a terror to vice ;—this was the abode of the dying person.

The stillness of the habitation accorded with the general silence of nature. Pastor tied his nag to the wicket, which as he unloosed, the door of the cottage was cautiously opened, the curtain of the chamber of sickness was gently drawn aside, the faithful dog looked with an intelligent anxiety, first in the countenance of one, then of another, as much as to say, "Why this silence?" "Where is my mistress?"

The servant whispered, in answer to an inquiry of Pastor's, that her mistress was still alive, but very weak. At this moment, the daughter of the invalid entered the apartment. She was about the middle stature, with a countenance full of intelligence, on which however grief had stamped its fearful impress; her eye, naturally bright, was not less lustrous by its being enshrined in tears; her hair of auburn hung down in careless though elegant negligence, while in her deportment she displayed all the traits of a perfectly educated English lady. Circumstances of sorrow do not tend to diminish the estimate we have formed of such virtuous features of character, as they greatly tend to exhibit them in their strongest and most delightful aspect.

As she approached the minister, she stretched forth her trembling hand to welcome him, while with a tremulous voice she excused the freedom she had taken in calling him from home, and thanked him for the promptitude with which he had attended to her request.

Her voice faltered more and more as she approached the subject of their interview. "My mother," she said in broken accents, "my mother is almost gone. Come, come, speak to her, and cheer her in the dark vale." And as she spoke, she led the way to the chamber of sorrow. It was but too evident on entering the apartment, and throwing aside the curtain, that the hand of death was upon its victim.

Mrs. —, the dying lady, was about 69 years of age : when young, she had been the delight of a fashionable circle ; but by divine mercy, she had been restrained from prostituting talents of the highest order to the vainest of purposes. The change of sentiment had produced a change of acquaintance, in whose society she was as conspicuous for her lively piety as she had been before for her frivolity and wit. The soundness of her advice was not less valued than the promptness of her benevolence. Though age, attended with extraordinary trials, had robbed her of her personal attractions, there was still left the traces of a dignified deportment ; and now in the conflict of death, there was mingled with that dignity a calm serenity, which was the index of a mind triumphing in Christ.

Pastor gently raised her hand, and pressed it with affection. The dying woman lifted her eye and smiled, and in a faint whisper, said, "This, this is kind—Oh! how many mercies attend my exit. Pastor," she continued raising her voice, "I wished to thank you for your instructions and friendship, before I leave the school of Christ for my father's house." After a pause, in which it was evident that there was a severe conflict going forward in her mind, "Be kind to my child," she said, pointing to her weeping daughter; "perhaps my death may induce her to think more seriously and decidedly on the important subjects of salvation.—O speak with her, pray for her when this tongue shall be still in death. Marie, Marie, she exclaimed, in that tone which is peculiar to the dying, and which gives an air of prophecy to their sentiments; "seek Christ, seek Christ, or we part for ever!"

Pastor, conscious that the lamp of life was fast dimming, inquired whether she had any temporal affairs to arrange ; she assented, they were speedily despatched, and the man of God resumed the subject of eternal import. "How do you feel on entering the dark valley?" he inquired. Rather tremulous

was the reply—"it is a hard thing even for a Christian to die, what must it be for the sinner!"

"Fear not, my friend, Christ is with you; though the storm rage, and waves lash your frail bark in the narrow passages, he guides the helm: light will spring out of darkness. "He doeth all things well." I believe, I believe it all," was the reply; "but the enemy is strong, for his *name is Legion*." "They are strong," he answered, "and they would destroy, but—" She interrupted him, and said with peculiar emphasis, "Yes, yes, dear Newton has said,

"So they would, but one that's greater
Than the winds and storm is here.
He makes light where all is dark—
He directs my shattered bark."

"But I feel my departure is at hand; tell my children, my friends, my neighbours, that I die in the faith in which I have believed for 50 years, as a poor guilty sinner clinging to the atonement of my Lord Jesus. I have no other ground of confidence—no, no, I, I—" the voice failed, and after a struggle or two, a smile pervaded the features which wore the appearance of life, though in reality it was the expression of triumph which the triumphant spirit had left on its former habitation.

There is an awful solemnity in the chamber of death at all times, but more especially at the moment after death, when the tongue which addressed you is forever still, the eye which beamed with holy transport is glazed in death; in fact, when the fairest form soon becomes a loathsome sight, and you wish it were "buried out of your sight." It is then that a series of inquiries are set on foot, concerning our own meanness for the great change which it is utterly impossible to repress; a crowd of associations rush into the mind, beginning with the first dawn of reason, and terminating with the judgment of God. Am I prepared to die? is a question which the most daring propose, and the most righteous institute with tremor and anxiety.

O my dear reader, if this were thy dying moment, would it be a moment of triumph or defeat, of life or death?

This train of reflection was interrupted by the sorrow of the now orphan child of this once most tender of parents.

For a short time, the smile which played over the features of the parent served to delude her who stood with an undivided attention, gazing upon the features on which from childhood she had been accustomed to look with delight: she watched the eye, but it smiled not; she grasped the hand, but it returned not her embrace; she clasped the body, and exclaimed, O my mother, my mother, speak, speak one word to your Marie; say that you love me, that I have been kind to you, that you are happy." After these interrogatories, she watched with a kind of idiotic intensity for the lips to move, but they remained motionless in death. She pressed them with her lips; then looked again. At last the awful truth rushed upon her; she shrieked wildly, and exclaimed, "Am I then an orphan? Is she dead? O God, protect and guide me through the world to that blissful region where she now dwells! Yes, yes, my mother; I must follow you to glory, but" she continued, "I can never enter; my sins are great, too great for pardon. I have despised the warnings and instructions of one of the best of parents. O Lord, enter not into judgment with thy servant. O Sir," addressing the minister, "pray for me, direct me that I may see her again in glory." Exhausted by unwearied attentions to her parent, and the great excitement of the scene through which we have just passed, she fell into the arms of one of the attendants, and in a state of insensibility was borne from the chamber of death to another and remote part of the building.

Pastor remained with them during the night, which was still to be one of unprecedented interest, the detail of which must be deferred till the next chapter.

[To be continued in our next.]

V.—The Hindu's Hymn to Máya.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

As you were pleased to give insertion in your last number, to the Sanskrit shlokas, with a metrical translation, which I ventured to forward you as a “curious specimen of Hindu superstition*,” I am encouraged to offer you a few lines, in which I have endeavoured to compress into as concise a form as possible, the leading notions of the Hindus on the tenet of Máya, or *worldly illusion*, i. e. the unreality of all matter, the visionary nature of all things save the universal Spirit, the *το παν*, who is *all in all*, and by whose immediate power all material things, which are but the reflexion of his *one essence*, are made to appear, as the reflected image of the rays of the sun, thrown from the surface of the waters of a lake; they originating the equally illusive relations, and consequent passions and affections of unreal beings, men, &c.

The Hindu's Hymn to Máya, i. e. to the Divine creative power or personified energy, the goddess of worldly illusion and delusion.

By Máya's all illusive pow'r imprest,
Those magic thoughts and feelings that attest
The wondrous sway, and all-pervading might
Of that which is and yet evades all sight,
The *formless* in innumerable forms appears,
The *eternal* bounded counts continuous years;
Who *all things* is, is *born* diverse and *dies*—
The fish that swims, the winged fowl that flies,
Or creeping insect trailing on the ground,
Or rabid beast in gloomy forests found,
Or man of every race, of every cast,
The great, the small is He, the first, the last!
'Tis Máya's pow'r spreads forth this blooming earth,
'Tis Máya's might gives various passion birth,
And binds in fatal links of kindling love
Or men below or greater gods above;
That warms to social thoughts all subject hearts,
And through the worlds delusive bliss imparts.
She bids affection unextinct to glow,
'Mid keen neglect, and vengeance yet forego;
Content and glad, from instinct's force†, to bear
For those we love all toil and grief and care;
And though with hate and base return repaid,
Endure it still, nor haply e'en upbraid.
Yes, Máya! thine the guiding, ruling pow'r,
From mortal birth to that propitious hour,
When, burst the chaining bonds of sense, the soul
Casts off Delusion's visions and controul,
And to the *one great Soul* of souls doth fly,
And merge unconscious in the Deity.

* From the metrical version of the lines referred to, inserted in our last number, and which were sent us by our correspondent ‘Havarensis,’ his signature was omitted by an oversight.—ED.

† See the opening of the Márkandeya Purán, Clandīpat, in which this subjection of *illusion* is curiously exemplified.

O mighty Being ! hear the suppliant vow,
 And break these chains of sense and passion now ;
 Oh let me quick thy ocean spirit gain,
 Exempt alike from pleasure and from pain,—
 No separate portion of the expanded soul,
 But lost for ever in the *one great Whole* !

The subjoined couplet contains the best reply, perhaps, a Christian Missionary could form to the notions expressed above, and exhibited in every variety of figure and expansion in all native works of theology and philosophy, as well as in the ordinary discourse of Hindus. They are from the singular *Nátaka*, or Philosophical Drama, called the *Prabodh Chandrodaya*, or Rise of the Moon of Intellect.

प्रत्यक्षादि प्रमासिद्ध विरुद्धार्था भिन्नायिनः ।

वेदान्ता यदि शास्त्राणि बौद्धैः किमपराध्यते ॥

“If the Vedant writings, which oppose and deny what is proved by the clearest evidence of sight and the other senses, are to be esteemed authority in matters of theology and philosophy, then wherein are the Bauddhas* to be blamed ?” (who deny the existence of even the Deities, because imperceptible to sense !)—or as a Bengálí version somewhat varies the question—

“If the Vedant system, which contradicting what we behold and infer,” i. e. all visible and conceivable objects, “calls all alike false and delusive, be admitted as truth, then wherein are the Bauddhists faulty, who deny a God (on the very same grounds) ?”

Feb. 11, 1835.

HAVARENSIS.

VI.—*Thoughts on the Sinfulness of indiscriminately designating Death, ‘A Release from Suffering.’*

The empire of Satan over the minds of men is an empire of deceit. It is only maintained, as it was originally commenced, by falsehood, and requires to be kept up by a system of continued lying and fraud. The object too of this evil spirit is ever the same ; “he was a murderer from the beginning,” and the doubt, which he threw on the truth and faithfulness of God, and by which he seduced our first parents, has been continued with melancholy success in the experience of by far the greater part of their posterity. “And the serpent said unto the woman, Ye shall not surely die ;” and by this very falsehood, “Ye shall not surely die,” has he betrayed and ruined millions of immortal souls. He is thus styled that old serpent called the Devil, and Satan, which *deceiveth* the whole world ; and when cast into the bottomless pit and shut up for a thousand years, it is, we are told, that he should deceive the nations no more till that period was expired. In Revelations, xx. 8—10, also, allusion is made to the deception he practises ; but indeed the whole tenor of scripture, and the whole experience of man, when surveyed in the light from above, bear testimony to the truth of our Saviour’s declaration regarding this fallen and malignant spirit, “that when he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it.” In fact, from the nature of things, his designs must be carried on by

* The Bauddhas or Buddhists are, according to the Hindu orthodox, the unbelievers, or atheists of India.

deceit, for there are but two ways of acting on an intelligent being, either by force or by persuasion. From the former, blessed be God, he is restrained by the strong hand of Omnipotence, so that the latter remains the only way by which his object can be effected. Numerous are the modes in which he exerts his influence, but in accordance with his character, no mode appears more common or successful, than the wonderful manner in which he works on man's evil heart of unbelief, till he brings him to question, or act as if he questioned, the truth of God who cannot lie; believing that he will not really do what he has declared he will; and that what he has declared shall not take place, will perhaps after all really occur. It might well have been expected, that the purposes of Omnipotence being once declared, all doubt would be at an end; that Eternal Truth having once revealed his intentions regarding his creatures, and declared of them that the righteous should go into eternal life, but the wicked into everlasting punishment, that the certainty of these separate events would be believed, and that we should act with the fullest reliance on the truth of him who is the Amen, the faithful and true witness. Strange, that, when God has spoken, man should doubt; that, when he has revealed his purposes, the creature of his hand should question them; and stranger this, when we remember that all his counsel has been written in his word, and that this word is in our constant possession, and needs but to be opened to make us "wise unto salvation through faith which is in Christ." Nothing but the total depravity of our nature, and the subtle but powerful influence of Satan can account for such infatuation. The rulers of the darkness of this world are indeed constant and successful in their aim; they rule truly over a benighted world: darkness covers the earth, and gross darkness the people; but it is a wilful and a guilty darkness that man lives in. He loves darkness rather than light; he is a party himself to the blinding and fatal influence exercised over him; he loves to have it so; and in the expressive language of scripture, "meets with darkness in the day-time, and gropes at noon-day as in the night."

These remarks strongly apply to the subject of our paper. There is no fallacy perhaps more commonly afloat in the so called Christian world than the one we refer to; and should any who read these lines have used the expression we allude to, and believing in the truth of revelation have termed the death of those who have not really been "*born again*" of the Spirit of God, a release from suffering, we would draw their attention to the dishonor they have thus done to God, the assistance they have rendered to Satan, the injury they have inflicted on their fellow creatures, and the guilt they have consequently incurred; a guilt of which perhaps they have never formed a just estimate, because they have never weighed it in the balances of the sanctuary.

It is very solemn to reflect, how much sin may be contained in a very slight exercise of the mind; in the bare glance of a thought; in the mere permitting an opinion to rest on the mind, and *a fortiori* in giving expression to that opinion. "As a man thinketh in his heart, so is he—" "by thy words thou shalt be justified, and by thy words thou shalt be condemned;" and thus the bare expression of one of his thoughts may at once stamp his character, and declare, as with a sunbeam, the real state of his heart. Accordingly if we hear a person talk of atoning for sin by repentance, we conclude at once that he has never yet been taught of God; if we hear the expression, endeavour to obtain the Divine favor by a good life, we conclude immediately that the person using it has no just views of the way of salvation; and in like manner the use of the expression, release from suffering, when applied to the death of the man who has lived without God in the world, shews us at once the real character of the individual who uses it. It must evidently have proceeded from an evil heart of un-

belief ; proving at once that he has never really been influenced by the powers of the world to come, that he has no just conception of the eternal state, and that he has never truly believed that it is appointed unto all men once to die, BUT AFTER THIS THE JUDGMENT.

Let it not be thought then that the expressions we have used are too harsh ; we believe them to consist with the sober truth ; and the following observations, deduced from the word of God, an authority from which there can be no appeal, will we trust justify the strength of the terms we have employed. And first, with regard to the dishonor done to God. Two alternatives only present themselves ; the expression must have been used ignorantly, or wilfully ; but if in ignorance, that ignorance must have proceeded from the most culpable neglect of the word of God ; these things they must have wilfully been ignorant of, an ignorance which, so far from excusing, only aggravates the fault. To have the scriptures in our hands, to think that in them we have eternal life, to believe them given by inspiration of God, and after all to leave them unread and unsearched, what an insult to their Divine author ; in this even what dishonor to God ! But from ignorance it cannot have proceeded ; those who use it must have heard that it shall go well with the righteous, but that it shall not go well with the wicked ; that we must all appear before the judgment seat of Christ, that every one may receive according to the things done in his body, whether it be good or bad ; that without holiness no man shall see the Lord ; that as the tree falls so it shall lie. All this they must have heard, but all this they have stamped with falsehood ; all these solemn declarations of the Almighty does this expression put aside ; and in thus disregarding the innumerable passages of scripture which plainly intimate that all men do not after death go to happiness ; and that the miseries of those who have lived and died without Christ instead of ceasing are only increased after death, they have thrown the greatest doubts on the truth of Omnipotence, and not believing God, have made him a liar. Not only too is his truth thus impugned, but his righteousness and equity as moral Governor of the universe ; for it is plainly grounded on the assumption that he beholds with equal eye, and will visit with the same fate the good and the bad, the just and the unjust ; and this casts the greatest dishonor on his character and government. “ Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him ? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them ; or, Where is the God of judgment ? ” Malachi ii. 17. A time however is coming when the falsehood of this sentiment will be exposed ; to the eye of faith indeed the time has as it were already arrived ; but then, if not before, every one shall be made to “ discern between the righteous and the wicked, between him that serveth God and him that serveth him not.” Malachi iii. 18.

We come now to the assistance rendered to Satan in his dark and dreadful designs. We have in the commencement of this paper alluded to the nature of his influence over the human mind ; to the means by which this influence is maintained ; and the object to which it is all directed.

But this wicked spirit is not alone in his work of destruction ; his agents are no doubt of great number ; and while he himself stands pre-eminent in malice and sagacity, he is doubtless assisted by evil spirits, of inferior powers no doubt, but of equally malicious intentions. It would be natural too to suppose, that he would employ the victims of his fraud to entangle and ensnare one another ; and this, scripture assures us, is the case. “ Ye are of your father the devil, and the lusts of your father ye will do,” said our Saviour to the Jews who were opposing his doctrine ; and John in his first Epistle declares, that “ he that committeth sin is of the devil ; for the devil sinneth from the beginning.” 1 John iii. 8. These dictates of

inspiration are confirmed by reason and experience ; " evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Timothy iii. 13. Now there is no desire of Satan more eagerly and successfully pursued by him than to keep men in a state of delusive peace regarding the next world ; the strong man armed desires nothing so much as to keep his goods in peace ; and thus it is, by keeping out of their sight the more awful parts of the word of God, that Satan keeps men quiet and at ease ; and thus it is that, by giving in to the delusion, men are become settled on their lees, and say in their heart, " The Lord will not do good, neither will he do evil." Zeph. i. 12. This is precisely the state to which our adversary, the devil, wishes to bring the human mind ; did men really believe and remember that after death God will punish the workers of iniquity, that upon the wicked he shall rain " snares, fire and brimstone, and an horrible tempest," they would scarcely pass through life or regard death with the tranquillity they do : but here the expression, released from suffering, comes in with effect ; every time it is used, it tends to lull asleep the conscience, and stifle its forebodings. On every person to whom it is addressed it acts with more or less power ; every repetition of it, welcome and flattering as the thought is, affects the understanding and judgment, and has, there can be no question, a most material bias on the heart ; that heart, on the right state of which, depends our character in time and our prospects for eternity. They then who use this expression, are verily guilty concerning their brethren ; have assisted Satan in blinding and leading them captive, and have thus unquestionably inflicted a serious injury on their fellow-creatures, at his will ; and the amount of guilt they have incurred, who shall estimate ? the weight of punishment that shall follow, who shall venture to declare ? It is plain that they have contributed their share in keeping up the deception that is practised on a darkened world ; that they have done what was in their power to farther the designs of Satan ; have wilfully set at nought the testimony of eternal Truth ; have disbelieved the declarations of scripture, though the mighty God, even the Lord, hath spoken ; have assisted Satan in deceiving his wretched slaves, and when the devil that deceived them shall be cast into the lake of fire and brimstone, what shall be the doom of his associates ? where, think you, will their lot be cast ? Sharers in his guilt, shall they not share his punishment ? partners in his fraud, shall they not be partakers in its wages ? loving and making a lie, shall they not have their part with all liars in the lake which burneth with fire and brimstone, which is the second death ? Revelations xxi. 8.

There is something very fearful in this, and its undeniable truth constitutes its very fearfulness. The rebels against an earthly sovereign share in the guilt and punishment of their rebel leaders ; and so it is with the Divine government. Assisting in the rebellion against God, they must share in the ruin and punishment of the great leader of their rebellion. Earnestly would we hope then, that these remarks may lead some who are conscious of having used the expression we refer to, to consider the matter, and to reflect on the evil and sin contained in it. We have given, we believe, no exaggerated statement ; what we have written, strong as have been the terms we have used in reprobating the expression, we have written we hope in love, and we trust therefore, it may be received in the same spirit, and be regarded as an attempt, however feeble, (and the feeblest attempt in such a cause should not be despised,) to counteract error, and lead to the contemplation and practice of truth. There are many similar fallacies we might notice, but the one we have touched upon is extremely common, so common that there must be few who read this, who have not at one time or other come in contact with it. No mode of expressing death is more frequently used, especially in correspondence, and none, as we have attempt-

ed to show, is more erroneous or leads to more pernicious consequences. In fact, it strikes at the root of all revelation ; and if it were really true we might very wisely and consistently shut up our Bibles and say, Let us eat and drink, for to-morrow we die. The worst too of this kind of disregard of revealed truths is, that it does not stop at any given point ; it goes on till it perverts or nullifies some of the most solemn and important truths announced in the word of God, either causing them to be considered as untrue, or passed over as of no very great importance. We are then reminded of the Saviour's warning ; " The light of the body is the eye ; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness ! "

The state of the heathen world is another subject on which it is common to hear opinions pronounced at total variance with the truth of scripture. Falsehood, often repeated, comes to be regarded as truth ; and it would be difficult to say whether much of the apathy evinced in the cause of spreading the gospel may not be traced to those false views of the condition of the heathen in the sight of God, which are so currently repeated in the world. But we are touching upon a theme too vast and important to be merely alluded to incidentally ; it merits separate and serious notice, and would lengthen our present limits far too much. We would conclude then, with impressing a conviction of the great, the overwhelming importance of TRUTH on every subject, but especially in reference to the subjects that bear on eternity. An error here may lead to consequences of everlasting moment, may entail results which can never be got over, may end in the ruin, the irremediable ruin of the immortal soul. To the law then and to the testimony ! There we are on safe ground ; the testimony of the Lord is *sure* ; on it we may build with confidence. Only let it be according to the word, and then amidst all the vicissitudes of time we may reflect with peace and with joy. The grass withereth, the flower fadeth, but the word of our God, it shall stand for ever. F.

NOTE.—There appears a tendency to exaggerate in our excellent correspondent, which he must carefully guard against. We believe the expression, which he censures is very seldom intended, and scarcely ever understood, to convey the sense, which he affixes to it ; meaning simply a release from bodily suffering. Still it is desirable to exhibit how improper it is, if used in reference to the future state of the impenitent. We shall be happy to hear from him again ; especially on the subject to which he refers. There are fatal errors abroad in regard to the heathen ; and a scriptural exposure of them would be doing good service.—ED.

VII.—*Extracts from a Journal kept by a Missionary at Cuttack, (Katak.)*

[The General Baptist Mission in Orissa has been always distinguished by its attention to the public proclamation of the Gospel among the Natives. All its members, we believe, (with the exception of one whose chief energies have been necessarily devoted to the management of the Mission Boarding School,) have made it a matter of conscience to be at least once a day engaged in public preaching among the people, either at their own stations, or in some market or other place of concourse in the neighbourhood ; and all are in the habit in the cold season of spending several weeks together in the most intimate association with the natives, while in journeys to distant places of idol worship. They have also paid great attention to the improvement of the character and attainments of their Native preachers, who with themselves are constantly engaged in diffusing abroad the knowledge of salvation. We last month furnished our readers with an account of the ordination of two of the Native brethren connected with this Mission as evangelists, and having been favoured by Mr. Lacey with the perusal of his Journal for the last few months, have extracted the following passages, which we think

will be read with interest by our subscribers, and especially by our Missionary readers. While we hope that the salvation of the young by means of Christian education will in all cases be most vigorously pursued by the latter, we trust at the same time they will never lose sight of the great importance of attempting the conversion of the adult population by the unremitted preaching of the Gospel. In addition to the promises of God and the experience of the Church in past ages, the success of the Orissa brethren and others in India who have made the attempt prayerfully and perseveringly, especially when aided by well instructed Native preachers, may well inspire confidence in the result.—ED.]

May 4th, 1834.—To-day we had a baptism of four persons, and had another restored. The new candidates were, an aged woman, Sádha's (mother ; the son of Bolarám ; Subání, the wife of Kinaparí, and the wife of Hariparí. The person restored is Mrs. —. We had the baptism in a pool in the midst of a plain just opposite the chapel, at 5 o'clock in the afternoon. The whole of the native church were present, and I suppose not less than 250 heathen natives. Commenced by singing in Uriya, "O thou my soul, forget no more ;" then we had prayer, and then an address, in the same language. The people paid a middling attention. In consequence of the baptism, we omitted our ordinary Uriya worship. In the evening we had the Lord's Supper, and never had so numerous an attendance. The newly baptized members, and the person who was re-admitted, were all received into the church by an address, and giving of the hand of fellowship. O that they may continue to the end ! Spoke to them seriously on the importance of increasing in strength, if they would insure their own stability and salvation.

June 6th.—Have received applications from three natives for baptism : saw them and conversed with them this morning. Two of them appeared to be very earnest. Have been visited by a young man in the character of an inquirer several times lately. I did not think much of him at first, and spoke plainly to him on the folly and danger of interested motives ; this he appeared to see and feel, but was not deterred, and improves in my estimation. He took a New Testament in Persian, which he reads, and another in Uriya. He is reading this book, and obtains knowledge. The people begin to persecute him ; but he at present remains firm. His mother also has made some inquiries, and has visited Christianpur. His name is Krishna ; he is of a good class, and writes Persian and Bengali.

In the afternoon, examined the Native Christian School with great delight. The children read and explained the part of the word of God which formed their lesson with the greatest readiness. They were then exercised in Sutton's Geography, and explained the proofs of the earth being globular. This they easily comprehended. After the Geography, they read and were questioned "on the Examination of the Hindu Shástras," &c. This is a delightful little institution, and promises under the Divine care and blessing great usefulness.

We have had awful visitations by death, and our little band of Christians has been thinned in an alarming degree. Some particular notices of this visitation are necessary. Sádhu, one of the nominal Christians, died of mere exhaustion. He had used himself to chew opiates, and destroyed his constitution. His end was without hope ; for neither in life nor death could he be made to apprehend his sinful, condemned, and helpless condition, and so no wonder that he could not see the excellence and necessity of the Saviour. Sádhu's mother died soon after her son. She had been baptized only about six weeks before she died, and was more than a hundred years of age. She rested on the Lord Jesus, and died in peace ; and there is good reason to hope she is now with the Lord. She died of mere old age. The cholera entered our little village of Christianpur, and attacked four persons ; two were recovered with the blessing of God on the most

prompt and steady attention, and two died ; the first of these was a boy named Dayá, the second son of Kripá Sindhu, and the second was Lakshmi the wife of Rámchandra. I am preparing a memoir of this excellent woman, and need say no more here. About 12 days ago, also, the mother of Kripá Sindhu died. She had been a member some time ; and from the conversation which I, as well as the native brethren, had with her, she appeared to depart in a hopeful state of mind. She said she felt herself a poor sinner ; but Jesus had died for her, and that was her hope. She trusted alone in him. Thus from our little number, five have been taken ; but regarding four, we have good hope, and so will bless God, nevertheless. They had fled to the Saviour of sinners, and through his grace, are now safe beyond the power of sin, and the danger of falling away. Their death affords my own mind great satisfaction. The fruits of our little mission have begun to appear in heaven, so that we are not discouraged.

July 26th. This afternoon I once more got down to my standing in the Chándni bázár. I found Daitanní there. He spoke for some time, and then I commenced. I seldom use Christian scripture texts at the commencement, as they do not answer for bázár work ; but the following from their own was useful as a motto :

“ From God Supreme whoever swerves,
And falsely other idols serves ;
The vilest of the vile is he,
And dreadful hell his place shall be.”

I repeated it several times, and when they had owned it, and well understood its import, I applied it to them, and denounced the consequence it declared upon them. After some time spent in this way, we got into some useful argument, which turned out very well indeed, and the bráhmans walked off. The people had by this time formed a large congregation, to whom I declared the truth, and came away. Thank God for ease from pain, and liberty from a sick house, so as to enable me to resume my labours. The native brethren are nearly useless, without a leader to stand with them the whole time, to encourage them and restrain the abuse of the people. This day, I learn from the best authority, that *two Hindus perished under the wheels of the idols' cars at Purí, as they returned to the temple.* They were voluntary sacrifices. Surely this blood will soon cease to flow !

July 28th. The afternoon was cloudy, and so favourable to my purpose, and I got down to Chándni early. I found Romana in possession of the stand, and stood $\frac{3}{4}$ of an hour and heard him address the people.

I then commenced, and spoke to a good congregation for nearly the same period. The people were instructed and warned, and good impressions were made. A missionary to do good requires to get into the people ; that is, to reach their feelings, get hold of what they trust in ; to demolish their hopes and confidences, and so make them feel that they have nothing left to stand upon. A few questions on the surface, which leave their false hopes untouched, are useless. After such a breaking up, the Gospel is exhibited with great hope. When the opportunity was over, the people were eager for books, and received 16 or 20. There were about 60 people at one time ; but they must have changed twice or thrice over.

29th. Being cloudy, this afternoon I made an early start to my standing in Chándni ; which I had all to myself ; to-day Romana was in Bara-bázár. My opportunity was pleasant and hopeful. It commenced with some skirmishing about whether the idol at Purí was or was not the “ Lord of the world.” The best proof that he was, which my opponents could produce, was, that the *H. Company collected a deal of money at his gate.* This they maintained was done under a persuasion that the idol was acknowledged by them. This argument disposed of, I tried to impress them

with the apprehension of the glory of God, and that he dwelt in heaven, and could not become visible here. Also that by his Spirit, he dwelt in the hearts of those who loved him, and that our bodies then were his temples. This they appeared to like very much, and their minds lost all opposition and bitterness, and became tender, and disposed to hear the truth. We soon got involved in another argument, but it was a very useful one, viz. whence come our evil thoughts and wicked desires? Like true Hindus, they soon concluded unanimously, that all our thoughts, good and bad, came from God. Here then we were at issue. I noticed, that bad thoughts led to adultery, murder, &c., and as God was holy, how could he be the author of such crimes! Here they hesitated. I then endeavoured to shew them that if God was the author of our sinful actions, then we were not to blame, and so, could not be punished; which all was contradicted by fact: for that, as we perceived we were the subjects of punishment, we must first have been guilty, as God was not unrighteous. This I illustrated by a judge and criminal. Besides, we were warned not to sin, and threatened with punishment if we did; all which proved that we are the masters of our actions, and that God compels no man to sin, as his doing so is contrary to all that had been said. They appeared to be convinced. I now spoke of the day of judgment, when God would call us all to account—exhorted them to see and confess their sins, and to seek pardon of God for them through Christ. I had good attention, and not a word of objection. They wore eager for books, and received about 20 or 24.

July 30th.—I commenced with an exposure of the practices of the present day, from their own books, and explained and applied it as I went on. The passage is to the following effect:

“Hear now the customs of the Black Age—the people shall all become unrighteous and very wicked; they shall be filled with inveterate malice towards each other, and shall in consequence be merged in the ocean of pain and sorrow. Indecency shall be universally practised, and customs not to be named, and they shall blaspheme the word of God. Hence the days of man’s life shall be shortened, and at length, destruction shall overtake him.”

This extract afforded ample room to convince them of sin, and they appeared to think they were guilty. Here, however, an ignorant man stepped up, and said that by once repeating the name of Gobinda, all their sin was destroyed, as a mountain of cotton by a spark of fire. He was applauded for this interference, and it seemed a very comfortable salvo to the feelings of some present, who were encouraged in their vile practices by this horrid doctrine; and I felt it necessary to expose the falsehood of the remark from their own books, as well as from mine. I repeated a stanza to the end that all must suffer the demerit of their sins; but the extract from the Bhāgabat regarding Mhonignaga served the best. This extract declares, that the king presented gifts of milch-kine with their calves, and ornaments of silver and gold, gifts of horses, elephants, gold and silver, male and female slaves, rice and oil, and pulse. The gifts he made were like the stars of the firmament in number, or the drops of the rainy season; all this he did by the expenditure of his own wealth, well gotten. However, he committed a trifling sin, and when he died, the angels of the regent of death seized and bound him, and he became for many ages a lizard in a dark well.

The application was obvious—this king had but little guilt, while he had many meritorious works, yet they did not save him from the punishment of this sin: you have many sins, and no meritorious works, what hope then have you of deliverance? The generality appeared convinced, but some who did not wish to be convinced, walked off saying, as they showed their string of beads, “One mention of the name of Gobinda destroys my sins.”

After this point was settled, I found an opportunity of saying a good deal to the multitude. Now, however, another man stepped up, and maintained, that they had the truth, and were worshipping the one God whom I preached, who he said, assumed the form of Jagannáth, and appeared incarnate at Purí. The people stood with open mouths for a reply to this "well spoken advocate." I repeated a stanza which describes God as the essence of light, and as dwelling in the midst of light, and then asked if there was any light in their Jagannáth, or whether he was not black? also, whether when the lights of the temple were extinguished, and the doors closed, all was not pitchy darkness? They said, "Yes." "How then can your Jagannáth be this glorious God, whose light is as a million of suns, and who is surrounded with light?" Exhorted them to consider that they were sinners, even against their own knowledge and conscience; that hell was the place for sinners, and there they would surely go; that if they would turn to God through Christ, they might have pardon and salvation. No books were distributed. O that the Spirit of God would fix deep and permanent conviction in the hearts of these poor inconsiderate lost people. They are exceedingly depraved, and very immoral, but deluded by a thousand false hopes, which allay their fears, and harden them still more in their opposition to the truth.

August 1st.—There was no getting to the town yesterday, on account of the weather. This afternoon, about 4 o'clock, I set off to the bazar, where I remained engaged till near six. I seldom have had a better opportunity. There was no noise, no arguing to interrupt the proclamation of the Gospel. Commenced with a passage from the Hindu scriptures, and hearing this, the people stood still at once. The passage was to this effect:

"Tho' sacred vows we make, and gifts bestow,
The senses and the passions curb by deep
Abstraction and austerities severe;—
On our own spirits deeply meditate;
And wander wide and oft to holy shrines,
And wisdom thence and merit multiply,—
With holy oil our flesh anoint, and in
The sacred waters lave,—or else perform
Whate'er by man as merit is esteemed—
Tho' all this we may do, yet having done,
From guilt man *is not* cleansed!"

When this had been read over four or five times, and explained, till all had a perfect apprehension of it, they cried out, By what means then can our guilt be removed? I wished to deepen this feeling, and shew them, why these and other observances could not cleanse them from their guilt. I led them through their various ceremonies, and through their incarnations also, and then declared there was no name, no means, but Jesus Christ, by which their sins could be removed, and they themselves reconciled to God. Explained to them why he could remove their sins, and secure their peace with God. In this I used the parable of a criminal, a judge, and an intercessor. Concluded by intreating them to think upon their state, confess their sins, and believe in Christ. Books were taken to the number of 12 or 14.

2nd.—Accompanied our native preacher Rámchandra to our stand in Jalinga-bázár: a very respectable and tolerably numerous congregation collected. I took the first turn, and engaged in disputing and preaching for near an hour, when I gave way to my companion, who argued and proclaimed for near the same time. The people were driven from every refuge, but hung to that of repeating the name of Hari. This is their dearest and their cheapest refuge: dearest, because they

are greatly attached to it; and cheapest, because it costs them nothing. When Chaitan, the great Hindu reformer, came, he found the Uriyas so sensual that he became angry, because he could obtain no success among them. Under this disappointment, he angrily exclaimed to the people who attended him, "Juba nariká kole, magúra mách ká jole; baccha Hari Hari bol!" The meaning of which is, "Children, enjoy then the arms of young virgins, enjoy the eggs of the jole fish, of which ye are so fond, but cry, 'Hari Hari bol,' and by this means your sin shall be counterbalanced by merit." Since this shameless doctrine has been propagated, the name of "Hari" has been the all-efficacious salvo for all kinds of abominations. After committing crime, they have only to repeat the name of Hari, and it is destroyed. With this Hydra, we came into contact this afternoon; for, as already said, when beaten out of every hope, they clung to this. The following were some of the arguments we used to dislodge their hopes; for till they saw the futility of this plea, we could not with much expectation of success direct them to a better. Suppose you borrow 100 rupees from a banker, but having been careless and extravagant, you lose it all, and cannot return the loan; however, you say to the banker, "Sir, I cannot pay you your money, but will repeat your name on this mála." Now I ask, would the banker be satisfied and acquit you? Again, suppose you sow your fields, reap your corn, and consume the produce of your land; but do not pay to the Government your stipulated rent: in this case you say to the collector, Sir, I cannot pay my rent, but will repeat your name. I ask, would the collector acquit you, or send you to jail? Again, a person commits murder, or treason, of which he is clearly convicted, but the man commences a repetition of the judge's name. Will he, or will he not, acquit the criminal? In this way you act—you have broken and continue to break God's commands, which he has revealed to you. You lie, commit uncleanness, steal, covet, bear malice, abuse your parents, and much more, and then go and repeat the name of God, and expect to be forgiven! I tell you, nay, but God will punish you! They were serious, and inquired, "What then shall we do?" Romana now commenced, and spoke of the mercy of God in sending Jesus Christ to save sinners, and that in him and him alone they could have pardon and salvation. As we prepared to depart, they asked for books, and received 8 or 10. This has been a hopeful opportunity. O that the apparent convictions may be depend and perfected. The apathy of the Uriyas is distressing, but God can quicken their souls, and fill them with spiritual life and energy.

[To be continued in our next.]

VIII.—*Generous exertions in Native Education of the Nawab MUNTIZIM UDDAULAH MEHENDI' ALI KHA'N, late Prime Minister to the King of Audh.*

We have been always most anxious to witness the liberal patronage of Native Education by opulent Natives. As their progenitors have long lived, and their children will probably continue to live, in the country, their influence is more insinuating and more permanent, though it may appear less extensive, than that of Europeans of equal rank; and as, in order to learn the advantage of popular education, and feel its propagation a sacred duty, they have in most cases to rise above the prejudices of education and the trammels of early association and general example, their

patronage of the great work is more honorable than the European's, in whose case almost all these circumstances are favorable.

We are gradually becoming acquainted with bright examples of this kind among our native fellow-subjects, and feel it a duty to hold them up to imitation, convinced that if such efforts become the subject of conversation and correspondence with respectable Natives by European functionaries, Clergymen, Merchants, Planters, &c. it will tend greatly to excite emulation, and secure a vast increase of efforts in aid of Native education. As a noble example of generosity in this way, we have now the pleasure to introduce our readers to Nawáb MEHENDI' ALI KHA'N, the late Prime Minister to the King of Lakhnau.

The character of this gentleman, we believe, may justly be ranked very high. We know that he is held in very great esteem, by those best qualified to judge, for his able and disinterested conduct while in office; and we therefore with the more pleasure record in our pages a notice of his benevolent efforts for the improvement of the uneducated part of his countrymen at Fattihgarh, the place of his present residence. The following are extracts from a letter written by order of the Nawáb, which has been kindly furnished us by the gentleman to whom it was addressed. It was dated Fattihgarh, November 11, 1834.

I had the pleasure of perusing the two printed Instruction Books for children which you so kindly sent to Captain L. and am happy to say they pleased me much, as there cannot be better books for pupils. I have also established a school in Farakhábád, and have about 300 or 400 boys, whom this recluse (meaning himself) provides with victuals and clothes. If you will kindly send this friend and humble servant of your's a few books of the kind, it will always be remembered with the deepest impression, and will be of great use to the children in the school. In these days my time is daily and delightfully employed in serving the poor and helpless, besides which I remember and pray for my old friends.

We add the following extracts from the reply of our friend to the Nawáb, in illustration of the salutary influence to which we have above adverted, as capable of being exerted by Europeans in their intercourse with Natives of fortune and respectability.

I had the pleasure this morning to receive your kind letter of the 11th instant about the School Books. I am glad that Captain L. shewed them to you. I shall have much gratification in sending you a supply.

I am very much pleased to read that you are employing your retirement so agreeably. Benevolence to the poor brings its own reward, in the feeling that such acts are acceptable to God and approved of men.

The friends of education will all be gratified to hear that you have established a school in the city of Fattihgarh; 3 or 400 boys is indeed a large number! and you will ere long have the satisfaction to see many talented youths doing honor to your college. Mr. ——— is a zealous friend of the people of India, and is exerting himself in educating them by sending a supply of books of science and instruction to Kanhpur, Lakhnau, Dehli, Agra, &c. I have sent him your letter to me, with

which I am sure he will be much pleased, and I have requested him to send you any books which may be suited for your purpose. He is himself printing many books, and is a great advocate for the establishment of *English Schools*, in order that the most intelligent and respectable inhabitants of India may qualify themselves for situations of trust and authority under the British Government, by having their minds enlarged and knowledge increased; so that they may, by their abilities, and superior understanding and integrity, be of benefit to the people. Indeed it is to be hoped that the Governor General, who is very anxious for the education of the people in *English*, will ere long carry into effect the measure which it is said he has under consideration for the more general establishment of schools. Your excellent example may, I hope, be very useful in inducing other men of rank, influence, and fortune to establish schools; and what can be more gratifying than the contemplation of youth being trained up in all the lessons of morals and wisdom?

In consequence of the above request, a handsome supply of books was sent up to Fattihgarh, for the use of the Nawáb's pupils; and we hope in due time to supply gratifying information of their rapid progress in their English as well as Hindustáni studies.

While on this subject we have great pleasure in informing our readers, that Government are at last taking preparatory measures with regard to the great work of national education. A gentleman admirably qualified for the task has been appointed to proceed into the various provinces of the empire, and on the spot to gather all the information with regard to the extent and character of the population; the present state of education as to extent and efficiency; the most eligible means of elevating and extending it; the various charitable bequests and benefactions available for its support, &c. which may be there procured. A statistical report, containing all available information of this kind, will be found most valuable to Government. It will enable it to form a judicious plan of national education, and secure from its execution the most extensive benefit. While such a report is in progress, however, exertion need not be checked; much may be accomplished. The seminaries of instruction already supported by Government may be remodelled; a school, adapted to educate *teachers* for the efficient management, in due time, of subordinate seminaries, may be established in each district; and additional school-books, still more suited than most of those yet published to meet and dispel the erroneous views on history, science, and morals, entertained by the natives, may be prepared—all this, with more minute inquiries into the plan and practical working of the Prussian, American, and other approved systems of national education, may be carried on at Calcutta, simultaneously with the inquiries of the commissioner in the Mufassil; and as soon as the latter has completed the necessary inquiries in any particular district, a system of general education, extending even to town and villages, might then be introduced; and its success in this limited sphere determine its adaptation, in its

original or modified state, to the general education of the country. We trust the members of the Education Committee, to whom in part will doubtless be intrusted by Government the selection of means, will give to the subject the close attention and vigorous effort it demands; and we shall then hope, even in our day, to see something effectual done in securing an object, one of the most important to which Government can direct its attention—the GENERAL EDUCATION OF THE PEOPLE OF HINDUSTHÂN.

BETA.

IX.—Chapter of Indian Correspondence, No. IV.

[From the contents of the present paper, our readers will perceive with pleasure that the exertions of those who are labouring to secure the progress of the English language and the Roman character in India, are not only taking a wider range, but are likewise exciting feelings of enterprize among natives, and new and vigorous efforts to do good among their European friends. While the light of knowledge is happily spreading, let the friends of Christ of all denominations take care, that it becomes a real blessing to those who enjoy it. While the heathen world receive the illumination which human knowledge can afford, let Christians see to it that they enjoy also the knowledge of Christ, which will sanctify, as well as illuminate. The Hindu mind is now rapidly awakening, and needs more than ever a salutary direction. The constant preaching of the blessed gospel, the distribution of the Sacred Scriptures and Religious Tracts, and the diligent inculcation of Biblical truth in schools, are now become more than ever the bounden duty of those who seek the salvation of India. It must be seen by every intelligent observer, that if her teeming population be educated, it *cannot remain Hindu*, it must be Christian or infidel; it must be influenced and elevated by the love of Christ, or be debased by the injurious action of the most selfish principles, unchecked by the weak and low, though in many cases salutary restraints of even a false religion. If the members of the Christian Church should neglect their duty, the curse of millions in future ages will cling to them: if they prayerfully, faithfully, and perseveringly perform it, the gratitude on earth, and the congratulations in glory of countless myriads saved by their exertions, will surely await them. Let all the readers of the CHRISTIAN OBSERVER, like some who read its pages, be careful to do *their* part in the great work.—ED.]

1. PROPOSED PERIODICAL WORK IN TAMIL, IN THE ROMAN CHARACTER.

Extract from a Letter dated near Tranquebar, Dec. 26th, 1834.

Our excellent friend Mr. — has informed me of your very great kindness in presenting me with a number of your oriental publications in the English character. I was formerly strongly prejudiced *against* the plan of writing any foreign language with English letters; but the statements, which I lately saw in the CALCUTTA CHRISTIAN OBSERVER, convinced me at once so strongly of the invaluable and palpable benefits, which must accrue from it to the extensive population of this country, that, as I had just then occasion to write to Mr. W. at Bombay, and to Mr. S. at Madras, I requested both of those Missionary brethren to send me any printed publications, or to give me any hints in their power, which might enable me to do something for the introduction of this system in the *Tamil* country; and I was just about to write to Mr. P. for the same purpose, when I received the information that you had already done it yourself in a more complete manner than I would have ventured to ask.

I had already a year ago conceived a plan, for the benefit of the original inhabitants of the Nilgiris, as well as of the surrounding tribes, of getting lithographed, a comparative Alphabetarium of the Grandam, the Karnataka, Tamil, English and Hindusthâni. This coincides very much with your plan; and after I had become acquainted with it, it occurred to me that the Devânagiri would advantageously be put at the head of these alphabets, which would enable at once also the brâhmans of the

south, to read Sanskrit books in the Devanāgrī and in the Bengālī character, and introduce more connexion and communication between the people of Bengal and the Tamul country ; thus a great spirit of reading and inquiry, and more literary life and activity would, collaterally, be promoted in India. But I repeat, this is only a collateral advantage ; I was induced by much more weighty considerations to that plan ; but I suppose that my more perfect acquaintance with your views will induce me to alter my plan more or less. I wait with impatience for the arrival of your kind gift, and I offer you my most cordial thanks for your kindness.

I shall be most happy to do any thing in my power to promote, in the Madras Presidency, your philanthropic or rather philosophic objects, (neither would *philologic* be a wrong expression in a nobler sense.) Mr. P. mentions to me the plan to print the Sermon on the Mount in Tamul, with English types, and asks me whether I would not undertake it. This question has led me to form a most extraordinary plan, a plan which probably nothing else in the world could have induced me to conceive or to resolve upon ; viz. to become the Editor of a periodical in English and Tamul in opposite columns, the *Tamul being printed in English characters*. For I considered that a little tract, or the Sermon on the Mount, would attract little attention, and comparatively few readers ; and on this very account, the whole plan to adopt the English characters instead of Hindu letters would be only smiled at by the prejudiced and superficial. But if we publish at once a work the contents of which attract such Hindus as know a little English, and are in connexion with gentlemen, and consequently more interested in European literature, the work would be read by *many*, both by such as know English, but require (as all Hindus do more or less) an interpreter of the English they are reading, and also by such who do not sufficiently know English, except the letters ; and many would buy such a publication *in order to learn English by its means*.

I had already many years back conceived an ardent desire to translate into Tamul the best passages of those historians to whose works I have access, (particularly Rollin,) to connect them with my own words into a regular historical account, and particularly interspersing religious and moral observations with the constant aim to convince the Hindus by facts, that false, lying policy, and worldly prudence ; that faithlessness in our social intercourse and promises ; in short, that sin is the origin of all evil and misery in the world, and that only the general adoption of the maxims of the Bible and belief of its Divine inspiration, can make mankind and individuals happy. I was also very desirous to find time to write, and the means of publishing, a compendium of the science of botany in Tamul, where I have abundant means to point out to the natives the amazing wisdom and designs of a Creator, displayed in the vegetable kingdom, and to draw from thence the inference, that that Being who has condescended to show such carefulness and amazing regularity in the smallest grass, could not but have taken care to inform men in a sure and infallible way how they may come to unspeakable and infinite happiness here and hereafter ; and that we must be prepared to find as many mysteries in that revelation as we find in nature which surrounds us. And not less was I desirous, many years back, to publish a series of comments and meditations on important passages of the Scriptures, passages which are, as it were, the key of all others. All these things could be inserted in such a periodical, which I therefore would denominate Religious and Literary Tamul Magazine (or Collectaneum). This with a Tamul translation in the English characters, and circulated gratis *from the beginning*, would soon make the Tamulians as familiar with the English types as with their own.

I fully know the great difficulties of writing such a periodical, and being of a greatly dyspeptic and hypochondriac disposition, I should have

shrunk from such an undertaking under any other circumstances. But the quick introduction of the English types and of the English language amongst the higher and middle classes of India, appears to me of so great importance, that the greatness of the advantages to be expected from the undertaking, affords me the *courage* to venture on it.

2. ENTERPRIZE IN A NATIVE, CREATED BY AN ENGLISH EDUCATION.

Extract of a recent Letter from a Youth educated at the Dehli Institution.

I hope it will not be displeasing to you when I say that for a long time, even before I left the College, it has been my favourite desire to become a traveller to England, and back again by the land-route; but hitherto I have not been fortunate enough to meet a favorable opportunity to accomplish my design. I am therefore induced now to beg you to assist me in getting a companion whom I may accompany to England, and return with to India, by land. I humbly offer that on the return of such a companion, I will spare no pains and exertions on my part to be of some service and use to him in his passage through the Mahammadan countries, and in requital, I beg no favour, but some means, which may enable me to maintain myself. By finding me such a companion, you will confer the greatest obligation on me. I must confess, that it will shew a spirit of great ingratitude on my part towards Captain Wade, who has always been treating me with more kindness than a father, and generously endeavouring to have me improved in English knowledge, to leave him for a long period before I have done him any proportional service. I should, however, inform you, that he is not displeased with my design. He said, he would write to you on the subject, and see in what way he could best promote my object.

You will have learnt by my last letter, that Captain Wade intended to build a private school for me on his own estate. Now you will be happy to learn, that he has been building a fine little school, which will be soon completed. The Rev. Mr. Lowrie is expected here every day. He will be welcomed by every one.

3. MORAL AND ENTERTAINING LIBRARY IN THE NATIVE LANGUAGES.

Extracts from recent Letters from a devoted Friend to Native Education.

The more I think of your Moral Library, the more excellent does it appear! Go on! and may your efforts be blessed by Providence. Some admirable numbers of the Library may easily be prepared, as aids to native medical practitioners, in easy and familiar conversations, such as abound at home on almost every subject: the structure of the human frame, shewing that we are "fearfully and wonderfully made," might be so treated as to be most *interesting to the general reader*, and at the same time convey *practical and useful* information; every native doctor in the Service would surely buy such cheap and interesting works, because they would not only instruct him, but give a dignity and interest to his profession; and moreover such subjects would be well suited for leading the native mind up to the Creator of all things, and weaning them from stocks and stones. How many intelligent and public spirited medical men would be delighted to devote their leisure hours to so noble a purpose as diffusing the art of healing through a process so simple and pleasing; some of the English works on the principle might be taken as models, but until an *invitation is given* for the preparation of such works, men do not like to come forward. I do not despair of seeing some contributions sent to you from the physicians in India! It is *quite possible* to make such subjects *interesting and entertaining* reading.

You give a sad account of some of the native presses, when left to themselves. I begin to think that for the natives *mere knowledge* will do harm, if

unaccompanied by sound principles ; it will strengthen the hands of vice, it will add taste and skill to present iniquity. The Moral Library will be a grand thing for India, and I hope it will be *sought after* by the people.

Mr. Casanova, a professional artist, whom you may have seen here, is kindly executing some illustrations for the Fables. I should like much to know those fables for which Sir Charles D'Oyly has been good enough to proffer illustrations, that Mr. C. may not do duplicates of them. Would you like a few of the fables of the 5th volume of the English Reader, with the new morals Romanized ; enough for a two-anna book in English and Hindustáni ? If so, I would send matter all ready for the press, with sketches complete.

I have the pleasure to send you nearly 2,000 sketches for the Fables of the 5th vol. of the English Reader ; one of those I sent you Romanized the other day ; the other sketches shall follow as fast as they come from the press ; when I have time I will prepare fables enough for another little volume for you.

I received the little Hindu Foundling ; it shall be translated and Romanized forthwith. The Astronomy is nearly Romanized.

B—— is here ; he is a delightful fellow, and fully enters into your plans. You may expect immediate contributions from his pen ; several little volumes at least ! I see he has a store in his head : he says, he knows others who will gladly join their forces. Pray, write to him, and keep him to your purpose.

A story has to-day been sent here for the Library, from a talented lady ; the first I trust of many. With such aid it must prosper !

It is delightful to see fine talents so devoted ! *Let us hope that the mantle of Hannah More has fallen upon India !* English and large Persian globes are in rapid preparation.

2000 plates for the Fables shall be despatched to-morrow, and with them some 20 English globes.

X.—*Infidelity founded on Ignorance or Prejudice.*

Sir Isaac Newton set out in life a clamorous infidel, but on a nice examination of the evidences for Christianity, he found reason to change his opinion. When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac addressed him in these or the like words :—" Dr. Halley, I am always glad to hear you, when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied, and well understand ; but you should not talk of Christianity, for you have not studied it. I have, and am certain, that you know nothing of the matter." This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day, for they often speak of what they have never studied ; and what, in fact, they are entirely ignorant of. Dr. Johnson, therefore, well observed, that no honest man could be a Deist, for no man could be so, after a fair examination of the proofs of Christianity. On the name of Hume being mentioned to him, " No, Sir," said he, " Hume owned to a clergyman in the bishoprick of Durham, that he had never read the New Testament with attention."

REVIEW.

The Young Christian, or a Familiar Illustration of the Principles of Christian Duty. By Jacob Abbott, Boston.

This little book has been received in Great Britain with unusual favor, no less than three editions having been printed from the American copy almost simultaneously, two in England, and one in Scotland. If we may attribute to books the qualities of persons, we may call this a *clever* volume, both in the English and American sense of the word. It is a very sensible, as well as a very pleasing, good book. The judicious selection which the author has made of subjects, so as only to present matters of great practical importance, and, at the same time, of present interest, renders this a very useful and seasonable book; while the peculiarly happy manner in which these subjects are explained and enforced, is well adapted to make this one of the most popular books of the age.

But, to be more particular, the *object*, as the title, "Young Christian," partly implies, is to aid persons commencing the Christian course, by giving them a manual of useful counsels on various subjects. Accordingly, we find in the table of contents, "Confession; the Friend; Prayer; Consequences of neglecting Duty; Almost a Christian; Difficulties in Religion; Evidences of Christianity; Study of the Bible; the Sabbath; Trial and Discipline; Personal Improvement." These are the general titles of the chapters; the "filling up" of this outline may be judged of by the details of one chapter, as a specimen of the others, and by one or two quotations, which we shall subjoin at the close of this notice. We give, without any particular preference, the details of the 10th chapter, from the table of contents, "*Trial and Discipline*—the steam boat on trial—efforts of the engineer—improvements—final results—great power of the engine—safe and successful action—life a time of trial—trials of childhood—the child and the forbidden book—commands—pain—advantage of trial in childhood—putting play-things out of reach—conversation—trials not to be shunned—instruction and practice—the uses of trial—self-knowledge—the deceived mother—true submission distinguished—the engineer watchful—trial a means of improvement—the boy studying—the moral and arithmetical question—practical observations—God's providence universal—losses of every kind come from God—the careless engineer—neglect of duty—concluding remarks."

Our own remarks must be brief, as we prefer to let the book speak for itself, as far as the limits allotted to this notice will permit, and wish, therefore, to reserve our space for extracts. But as it is in contemplation, we have been delighted to learn,

to publish an edition at Calcutta*, and as we are anxious that all our readers should do themselves the justice to procure this book, we add two or three observations.

1. To reflecting minds, the peculiar charm of Abbott's *Young Christian* is, that it explains *the principles* of duty. It differs in this respect from some excellent works of the same general class, which are full of good advice and didactic instructions, but which are sometimes spiritless, though wise, and wearisome, though good. In this work we have the principles of duty explained, as well as the duties themselves; the grounds of action, the motives, and then the conduct resulting, set forth in brief and beautiful simplicity.

2. Most persons will be delighted with the *common sense* of the author. He has learned to estimate aright the useful in life and in religion, and to pass by speculations of little use, though of imposing pretensions, as irrelevant to his object. In this he has wisely consulted the spirit of the present age. The time for indulging mere speculation has passed away; *action* is now the general watch-word, and common sense is, or soon will be, the universal guide. Owing to Mr. Abbott's good sense, we have not in this volume to complain of pages devoted to abstractions and theories; or worse, to a parade of the author's learning and acuteness; or worse still, to a discussion of the various differences among Christians, and the superior excellence of this, or of that mode of church organization. Essential and important matters are treated with all seriousness, but other things receive little, if any, attention. This course all approve in their serious hours; it is to be regretted that all do not always act in the same spirit and manner.

3. Every reader will be greatly pleased with the appropriateness, simplicity, and beauty of the numerous *illustrations* which occur in this little book. In this department, evidently, is the author's forte. We are all, like our neighbours, amongst whom we dwell, the Hindus, much pleased with illustrations, and we often see that "a figure is better than an argument." This is especially true of young persons, for whose use this book is well adapted. Indeed, we are not acquainted with any book so very happy, and consequently, so interesting in this respect, as the one under consideration.

At the same time, the reader will be equally pleased with the clear statement of truth, and with the satisfactory, if not profound, reasoning where argument is necessary.

Our first extract is from the Chapter on the Sabbath:

"Public worship. It is perfectly astonishing what a tendency there is among mankind, and even among Christians, to throw off the whole responsibility of public worship upon the minister. As he looks over the assembly he sees an expression of interest upon the countenances of his hearers, and perhaps expects they are going to listen with interest to

* A neat edition has since been published.—See advertisement on cover.

what he has to say. He begins the delivery of his message, endeavouring to explain to them the principles of duty, or to present the considerations which should urge them to do it. Now, let me ask, while this exercise is going forward, upon whom does the responsibility of it chiefly come? Is it the duty of a minister to interest the people, or that of the people to be interested by their own efforts, in the message the minister brings? Are you, in receiving a message from above, to reject it, or listen to it carelessly, and with an inattentive and listless air, because it is not presented in such a manner as to compel you, by the novelty of its illustrations, or the beauty of its diction, to give it your regard?

"A farmer sends his boys into a field to spend the day in work. He tells them what to do for an hour, and says that after that time he shall send a man to explain to them how they are to proceed through the day. The boys go on with their work, until at length the expected messenger appears. He begins to tell them how the land is to be ploughed, or in what way the father wishes the seed to be put in the ground. The boys listen to him a minute or two, until one perceiving some oddity in the man's manner, bursts into a laugh; another sits down on a green bank under a tree, and gradually falls into a state of drowsy insensibility; a third looks away with a vacant countenance upon the hills and mountains around, utterly regardless of the message. The boys consequently do not learn what their father wishes them to do, and do not do it; and when night comes, and they are called to account for the labours of the day, they try to justify themselves with this preposterous excuse: 'Why,' they say to their father, 'the man you sent us was not an interesting man, and so we did not pay any attention to his message. He had no talent at making his mode of explanation novel and striking, and so we did not listen to it.' 'I could not possibly fix my attention,' says one. 'He was a very sleepy talker,' says another; 'I could not keep awake.' 'He was dressed so,' says a third, 'and he had such a tone, that I could not help laughing at him.'

"Such are the excuses which many persons give for not giving heed to religious instruction on the Sabbath. They try to throw off all responsibility upon the minister, and if he does not awaken, by the power of his genius, an interest in their minds, they consider themselves entirely excused from feeling any. They say in substance to themselves, 'We know we have disobeyed God, and he is sending us messengers to communicate to us the offers of forgiveness for the past, and direction for the future; but unless he sends us agreeable, and ingenious, and eloquent men, we will pay no attention to any of them.'

"Who can stand in the judgment with such an excuse? And yet it is the actual feeling of thousands. But, my reader, I do urge you to abandon altogether this plan of throwing off upon the minister, whom Providence has sent to you, the responsibility of the interest you take in public instruction. It is his duty to deliver his message plainly and intelligibly; but it is your duty, most unquestionably, to be interested in it. Go to public worship, feeling that you have something to do there. You must be interested in what you hear, if it is a plain exhibition of religious truth, and you must apply it to your own conscience and heart by real active effort, or you must incur the guilt of rejecting the message from Heaven. The less interesting the preacher is, then, the more active and the more arduous the duty of his hearers. They should look him steadily in the face, and listen in silence and in deep attention to what he has to say, and feel at all times, though the minister must be faithful in delivering his message, that it is their most imperious duty to take heed how they hear."

The story of Louisa, in the 4th chapter, is most affecting; few persons can read it without weeping, but it is too long for our

pages. We quote from a multitude, and find it difficult to select. Take, however, as a specimen of the author's power of graphic description, the little incidents between a mother and her child. It is in illustration of the design and effects of trials.

"To obtain a vivid idea of this, let us look at this little child. She is just able to walk about the floor of her mother's parlour, and though her life is full of sources of happiness, it is full likewise of sources of disappointment and suffering. A moment since she was delighted with a plaything which her mother had given her, but now she has laid it aside, and is advancing towards a valuable book which lies upon the chair. She is just reaching out her little arm to take it, when she is arrested by her mother's well-known voice—

"Mary! Mary must not touch the book."

"A child as young as this will understand language, though she cannot use it, and she will obey commands. She looks steadily at her mother a moment, with an inquiring gaze, as if uncertain whether she heard aright. The command is repeated,

"No; Mary must not touch the book."

"The child, I will suppose, has been taught to obey, but in such a case as this it is a hard duty. Her little eyes fill with tears, which perhaps she makes an effort to drive away, and soon seeks amusement elsewhere. Now if such a child has been managed aright, she will be improved by such a trial. The principle of obedience and submission will have been strengthened; it will be easier for her to yield to parental command on the next occasion.

"But see, as she totters along back to her mother, she trips over her little stool, and falls to the floor. The terror and pain, though we should only smile at it, are sufficient to overwhelm her entirely. Her mother gently raises her, tries to soothe her, and soon you can distinctly perceive that the child is struggling to repress her emotions. Her sobs are gradually restrained, the tears flow less freely, and soon the sunshine of a smile breaks forth over her face, and she jumps down again to play. This now has been a useful trial; pain and fright have once been conquered, and they will have less power over her in future."

The subsequent remarks should be well weighed by every parent, and especially by every mother. We have only to ask, in conclusion, that our readers will get the book, and judge for themselves, and then we shall be quite certain of their thanks for having introduced it to their notice.

C.

Vidwan-Moda Taranginí, or Fountain of Pleasure to the Learned, translated into English, by Mahá Rájá Kálí Krishna Bahádur, &c. &c.

[Continued from p. 109.]

On the general burst of indignation elicited from the courtiers and other sectarists, by the opening address of the atheist, *he* first charges *them* with inconsistency in reproaching him as a sinner, while they allowed themselves in the practice of slaying harmless animals in sacrifice. (The Baudddhas, who are always considered by the orthodox Hindus as atheists, hold all injury to

sensitive creatures in abhorrence as a grievous sin.) A Mīmāṃsaka, or Vedic moralist and ritualist, defends the practice of animal sacrifice as sanctioned by the Vedas, as both an acceptable service to the gods, and a meritorious means of procuring good both here and hereafter to their worshippers. Thereupon the atheist exclaims against the absurdity of all such superstitious notions, and denies at once the existence of the gods, and the reality of a future state. His opponent alleges the revelations of the Vedas and Purāṇs, whose authority he however denies, asserting them to be the productions of deceivers, pretending to tell us of things beyond the reach of our senses, and therefore incredible. The ritualist next alleges the fact of the existence of good and evil (or suffering and enjoyment), as proofs of a previous merit or demerit in individuals, and thence infers *their* pre-existence in former births, their good and evil conduct in which has severally fixed their present condition. This is met by the same assertion of the absence of all *proof*—"where are those works, by whom have they been seen performed, or who has stored up their merits," asks the atheist; who concludes, that joy and sorrow are always but the natural course of things, resulting from men's actions in *this* present life, and not the result of any fatal destiny carried forward from a former one; but finally declares the whole of things, the world and all in it, to be mere illusion, having no real existence whatever.

"Well then," puts in the Vedāntí (or pantheist), catching at this coincidence with his own notions, "since you admit the illusory nature of all material things, in which your judgment is correct, you must necessarily allow the real existence of the one Brahma (or universal Spirit), of whom in truth the world is but the reflexion."

The atheist demands a definition of Brahma, or an exposition of his nature and attributes. His opponent declares him to be undefinable in human language, and inconceivable by human intellect; but yet pronounces him "eternally quiescent, without form, destitute of qualities, (*i. e.* of unmixed excellence,) pervading all things, supreme, glorious, and ever-blest."

Whereupon the atheist asserts the futility of supposing a Creator, if the creation itself be unreal, and asks what a Being without form or activity could possibly produce. The Vedāntist is here completely nonplussed and put to silence; but is followed by a professor of the logical philosophy, who proudly reproaches the hitherto triumphant Nástika "with attacking the systems of others," while unable to perfect one for himself, "as a person who should detect and vilify the errors of another, while regardless of correcting his own, or like the blind man who should laugh at one whose eyes are deformed." "Here is a man," thought the unbeliever aside, "who comes like a fierce wind to disperse the clouds of our reasoning, though loaded with the waters of under-

standing ;" then detailing a long list of the contrary opinions of different sectarists, that mutually destroy one another, and leave the mind in endless uncertainty, he sums up with an explicit denial of a heaven or a hell, a previous existence, vice or virtue, a creator, sustainer or destroyer ; declares objects of sense alone to be credible, that none either enjoy or suffer but while in the body ; and that in a world where all is illusory, only the vain supposition of mortals, who are deceived by unreal appearances, gives an imaginary existence to any thing of the kind ; concluding that " inoffensiveness is the highest virtue, self-injury the deepest sin, independence of others the true salvation, the best heaven gratification of the palate ; (Let us eat and drink, for to-morrow we die !) that lust may be gratified without regarding whether the female be one's own wife or another's, and that the distinction of priests and laity should be abolished, and every one live as he lists !"

After listening to this long but frank exhibition of the truly atrocious absurdities of Atheism ;—and it is ever the same in all ages and countries, however various in the circumstantialia of the system, the advocate of impiety, licentiousness and brutality ; the enemy of divine and human restraint alike, the fosterer of pride, selfishness and injustice ; the dissolver of society and the agent of Satan, to deceive and ruin both the souls and bodies of men ;—a Tarkika (disputant or Sophist) next takes up the gauntlet, and destroys the position that sensible proof alone is to be admitted, by sarcastically inferring from a husband's absence in a foreign land the widowhood of his wife ! The inconclusiveness of this, however, is urged by the Atheist, as confounding mere distance in space with non-existence : " an absent person one may yet hope to see again, the dead never ;" and though the fact of life or death in such a case be uncertain, yet " the arrival of intelligence may bring joy, and while that is possible, lamentation as for one no more is never reasonably to be indulged." From this admission the antagonist acutely draws the conclusion, that if the letters of a human agent afford proof of what they assert,—and they must do so, or all intercourse by word or letter among men is at an end, and all use of speech nullified,—then *inference* is a fair argument to be applied to divine as well as to other subjects. This the Atheist admits for the moment, but denies that the existence of God may be proved thereby. His opponent shews that a creative power is inferred from created existences, and demands to know if there be no God, whence came creation ? He is answered, that mankind, for instance, are born one from another in endless succession, as the potter and other artists, of the material before them, form the sundry products of their skill. This the Tarkika shews inadequate to meet the necessity of the case, as it cannot account, for example, for the

growth of trees in a forest where man never planted. The other replies that some insects are produced from heat and moisture, (by equivocal generation;) but is answered that to make this conclusive, even if true, *men* must be shewn to be ever produced without *generation*. The Atheist then alleges that production is not uniform as to the manner; sexual intercourse, the action of the elements on the seeds of plants, and other modes, being apparent, according to the nature of the thing. This is admitted, but shewn still to be dependent on exterior agency, as the gardener waters his flowers, or the clouds the trees of the forest: and it is asked what *nature* is, whether something *inherent* in natural subjects, or something *foreign* to them; if the former, the inference is, then things may form themselves, which is discredited by the fact; if the latter, then the Atheist's own principles are contradicted, which assert that nothing exists but material objects. Hence there is some existence other than matter, and that existence is God, such as theists adore him.

The Atheist has now no further resource, but repeats his assertion of the eternal series of material causes, denying an intelligent Supreme. This his opponent justly derides, and shews, that nothing whatever is gained by so absurd a position as that of an infinite number of successive causations, and the denial of one single cause of all, whose very simplicity is conclusive as to its philosophical truth. Here the Atheist, confounded and silenced, is induced to allow a First Cause, but refuses to admit his eternity. From this refuge he is also driven by his adversary, who shews that if not eternal, then we go beyond *him* to *his* creator, and so on *ad infinitum*, or till we stop at last in the belief of one uncreated eternal First Cause, which is but the *God* in dispute. The triumphant Theist, in conclusion, corroborates his previous arguments by a reference to man's natural fears and desires and moral sense, which lead him instinctively to divine faith and worship, and urge him to inoffensiveness and goodness; shewing that happiness and misery are, in the constitution of nature, the results of vice and virtue severally; that fear and desire are the efficient motives to human action; that moral justice is not distributed in the *present* life; whence the inference of a heaven and a hell in a *future* state of existence; and finally, that coincident with these *inferences*, are the *direct* assertions of the sacred writings, the truth of which is further confirmed by the occurrence of astronomical phenomena, eclipses, &c. as predicted in them; while the temporal blessings which follow upon a regard to the scriptural observances prescribed to men, are conclusive arguments, he says, for the fulfilment of what they set forth as to be experienced in a future state. "The existence of God is proved! He is Lord of all—he presides over the work of creation, preservation, and destruction; he is everlasting, he is all-wise, he is the author of salvation!"

We now return to the Rájá: and first, we observe, that the present publication is *imperfect*; of the eight cantos in the original poem, it gives but three, (or less than one-half,) without any intimation whatever that the work is incomplete. The cantos wanting are the 1st, forming the author's prologue, of 25 couplets; the 4th, which is a monologue, containing the exposure of the Nyáya or logical philosophy, in 45 couplets; the 5th, a dialogue between a maintainer of the Mimánsá or Vedántic ritual, and a disputant, in 26 couplets; the 6th, also a dialogue between a follower of the Sánkhya school and a Sophist, in 29 Shlokas; and lastly, the 7th, in which the Pátanjali (*i.e.* ascetic, abstract or contemplative) philosophy is maintained, in 64 Shlokas.

Again, while the five *entire* cantos thus specified have been altogether omitted in this edition, there are, in the three which it includes, viz. the 1st, 3d, and 8th, not only, as might be expected, several and some of them important readings in which it varies from the MSS. but also considerable omissions. In the 3rd canto, the Atheist's speech is curtailed of the enumeration of sectarian differences, on which the argument of endless uncertainty is grounded; while in the 8th, of 140 couplets not fewer than 63 are wanting: thus the Shaiva's speech in this act appears to consist of *three* instead of thirty-four, as in the original poem! In a good MS. copy of the work belonging to an eminent Sanserit scholar, with which we have collated the three cantos of the Rájá's edition, besides variations in almost all the headings, not fewer than 52 various readings in the 2nd book, 55 in the 3rd and 104 in the 8th, a total of 211, have been found, the absence of many of them of great moment, forming a large aggregate of materials towards a correct exhibition and just understanding of the original poem. The deficiencies and inaccuracy of the Rájá's text are, however, readily accounted for from the unstated *fact* of its being a *reprint* from an edition published from the press of Bishwánath Deb, in the year 1232, (A. D. 1826,) in the Bengálí character, accompanied with a Bengálí version by Rádhá Mohan Sen, in which are *precisely the same omissions*, as well of whole cantos as of single verses! Even the Rájá's English Introduction is a translation of the Bengálí one of Rádhá Mohan. The minute verbal agreements between the two editions also go to establish their connexion. This ought to have been stated, not only in fairness, but in order to put the European student acquainted with the Bengálí, in possession of an additional and important help towards understanding the Sanskrit original. We have collated both editions throughout, and have found that wherever the Bengálí edition varies from the MS. there the Rájá's edition precisely agrees with it; the only differences, a very few apparently conjectural readings only excepted, being orthographical or press corrections. The late Mr. Ward of Serampore has given an account of this poem in the 3rd volume of his "View of

the History, Literature, &c. of the Hindus," of which volume it forms the 11th chapter, and which the student ought by all means to compare with the present translation.

We now come to the English version itself, of which we regret not to be able to speak in very favourable terms; truth compels us to withhold from it our unmingled approbation. Intelligent and diligent the Rájá certainly has proved himself, and very laudably solicitous to build his own literary fame on works of intrinsic value and utility. Most of his publications are well selected, some of them well executed; it is to be regretted he does not secure for them a final revision from some one among his many literary English friends, by which while his own improvement would be progressive, the substantial value and usefulness of his translations would be so greatly enhanced, at the same time that his fame would be secured from the imputation of haste, negligence or inefficiency. The present work is, unfortunately, perhaps the least calculated by its correctness or elegance to extend the Rájá's reputation. The violations of English idiom are numerous and marked, such as care might readily have obviated or friendly revision removed. Much allowance should of course be made for one to whom our language is foreign and of peculiar difficulty; yet some of the Rájá's other works shew him to have acquired very considerable facility in English composition, as well as pretty general accuracy and purity. We suspect he has not thoroughly understood his original in the present instance, and has therefore failed in enabling others to understand it. In the use of the English articles and prepositions he often stumbles; and as the intelligence of a passage very much depends on the idiomatic employment of these little particles, too much attention cannot be paid to them. We should venture to recommend a close study of this part of English speech to the Mahá Rájá; meanwhile our duty as well to him as to the public, is to notice the defects of the work before us, both with the view of inducing *him* to employ more care in his subsequent labours for the good of *his* countrymen, and in order to put *ours* on their guard, lest they should form an erroneous notion of Chiranjíva from this exhibition of his drama.

We note for observation, that the present translation exhibits 1st, a grievous want of closeness to the sense of his original. Thus in the Shaiva's salutation, in p. 3,

यस्याज्ञामधिगत्य देवतगणाः कुर्वन्ति सृष्ट्यादिकं ॥

मोक्षयन्त्वामवतान्निराकृतिरपि त्रातुं जगत् साकृतिः ।

ध्यायन्स्वं स्वयमेव सर्वजगतो शिवाकरः शङ्करः MS. जगतां ॥

is thus rendered: "May *he* by whose authoritative command *deities* are created, protected, and destroyed; he who though he *be* incorporeal, yet for the salvation of *his* people became corporeal; even he whose *only* reflection is his own

glorious self, and who enlightens the world, preserve your life from danger." The literal version would be, "May Shiva, by whose command the (inferior) deities perform the operations of creation, &c. and who though without form, for the rescue of the world assumed form, contemplating himself, himself alone, instructing all world, embrace (or aid) you!" the sense and propriety are alike violated in Káli Krishna's rendering. Again, ब्रह्मावष्टमनाः, "with mind intently contemplating, fixed upon, or absorbed in Brahma (or the universal essence)," is rendered by a strange oversight or misapprehension, whom "Brahmá constantly contemplates!" The whole passage in which this occurs is inaccurate and ill constructed.

But 2ndly, there are interpolations of words and phrases that dilute and often pervert the sense. Thus in p. 8,

पोताधिरुद्धो भुवनाम्बराशौ समसभोगैक निरस्तचेताः ।

अस्मान् परित्रातुमर्थं पुरस्तात् काषायबासाः समुपैति दृढी ॥

i. e. "This ascetic, embarked on the vast ocean of the world with a mind entirely regardless of all *sensual* enjoyments, comes forward for, *i. e.* to assist, our salvation, clothed in dyed garments"—is rendered "*having crossed the dreadful ocean of this perishable world in the bark of reason, and having abandoned every worldly enjoyment, he wears dyed sackcloth for our sakes (!) and approaching the righteous governor begins,*" &c. This species of mingled exaggeration and misapprehension is very frequent. The benediction following is a still grosser instance of the same kind,

यस्मिंस्त्रैलोक्यमेतन्मत्सि दिनपतेर्वारिवद्भासमानं त्वच्चाहवायमित्यं व्यवहरति यदज्ञानतः सर्व्वेव विज्ञानानन्दरूपं विमलमविदितं सर्व्वगाय द्वितीयं तित्यं चापेत्यमायां कलयतु सहसा तद्भवान् स स्वरूपं ॥

i. e. "May you speedily, never more the subject of worldly illusion, account as yourself, that Being who is without a second (*i. e.* singly or alone, *the only one*), all-pervading, unknown, untouched with impurity; who is intelligence and felicity, but through ignorance of whom, all mortals habituate themselves to distinctions of I and thou and he, (*i. e.* to individualization of things and persons,) in whose light these three worlds exist like the rays of the sun sparkling on the waters, *i. e.* a mere reflexion of *his* brightness." This beautiful passage is thus obscured by mistranslation and weakened by interpolation:—"May your *mind* be free from illusions, and become *duly enlightened by ready understanding*—may you have a *right estimation* of yourself, and be *free from all earthly ties of relationship*, with which the heart of every individual *on earth* is engrossed, and by which the knowledge of the one God, whose sun-like spirit (!) floats upon the waters, and who alone is all-wise, supremely happy, dwelling in light, the unknown and yet the all-present, is forgotten."

3rdly. Many passages are absolutely unintelligible, *e. g.* p. 9. "May your glory be ever preserved by the goodness of that

being who is compared to the water that trembles on the leaf of the lotus, and who has all nature for his coadjutor in the exercise of his authority." We defy the most inventive imagination to attach a meaning to this. Ward, by double grammatical oversight, renders it:—"May nature, unaffected by spirit as the water-lily by the water, by whom, beginning with greatness, the universe was made, prosper them!" It should be, "May plastic nature, (*i. e.* passive matter) the subservient cause (or agent) of spirit (the *active* power in creation), which is unaffected by it, (being immaterial and all-pure) as the lotus leaf by the drop of water that trembles on its surface, but enters not its substance,—may *she* ever increase your (already) exalted greatness!"

So p. 21, "free-will is a mark of the best conscience!" The atheist says, "not to injure (anything living) is the highest virtue." So, "freedom is sure independance, and living upon dainty victuals is the only enjoyment of eternal tranquillity:" an unmeaning tautology and verbose perversion of an easy atheistical tenet, "freedom from controul is beatitude, and to indulge the palate heaven." Sometimes the sentiment is even inverted; as in p. 28. "The world has not surely been created free of vice and virtue by an all-wise ruler, for we rational beings are subject both to pain and pleasure; but as God is neither wrathful nor malicious towards any of his creatures, &c." which would intimate not merely indifference to moral character in the Creator, but *his* equal causation of both. The original says, "How can the Divine Being, but in *consequence* of their virtue or vice respectively, (*i. e.* in either a prior or subsequent birth), have formed all the creatures who are here afflicted with pain and pleasure severally? for in the Creator, who regards his creation with impartiality, there is neither (causeless) anger nor ill-will."

4thly. Another observation we must make upon the grotesque application of the Greek and Roman nomenclature to the Hindu deities; as in p. 11; "the Jyotis-verta (Jyotir-vettá), or astronomer and astrologer, enters: 'To him,' says the courtier, introducing him, "are well known the real omens of times, and he is ever ready and able to solve various questions respecting the three different periods of time, the present, the past and the future;" more correctly thus: "This astrologer," says he, "is versed in the science of all times, far-seeing into the certain, the contingent and the matter of fact, knowing the various events past, present, and future; almost omniscient, of perfect intelligence." His benediction is thus pedantically conceived:—Enumerating the nine planets according to the Hindu system, he says: "May the sun confer on you the dignity of heroism; may the moon fulfil all your desires; may the planet Mars prosper your health; and Mercury increase your understanding; and Jupiter redouble your eloquence; and Venus impart to you the knowledge of poesy; and Saturn remove all evils from your destiny: on the other hand, may Ráhu (the ascending node), cause

gloom to cover and overwhelm all your enemies, and Ketu (the descending node), grant that victory may ever attend your royal standard !” Besides the odd and incongruous association, much of the real point of the application is wholly lost, depending altogether as it does, on the *Hindu* appellatives ; on each of which a verbal pun is contained in the blessing severally invoked, but which it is not possible to preserve in translation ; some inkling of which, however, may be gathered from the *native* names of the planets, none whatever from the western mythologico-astronomical terms : *e. g.* from शूरः *Shurah*, or the sun, is invoked शूरपदं *Shúrapadang*, *bravery* ; from मङ्गलः *mangalah*, सम्मङ्गलं *sammangalam*, or *blessing* ; from बोधनः *bodhanah*, बोधं *bodhang*, *wisdom*, &c. The *Hindu* hebdomadal phraseology, therefore, not the Romans should have been employed. Besides, the mythological rulers of the planets in the *Hindu* and Grecian systems, are not the same characters. Thus the fifth planetary day is that of Váchaspati or Vrihaspati, the *preceptor of the gods* and president of eloquence, a very different personage from the western Jupiter ; so that when the astronomer says, “ May *Jupiter* redouble your eloquence,” the notions so coupled are altogether incompatible. “ May the God of eloquence render your words fluent,” conveys a very suitable benediction. With similar impropriety and *negligence*, the *Hindu* philosopher, in p. 33, talks of Krishna *his own* God, as “ a *heathen* deity,” just as a Christian might do. In the speech of the Hariharádwaitabádí, *i. e.* of the sectarist who considers as *one individual* both Shiva and Vishnu, there is a singular selection of epithets applied, either to both deities separately with the same meaning, or to each in different meanings. The Rájá gives each word in the *double* application, yet fails to express the intention justly, both from defect of rendering and the use of disjunctives : while Ward gives only a *single* version of each epithet. The exact rendering might be somewhat in the following style : “ May that deity, whether he be called Krishna or Shankara (*i. e.* Vishnu or Shiva), whose mind (said of both) is ever intent on the contemplation of Brahma (the universal spirit) ; who is the beloved of Lakshmi, *i. e.* Vishnu, (or) delighting in the lotus, *i. e.* Shiva, void of occasion of grief, (of either,) dwelling on the water, *i. e.* Vishnu, (or) bearing water on his head, *i. e.* Shiva, as गङ्गाधरो, omnipresent, (of either,) smeared with cow-ashes, *i. e.* Shiva, (or) possessed of the eight powers, *i. e.* Vishnu, dwelling in the eminent Himálaya, chief of mountains, *i. e.* Shiva, or upholding mount Govardhana (to shelter the Gopinis from the rain), *i. e.* Vishnu in the character of Krishna ; the beloved of Párvatí, *i. e.* Shiva, (or) of Lakshmi, the fearless, *i. e.* Vishnu ; bearing the serpent Ananta as his diadem, *i. e.* Shiva, (or) reposing on the serpent, *i. e.* Vishnu ; whose vehicle is the most excellent of birds, (or Garura,) *i. e.* Vishnu, or who rides on the bull, *i. e.* Shiva, and the sole source of joy to the three worlds, (of

either) may *hedwell* ever in thy breast !” These several etymologies are curious, some of them obscure, perhaps forced, but exactly in keeping with the character of the Hindu poetical style and phraseology.

We have thus discharged our duty on the present occasion, and shall conclude by observing that the *entire* work of Chiranjīva, though not equal throughout, nor remarkable for a display of talent either in the thought or diction, is yet peculiarly valuable as bringing into a small bird’s-eye view, as it were, some of the prominent peculiarities of the various sects of Hinduism both in theology and philosophy: it will eminently serve also to expose the weakness of reasoning by which the whole are attempted to be supported, and above all the innate viciousness of the entire systems here represented. The votarist of one God is the keenest satyrist of another. “What,” says the disciple of Rāma, smiling, “Do you prove the superiority of Krishna from his pre-eminence in debauchery?” “Why,” replies the worshipper of Krishna, “that very pre-eminence in licentious indulgence is predicable of Rāma as well.” Rām and Krishna are pitted one against the other, and both equally seen to be unworthy, not only of *divine* homage, but of respect and love as mortals, indulging in every vice and practising every cruelty and excess. So the rival votaries of Shiva and Vishnu contend: “It is not the mere name,” says the Vaishnava, “that proves the god; but all the Vedas and Purāns attest the deity of Vishnu: behold your Shiva, livid with ashes from the pyres of the dead, decked with a necklace of skulls and other bones, and the circling snake, dancing along amid ghosts and body-sprites, and malignant demons, in the fashion of a madman, naked, with dishevelled hair, monster-eyed, (i. e. with three eyes, the third in the forehead :) with blazing brow and red with fiery crest; how should so deformed and inauspicious a being as this confer blessings on his worshippers? I have ever heard that the worshipper resembles him to whose worship he is devoted: shew me then that one may not become a demon by the worship of Shiva? By such costume and such doings, he is declared to have been so highly advanced as to have obtained the name of Maheshwara or Supreme Lord, but how should he have acquired real deity?” On the other hand, the Shaiva retorts on the Vaishnava, the superiority of Shiva; till at length both are silenced by a Pandit, who asserts them both to be one and the same being! Alas! poor heathenism,—such are thy gods; and such, feeble but proud *reason*, such are *thy* discoveries! Blessed be God ‘who caused the light to shine out of darkness,’ and who has revealed himself to us, poor benighted mortals, in the pure and blessed gospel of his Son. May Shaiva and Vaishnava, the worshipper of Rāma and of Krishna, Shákta and Vedantist, alike soon ‘in His light see light,’ and arise from the moral and spiritual death of sin, to life, and purity, and eternal glory!

HAVARENSIS.

Missionary and Religious Intelligence.

CALCUTTA.

1.—THE BENGAL AUXILIARY MISSIONARY SOCIETY.

In the January number of the *OBSERVER*, we inserted a short notice of the Anniversary Meeting of this excellent institution, held in the Union Chapel on the 3rd of December. Since then we have been favoured with a copy of the Report for the last year, and as many of the readers of the *OBSERVER* may not have an opportunity of seeing it, and yet, feeling deeply interested in every thing connected with the propagation of the Gospel in this country, may wish to ascertain the nature of its contents, we shall endeavour to gratify their wishes by presenting a few extracts from its pages.

The Report opens with observations on the diversified methods God has been pleased to adopt for the accomplishment of his purposes of mercy towards a guilty world, observing that in some cases, national moral revolutions have been the *work of ages*, while in others they have been effected at once, but not without much preparatory work, by which knowledge has been diffused, prejudices overcome, and the people prepared for the transition when “a nation has been born in a day.” Such, it is supposed, is the method by which this country will be brought to own the authority of the Lord Jesus Christ, and hence the success of Missionary operations is not to be estimated so much by the number of conversions effected by them, as by their efficiency as means to bring about, in due time, that great moral change contemplated.

“In order to assist in accomplishing this important purpose,” say the Committee, “all the available means of this Society have been employed during the past year; and considering the very limited number of the active agents of the Society, and the multiplicity of their engagements, as much perhaps has been done as could reasonably be expected. The Gospel has been preached regularly in the different languages of the country, and many thousands have had an opportunity of hearing the delightful declaration that ‘God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life.’ Portions of the sacred scriptures and large numbers of religious tracts have been circulated. The rising generation has been instructed, and in order to prepare duly qualified Native Catechists and Preachers, a Seminary has been established, in which Christian children alone are admitted.

“How far these means have answered the desired end, the Report now to be laid before you will only in part declare. Their full effect will be revealed hereafter. Relying on the promises of God, the Agents of this Society have gone forth as the ambassadors of the Prince of Peace, and have entreated men to be reconciled unto God; and though at times faint and discouraged, they have returned mourning over the indifference manifested to their message, saying, ‘Who hath believed our report, and to whom is the arm of the Lord revealed?’—yet at other times, their faith has been strengthened, and their expectations of success revived, by seeing the work of the Lord prospering in their hand.”

The stations at which Missionary labours are conducted are *Calcutta*, *Kidderpur*, *Chinsurah*, and *Berhampur*; a short notice of *Banaras* is also given. The *Calcutta* station, which includes *Kristnapur*, is under the care of Mr. Gogerly, who writing of the Native Churches at both these places, observes:

“In these Churches, I have had much to try my patience and to exercise my faith. No one not fully acquainted with the character and habits of the lower orders of Hindus in Bengal, can possibly understand the difficulties with which the Missionary who aims at their spiritual welfare has to contend. Their apathy, indolence, and the want of all generous feeling, are beyond description great. A low selfishness, which looks only to the realizing a certain good at the present time, is the peculiar feature

in their character; and it is to be feared, that from this unworthy motive several have forsaken their caste, and whilst unchanged in heart, have called themselves Christians. Whilst such persons are a constant source of grief to the Missionary, they become stumbling-blocks in the way of the real but weak believer, and inflict a severe wound on the cause of Christianity amongst their heathen neighbours and friends.

"With much of this during the past year I have had to struggle, and I must acknowledge, that the effect which it has produced on my mind has been most distressing. Encouraging circumstances do, however, occur, and I am not without evidence that God is graciously owning my feeble efforts, and is raising up from among this people some who by their holy walk and conversation will shew forth the praises of Him who has called them out of darkness into marvellous light.

"Although several have offered themselves for Baptism, I have thought proper to keep them some time longer as Catechumens; therefore no adults have been admitted by this ordinance during the year into the Church. Two families at *Kristnapur* have relinquished caste, and regularly attend the means of grace; and they with many others stand as candidates for Baptism. I have been compelled to separate two persons from the communion of the Church, whilst some who were stated hearers have absented themselves. The villages have been visited regularly twice every week, either by myself or the native teacher, and we frequently go together. Mr. Lacroix also occasionally favours us with his assistance, either by accompanying us, or by going in my stead.

"In the Native Chapels at *Hátkholá*, *Tontoneah*, and *Bow Bazar*, large and frequently overflowing congregations assemble, and generally conduct themselves with propriety. Tracts are always on these occasions distributed, and during the year, in this manner, some thousands have been put in circulation."

Respecting Itineracies, Mr. Gogerly adds:

"In the last cold season, accompanied by Mr. Lacroix, I again visited *Ságar Island* at the time of the annual bathing festival, and in connection with the Rev. Messrs. Mack and Leechman of *Serampore*, whom we met there, preached to numerous and attentive congregations; after which, we proceeded to *Ked-geree* and the adjacent places, where the distress occasioned by the inundation of May most prevailed. The misery we witnessed in this excursion is beyond all description. Through famine, the very features of many appeared to be altogether changed, and they scarcely seemed to belong to the family of man. Cold, naked and hungry, they flocked around us, and with shrivelled hands outstretched, faintly implored relief. At one time, upwards of 800 persons surrounded us, and they exhibited a scene of wretchedness and misery such as we never saw before. To these poor miserable creatures we distributed the alms of some of our friends, and gave them rice and other necessities of life. To these gifts, we endeavoured as far as possible to add the consolations and advice of the Gospel. During this journey we distributed about 3000 Tracts."

The *Kidderpur* station comprehends also those of *Rámmákúl Chok* and *Gangri*, and is under the superintendence of Messrs. Lacroix and Campbell. Of the Church at *Rámmákúl Chok* they say:—

"It has been visited every Sabbath throughout the year, the ordinances regularly administered, and pastoral visits paid, as usual, in the villages during the week.—Six adults with their children, have been admitted by Baptism into the Church, and there has been a considerable accession of candidates; several Hindu families having forsaken heathenism and joined the congregation. Some individuals among these are hopeful characters, and by their punctuality in attending the means of grace, and their anxiety for Christian instruction, evince a sincerity not always witnessed in persons of this description."

Schools. The boys' Bengálí School formerly established in Calcutta has been relinquished. One at *Kristnapur* contains from 10 to 20 children. There are in Calcutta three girls' Schools, containing collectively 108 children. Connected with the *Kidderpur* station are five Schools, in which 60 boys attend, respecting whom the Report states:—

"The progress in the various branches taught is encouraging and satisfactory. The *English* school in particular, which has been recently recommenced at *Kidderpur* by Mr. Campbell, promises to be very useful. Although it has been but lately opened, the attendance already amounts to 50 pupils, principally respectable bráhmañ lads. The Missionaries look upon this circumstance as a decided proof of the decline of prejudice; for it is publicly known at *Kidderpur*, that the system of

education pursued, is on Christian principles, and that the books taught are of a religious character. The branches at present studied, are reading, writing, English grammar, arithmetic, geography, &c.

"In the Native Christian Boarding School, which is composed of the male children of the native converts belonging to our Churches and congregations, both English and Bengálí are regularly taught; and the progress which the boys have made in the two languages, since last year, is very encouraging. The Missionaries cannot omit observing, in particular, with gratitude to God, the great improvement of the scholars in moral principles and religious habits. Separated from their parents, who have but recently emerged from idolatry, and kept apart from the society of the heathen, they furnish an incontrovertible proof of the commanding influence of a religious education. The Missionaries have reason to believe, also, that God has made some of the boys savingly acquainted with the power of divine truth; so that a hope may be indulged, that they will hereafter become teachers of others; and at all events, Christians far surpassing their fathers in moral feeling and intelligence. This institution has been in existence only about 14 months. The Missionaries earnestly recommend it to the notice and prayers of all who desire the moral and religious improvement of India; and who long to see the power of our holy religion experienced and displayed through the length and breadth of the land."

At *Chinsurah*, where Mr. Mundy resides, it is said,—

"A third school, for boys, has during the last year been added to the two previously in operation. The school-house (being in a very good situation for the purpose) would have been opened as a Chapel, had my health permitted; the progress of the boys is very pleasing, and the expense of the two schools previously existing is so far reduced, as to include the third without any additional outlay. The number of boys in attendance in the three schools is about 300. The attendance at the Free School is now comparatively small; but the progress of the boys in the English language and in general knowledge is very encouraging.

"A considerable number of pious soldiers from His Majesty's 44th Regiment attend at the Mission Chapel, and afford me much encouragement. In addition to the regular service on Sabbath mornings, a service for their benefit has been commenced on the Monday evenings, which is in general very well attended.

The Female Department of the Free School, conducted by Mrs. Mundy at her own house, (with the assistance of a European female, who teaches needle-work,) becomes increasingly interesting: there are now 24 on the books. The children evince a pleasing degree of attention, never seem so happy as when at school, and afford much encouragement in every respect.

"The Bengálí Female School formerly at *Hughly* has been removed to *Chinsurah*: the number in attendance is from 21 to 25, and it affords more encouragement to perseverance than any female school previously established at this station; the expense is considerable, but it cannot be reduced without injury to its efficiency. Time only will prove whether the benefit will eventually be adequate to the sacrifice.

"A few inquirers from the villages occasionally visit me at my own house, and two or three also from the immediate neighbourhood who are intelligent, and of rather a superior order. They appear serious and in earnest in their inquiry after truth; but what the result of their inquiries will be time alone must determine."

After adverting to *Berhampur* and *Banaras*, the Report closes with the following observations:—

"In conclusion, your Committee feel emboldened to recommend the Society to the continued patronage of the Christian Public of India. It aims at the best interests of our fellow men, and if the command 'To love our neighbour as ourselves' is still binding upon us, the spiritual necessities of those, among whom Providence has cast our lot, but who are perishing for lack of knowledge, should certainly engage our attention, and call forth our most zealous exertions.

The Gospel of God's grace has been committed to us, and we, as stewards of this inestimable treasure, are bound to make it known far and near; and if we enter upon this work with a proper spirit, relying entirely on divine influence for success, God will graciously own our feeble endeavours, and reward us far above our deserts: but if we are remiss in this important duty, he will visit us with his disapprobation; for he has said, 'Them that honor me, I will honor; but they that despise me, shall be lightly esteemed.'"

2.—CALCUTTA BAPTIST MISSIONARY SOCIETY.

The services connected with the Anniversary Meeting of this Society, which was held on Thursday evening the 12th ultimo, in the Circular Road Chapel, were particularly interesting. The assembly was large,

composed of persons of different religious denominations, but apparently animated by the same spirit of love to the Redeemer's cause, and desire for its universal triumph in this Heathen land. And the speakers, and all who took a part in the proceedings of the evening, appeared to feel that they stood on consecrated ground, and were pleading for a cause common to all and dear to each. About half-past seven o'clock, Rev. T. Boaz of the *London Missionary Society*, took the chair, when part of a hymn having been sung, the Rev. W. Ewart, Missionary of the *Church of Scotland*, engaged in prayer. The chairman then opened the business of the meeting, and in order to excite the audience to a generous liberality in support of the Society, gave a spirit-stirring account of what he had lately witnessed among the Churches in England, where many feeling the weight of their obligations to the Lord Jesus Christ, had from principle and a deep sense of duty, contributed largely for the promotion of his cause, and in some instances consecrated their entire gains unto him who is the Lord of the whole earth.

The Secretary, Rev. J. Thomas, then read the Report, which afforded gratifying evidence of the progressive extension of the Redeemer's empire in this Heathen land; beside a considerable number of persons, who were said to have renounced caste, and *ten* or more candidates for baptism, *eighteen* Natives were stated to have been baptized, exclusive of an equal number at other stations unconnected with the Society. The funds, we regret to add, were said to be greatly embarrassed, and utterly inadequate to the efficient support of the various operations of the Society.

The resolutions were moved and seconded by Rev. Messrs. Lacroix, Yates, G. Pearce, Campbell, and Ellis, and by Messrs. Woollaston, Byrn, and Carey. Rev. W. Yates, in seconding the 2nd Resolution, which was worded with a respect to the deficiency of funds mentioned in the Report, urged in a powerful speech and by a variety of arguments, the duty of Christian liberality in generously supporting Missionary operations, dwelling particularly on the worth of the soul, the solemnity of its future destiny, its happiness or misery;—the example of Christ, and especially on the words of Christ, "It is more blessed to give than to receive," and in conclusion stating some illustrious instances which had come to his own knowledge, of persons acting up to the principle he had laid down, and experiencing the blessedness inseparably connected therewith. One of those persons, he observed, had resolved to devote the whole profits of his business for one year, to aid the Missionary cause, and as the result had presented the sum of £900 as an offering to the Lord. The Chairman, in putting the resolution to the meeting, again adverted to the example of British Christians, and proposed that it should be imitated on the present occasion in this country, stating at the same time that two individuals had just intimated that they would contribute ten rupees each, if 50 persons would do the same. To this call upon their liberality numbers responded, some gave their names and others their contributions; and the amount received will considerably relieve the funds of the Society, and enable the Committee in some degree to prosecute their useful and important labours. Altogether the meeting was one of a most interesting character, and furnished a lovely example of Christian union and benevolence.

3.—ARRIVAL OF MISSIONARIES.

We have only just room to announce the arrival during the past month of a reinforcement of Missionaries, from the United States. It includes, Rev. Mr. Wilson and Lady, Rev. Mr. Newton and Lady, and Miss Davis, sent out by the Western Missionary Society, and designed to strengthen the Mission of that body among the Shikhs; Rev. Mr. Brooks and Lady, who have come from England, by way of America, in order to join the

General Baptist Mission in Orissa ; and Rev. Mr. Hall and Lady, from the American Board of Foreign Missions, and intended to reinforce the operations of that Society in Ceylon. May God grant great success to the future labours of these his servants !

BANGALORE.

EXAMINATION OF THE WESLEYAN MISSION ENGLISH SCHOOL.

[Communicated in a letter from the Rev. T. Hodson.]

“ An examination of the above-mentioned School took place in the Wesleyan Chapel on Wednesday Evening last, December 10th ; but before I give you any account of the examination, it may not be uninteresting for you to know the history of its rise and progress, and the plan on which it is conducted. About 10 months ago, a few young men who knew something of the English language applied to me for information on certain subjects which they could not obtain in the common elementary Schools. I complied with their request, and they attended regularly every day at the time appointed : and either their improvement or their advantages soon stimulated other youths to make the same application ; which was of course granted : in this manner I had soon sixteen or seventeen interesting young men, whose demands on my time were more urgent than I could gratify. I therefore proposed to them and to their parents that they should contribute something monthly, and hire a master or masters, and establish a good English School ; at the same time I engaged to take the superintendence, and to continue my gratuitous services as usual. They called a meeting of the Native inhabitants, which assembled in the Mission House ; we formed them into a Committee, appointed a Treasurer, a Secretary, &c. most of those who were present approved the plan, and put down their names as subscribers ; so that in a few days we had a small fund, to commence the School with. At present there are *forty-five* boys, for whom we have two teachers constantly employed, besides my superintendence. The plan on which the school is conducted is precisely the same as Mr. Duff's, and as it is in the Mission compound, and only a few yards from my study door, I can without much trouble exercise a continual supervision. Up to this time the Native subscribers have defrayed all expenses, and no objection has ever been raised to the introduction of the Scriptures or to any Christian books. Thus it began, and thus it has continued up to the present time ; and their examination was a proof that labour had not been bestowed in vain.

“ At the time appointed (half-past 6 o'clock) the Wesleyan Chapel at Bangalore was well filled, partly with Europeans and partly with Natives. The lower classes need no description, they were similar to the lower classes of all English Schools, and acted on a similar plan ; they spelled, read, translated, parsed common words, and answered a variety of simple questions. The first class containing 16 or 18 boys was the most interesting, and their examination occupied the greater part of the time ; they read a portion of the New Testament, answered a variety of questions on the Journeys of St. Paul ; they readily referred to the towns he visited, and mentioned the circumstances which occurred. They were then examined in a portion of history of England, ancient history, grammar, catechism ; on the being and attributes of God ; and concluded with a problem or two on the globes. Six or seven maps drawn by some of the senior boys were exhibited, which were very much admired, not only by the natives, who had never seen such things before, but also by the English ladies and gentlemen, who were well qualified to judge of their merits. The examination concluded about eight o'clock ; and the company departed, evidently pleased with what they had seen and heard. I sincerely hope that this is only the beginning of good things : and that the young men instructed in the school, will become wise unto salvation.”

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of January, 1855.

Day of the Month.	Minimum Temperature observed at Sunrise.				Maximum Pressure observed at 9h. 50m.				Observations made at Apparent Noon.				Max. Temp. and Dryness observed at 2h. 40m.				Minimum Pressure observed at 4h. 0m.				Observations made at Sunset.													
	Observed Height of the Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind.	Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind.	Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind.	Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind.	Direction.										
1	30.036	58.4	56.4	56.7	N.W.	N.W.	.088	65.7	65.5	63.1	N.W.	N.W.	.038	68.6	71.8	68.	N.W.	N.W.	.998	71.5	76.	71.3	N.W.	N.W.	.980	71.4	75.	70.5	N.W.	.982	69.8	72.	69.7	N.W.
2	29.952	58.	56.5	56.8	N.	N.	.008	65.	65.2	62.7	N.W.	N.W.	.974	67.	71.	67.3	N.W.	N.W.	.930	70.2	74.8	70.6	N.W.	N.W.	.924	70.4	74.3	70.3	N.W.	.936	69.2	71.8	69.5	CM.
3	.966	58.3	56.5	56.6	W.	W.	.032	64.5	65.7	63.2	W.N.	W.N.	.014	66.2	72.	68.8	S.W.	S.W.	.960	68.6	75.	70.3	N.W.	N.W.	.956	69.	75.	70.3	N.W.	.962	68.	72.4	69.7	N.W.
4	.940	59.8	58.3	58.7	S.	S.	.980	65.8	67.8	65.2	S.W.	S.W.	.964	68.2	76.5	72.3	sbw.	W.	.896	71.	79.5	77.	S.W.	S.W.	.890	70.7	78.4	76.	W.	.890	69.6	76.	74.8	CM.
5	.942	58.7	57.8	58.	N.	N.	.994	68.2	70.	66.8	N.W.	N.W.	.962	69.8	74.3	70.	W.	W.	.930	70.4	77.3	72.1	W.	W.	.928	69.8	75.9	71.5	N.W.	.928	68.5	72.	70.3	N.W.
6	30.072	61.4	59.	57.5	N.	N.	.146	65.1	66.	63.	N.	N.	.116	66.	68.	64.7	W.	W.	.058	67.7	71.1	67.1	W.	W.	.046	68.	70.2	66.8	N.	.064	67.5	67.	65.	N.W.
7	.106	55.2	53.4	53.	N.W.	N.W.	.174	61.	61.7	58.	W.	W.	.154	62.6	66.	61.5	N.	N.	.112	63.3	66.8	63.6	W.	W.	.143	64.	69.2	65.2	W.	.124	64.3	69.6	66.	CM.
8	.110	53.	50.	50.5	CM.	CM.	.174	59.3	61.	58.	N.W.	N.W.	.158	62.2	66.5	63.5	N.W.	N.W.	.099	63.9	70.5	66.1	N.W.	N.W.	.060	63.5	69.8	65.5	N.W.	.074	63.7	65.	64.9	ACM.
9	.114	52.9	51.	51.	N.	N.	.166	59.	64.	56.8	N.W.	N.W.	.140	62.2	66.5	63.5	N.W.	N.W.	.100	63.	72.2	68.3	S.W.	S.W.	.086	63.2	72.	67.9	W.	.094	63.6	66.	66.	W.
10	..	..	..	..	..	..	.168	59.	64.5	61.1	S.E.	S.E.	.152	61.2	70.	67.	N.W.	N.W.	.070	64.8	73.1	70.2	W.	W.	.052	63.1	72.5	69.5	W.	.060	65.	67.	67.	W.
11	.096	53.	51.7	51.4	CM.	CM.	.158	60.8	66.5	64.5	N.E.	N.E.	.122	62.4	70.5	68.6	N.W.	N.W.	.002	64.1	73.5	69.8	S.W.	S.W.	.986	64.3	73.	69.8	S.W.	.956	64.	68.	74.2	ACM.
12	.040	52.2	50.5	51.	S.	S.	.100	60.	63.5	61.5	N.	N.	.066	62.2	80.8	68.	st. s.	S.	.932	70.	81.	76.	S.	S.	.922	70.3	79.	75.6	S.	.930	69.4	74.2	73.2	S.E.
13	29.962	53.5	52.1	52.1	N.	N.	.018	65.	73.	70.2	S.G.	S.G.	.978	68.	80.3	74.4	st. s.	N.	.022	68.7	73.5	71.4	N.W.	N.W.	.010	69.3	76.	71.	N.W.	.022	68.4	72.8	69.2	CM.
14	30.036	53.2	51.2	51.	N.	N.	.098	64.8	66.3	64.	N.	N.	.076	67.5	72.5	69.3	N.	N.	.048	66.2	73.1	69.6	N.W.	N.W.	.040	66.5	73.1	69.5	N.W.	.030	65.2	69.7	66.7	DO.
15	.084	52.9	51.5	50.8	CM.	CM.	.114	61.	64.6	62.2	N.	N.	.082	63.	69.8	66.8	W.	W.	.040	65.5	72.5	68.4	N.W.	N.W.	.028	66.3	73.	68.3	W.N.	.034	65.3	68.5	66.6	DO.
16	.054	53.2	51.5	50.8	CM.	CM.	.114	61.	64.6	62.2	N.	N.	.082	63.	69.8	66.8	W.	W.	.040	65.5	72.5	68.4	N.W.	N.W.	.028	66.3	73.	68.3	W.N.	.034	65.3	68.5	66.6	DO.
17	.030	53.4	52.3	51.7	CM.	CM.	.084	61.7	67.2	64.	E.	E.	.062	64.	72.5	69.3	W.	W.	.046	69.	78.	75.6	N.W.	N.W.	.042	69.6	78.	75.7	N.W.	.054	69.	73.4	70.3	N.E.
18	.040	58.8	56.	56.7	E.	E.	.112	62.9	65.8	67.7	E.	E.	.084	65.7	74.3	72.1	E.	E.	.086	70.	89.5	75.5	N.W.	N.W.	.068	70.8	78.	75.7	N.W.	.070	70.5	76.	74.2	CM.
19	.076	62.1	60.3	61.	E.	E.	.134	66.3	71.5	69.7	S.E.	S.E.	.106	69.5	78.2	75.6	N.W.	N.W.	.042	69.9	78.2	76.8	S.E.	S.E.	.030	71.3	78.	76.	N.E.	.028	71.2	75.7	73.	N.W.
20	.080	61.6	60.	61.4	CM.	CM.	.144	65.9	69.4	68.3	N.E.	N.E.	.120	69.1	74.3	73.7	S.E.	S.E.	.014	73.2	81.	77.	S.E.	S.E.	.014	72.8	75.	72.8	S.E.	.014	72.8	75.	72.8	S.E.
21	.032	64.6	62.8	63.8	N.E.	N.E.	.090	69.7	74.	72.3	E.	E.	.054	71.3	77.8	76.	S.E.	S.E.	.116	73.7	75.5	72.4	N.	N.	.116	73.	75.4	70.4	N.	.134	70.	69.	67.5	N.W.
22	.090	66.5	64.	64.7	N.E.	N.E.	.170	70.	73.4	72.6	N.W.	N.W.	.146	71.8	74.3	72.3	W.	W.	.174	69.6	73.	64.5	N.	N.	.174	69.6	73.	65.	N.	.190	68.4	70.	64.2	N.W.
23	.200	61.3	58.5	56.5	N.	N.	.276	63.4	63.4	58.7	N.W.	N.W.	.242	66.4	68.8	62.3	N.E.	N.E.	.150	68.2	71.5	64.2	N.W.	N.W.	.142	65.7	71.	64.	N.	.170	65.6	67.	64.5	N.W.
24	.210	53.7	51.2	49.8	N.	N.	.252	60.4	61.5	55.8	N.	N.	.244	64.	66.	62.2	N.W.	N.W.	.150	68.2	71.5	64.2	N.W.	N.W.	.142	65.7	71.	64.	N.	.170	65.6	67.	64.5	N.W.
25	.162	54.	52.4	52.	N.	N.	.224	60.7	62.7	60.7	N.	N.	.200	67.	87.5	70.	N.E.	N.E.	.192	67.4	75.	70.3	N.	N.	.192	67.4	75.	70.3	N.	.170	65.6	67.	64.5	N.W.
26	.228	54.	51.3	51.	N.	N.	.312	62.3	66.5	63.	N.	N.	.266	65.3	72.1	67.5	N.	N.	.200	67.8	77.5	71.7	N.	N.	.180	67.8	77.3	72.4	N.	.196	66.8	73.	71.8	N.W.
27	.216	53.4	52.	51.4	N.	N.	.280	62.7	69.4	64.5	N.E.	N.E.	.266	65.2	74.	69.7	N.	N.	.144	69.3	78.6	71.7	N.W.	N.W.	.146	68.2	74.3	70.4	W.	.146	68.2	74.3	70.4	W.
28	.150	56.8	54.4	53.5	W.	W.	.228	63.9	67.	64.	N.	N.	.196	67.	75.5	70.2	N.	N.	.122	73.	80.	70.	N.W.	N.W.	.108	74.2	79.2	69.8	N.W.	.118	70.6	75.4	69.5	N.W.
29	.144	57.	55.9	53.8	N.	N.	.224	65.	69.	65.3	N.W.	N.W.	.196	68.6	76.	68.	N.W.	N.W.	.122	73.	80.	70.	N.W.	N.W.	.108	74.2	79.2	69.8	N.W.	.118	70.6	75.4	69.5	N.W.
30	.140	57.7	56.	54.2	ACM.	ACM.	.200	64.	68.	64.2	W.bs	W.bs	.182	68.2	74.	66.2	N.W.	N.W.	.110	70.5	78.3	72.2	W.N.	W.N.	.114	71.	77.8	72.2	N.W.	.120	69.7	74.4	71.	N.W.
31	.122	55.3	53.4	51.6	N.W.	N.W.	.196	68.7	75.	69.5	N.	N.	.150	71.3	78.7	72.5	N.	N.	.144	72.2	78.5	72.8	N.	N.	.132	69.8	73.2	71.8	N.	.132	69.8	73.2	71.8	N.

THE
CALCUTTA CHRISTIAN OBSERVER.

April, 1835.

I.—*A Visit to the Sacred Reservoir of the Sikhs.*

AMRITSIR is the Sikh Jerusalem ; and its cistern possesses as much inherent holiness in the eyes of a Sikh, as ever was associated with the temple on Mount Zion in the mind of the Jewish worshipper. The sacred reservoir was enlarged, if not founded, by Rám Dás, one of the ten Gurus or authoritative teachers, about the year 1575. Prior to that time, the town was called *Chák*, and it is said, the Hindus were accustomed to perform religious ablutions in the tank, which is now so celebrated. Its present name signifies “ the water of immortality.” It has been two or three times defiled and profaned by Mahamadan conquerors, who on one occasion committed the unpardonable offence of mingling the blood of some cows with its holy water—a crime, which the Sikhs afterwards punished by compelling the Musalmáns, in chains, to wash the foundations of some mosques at Láhor with the blood of hogs. Still this reservoir has ever been regarded with the utmost veneration. It is the place of greatest resort for Sikh pilgrims, and the number of its daily devotees is also very large. Rájás have vied with each other in the richness of their offerings for its decoration, and the number of learned Sikhs who constantly frequent the cloisters around its pavement, and the booths on the margin of its waters, to explain the sacred book, the *Granth*, is so great, as to diffuse almost a literary atmosphere in this place of peculiar devotion.

In the afternoon I went to pay my visit. Leaving a narrow street that was crowded with people, we turned up a dark narrow alley, and in a few minutes arrived at a kind of gloomy square or court. At one corner was a door, from which brick steps descended to the pavement around the water. Here, finding that it was necessary to leave one's shoes, and to enter in stockings, or else barefoot, I made some demur, and was on the point of turning back. The crowd that had been attracted by

the sight of a "Sáhib," was soon much increased by the delay; and the appearance of so many rough-looking men, armed with swords and daggers, and especially of several of those desperate fanatics, the *Akálís*, was any thing but soothing. Being assured by several persons, that compliance with their usage was only politeness, not religious worship, I drew off my boots. Perhaps this was not right.

Descending by a few steps, we found ourselves standing at the one corner of a large square court, on a brick pavement, perhaps 20 feet wide, which extends along the four sides of the place. This pavement forms the *wharf*, so to speak, of the pool, above the surface of which it is elevated two or three feet. From the water this pavement separates a range of houses on each of the sides, which usually have open doors or windows facing the reservoir. Several trees are growing in this broad walk, chiefly of the *pípal* species, which add greatly, by their wide-spreading branches, to the devotional aspect of the place.

The reservoir, which imparts such holiness and celebrity to the place, is about 100 yards square, and is said to be 10 or 12 feet deep. It is supplied from the small canal which supplies water to the city, and which comes from the Ráví, some 30 or 40 miles distance. The water is of yellowish, but not muddy, appearance, and seems to be fresh and pure.

One of the most striking objects is a moderate-sized, but neat, temple, of two open stories, having the roof and greater part of its exterior walls covered over with rich gilding. It stands in the centre of the reservoir, and is connected with the pavement on the north side, by a causeway similar to the paving. It was erected by Ranjít Singh, and the effect of the contrast between the brilliant gilding of the temple, and the placid surface of the miniature lake around it, is worthy of all the fame of the Mahá Rájá.

At the south side, two lofty minarets, and an equally lofty tower, all removed a little back from the water, attract the eye by their elevation above the adjoining buildings. They also deserve notice as the most lofty structures in the city.

We are still at the place of entrance. The crowd was increased by a considerable number of rude and noisy boys, begging alms, and by a number of worshippers, who, having finished their devotions, we may suppose were ready to "do the honors" of the place. Nearly all the men were armed, some of them very formidably. I noticed the faithful jamadár arranging the sawárs around, and placing himself close by me on the right; and every thing seemed to indicate, that such precautions might be very necessary, though the sight of them was not adapted to awaken much devotional feeling, at least towards the local deities. We walked along the pavement on the north side, going

towards the west. When we had reached the middle of this side, we found ourselves at a kind of open court, extending a short distance back from the pavement, at the further end of which stood a large and very rich temple to Guru Govind Singh, fronting the water.

On the pavement at the corner of this court, on the right, as you turn to view the temple, a lofty flag-staff stands, covered with gold cloth, and bearing at the top a large yellow banner. A similar, but a smaller flag, floats above the gilt temple in the midst of the reservoir.

The causeway to the temple in the water lies in a direct line from Govind's temple; and this part of the pavement seemed to be regarded as peculiarly holy, if an opinion may be formed from the reverent clasping of hands before the face by most of the company. Here is the entrance through an ordinary gateway to the causeway, leading to the Sikh holy of holies. I was strongly urged to go and see. But learning, that it is an inviolable custom to make an offering of money at the *Guru-ká Darbár*, (the Guru's court,) to the Granth, I positively declined to go, being unwilling to afford any kind of countenance to such idolatry. The lower part of the temple is of open structure, contains the Granth, and several Gurus to explain it, and is the place where the worshippers make their offerings, covering the face with the hands, and sometimes prostrating themselves on the ground or floor.

While declining the importunate recommendations of the attendants to visit that temple, I made an inquiry about the water. One of the crowd took the occasion to tell me, that, if I would bathe in it, all my sins should be pardoned—a remark made very seriously, but to which it was unnecessary to reply, as it excited a general laugh among the company; thus evidencing greater indifference on their part, than I had been led to believe.

The rest of the north side and the west side require but few remarks. We saw numerous Gurus in the open rooms, whose professed employment is to explain the mysteries of their religious writings. But the larger part of those cloisters were unoccupied. About the middle of this pavement is a small, rough brick house, opening towards the water, and on the opposite side is a similar one, probably for the accommodation of persons bathing. The walk leads around these houses. A few men were sitting here and there on the pavement, making wooden combs, and one or two were selling wreaths of flowers and strings of beads.

On the south side a number of small booths, or sheds, are erected on the pavement at the edge of the fountain. They are mostly of very simple structure, and contain little more than

the small frame on which "*Granth Sáhib*" reposes in his numerous envelopes of cotton and silk fabrics. A Guru is always found sitting inside, or at the door of each of these booths. At the middle of this side is a booth or small building, very much superior to the others. It resembles in the interior a small chamber, ornamented with a profusion of the richest gilding, and is furnished with carpets and cushions in the richest style. It has the usual sacred volume, and attending priest.

Some of these Gurus have as fine countenances as I have ever seen; they would be deemed fine looking men in any country. But at the south-east corner was a very different personage. On an elevation of the ground, around a pípal tree, sat a naked fakír, counting his beads, while his eyes glistened from beneath the thick coating of ashes and cow-dung, with which his face and all his body was covered. He appeared to be a young man; it was painful to look at him, thus deceiving and deceived.

The east side corresponds to the west, and furnishes no additional remark.

When we had got about half way along this pavement, we were met by the thánádár of the city, and a company of guards, whose efforts secured comparative silence among the impudent beggar boys. They had been cheering me, every now and then, with boisterous merriment and clapping of the hands, while a blind beggar was amusing himself, and the crowd, at my expense, by asking alms in tones of mirth, and contriving to obstruct my way as much as my own guard would give him leave.

On returning to the corner, at which we entered, I directed a few rupees to be given to the beggars. The thánádár inquired with surprise, if no offering would be made to the *Granth*, and if those rupees might not be so appropriated. Repeating the direction already given, I left the place, and was not sorry to find myself again safely on the elephant. We were scarcely mounted, when an officer with a large party of sepoy's made his appearance, sent, as he said, by the sirdár, or governor of the city, to protect me, and to see that no person gave any trouble. I mention this incident, as well as some others already given, to show what the Sikhs themselves think concerning the spirit of many of the worshippers who frequent their most holy place. In making due acknowledgment of the sardár's attention, I added, on seeing a large crowd still around, that "the people had treated me with so much politeness, that I was happy not to have needed the services of the military"—a compliment which seemed to give general satisfaction. We then took our leave.

I would add, that I have not seen any religious place in India, not even excepting any of the religious places in Banáras, that seems to me so well adapted to impress the minds of the deluded worshippers with deep devotional feelings. Nor do I re-

collect any so pleasing in its whole appearance, nor in which there is so little to offend good taste. It is a place where a Christian would love to see temples to the living and true God, and where he would be delighted to observe the countenances of the crowds of worshippers reflecting love and Christian peace, instead of pharisaical and desperado-hauteur. The Lord hasten the time, when this shall be the kind of remark which the passing visitor will make of the reservoir at Amritsir, and of the people who resort there for religious worship!

C.

II.—*Objections to Temperance Societies.*

To the Editors of the Calcutta Christian Observer.

SIRS,

We can readily conjecture that the title of this article will tempt not a few to look into it. The many, there is reason to believe, will be pleased with any thing in the shape of arguments against such societies, and the few will wonder what possible objection there can be to institutions which have already done so much good, and which are thought to be so calculated to decrease an evil which has been destructive of the health and happiness of a vast number of mankind. Let both read on; and though they may probably not gain a new idea, they may possibly find the fleeting thoughts of their own minds embodied in a distinct form. The article will, for the most part, accord strictly with its title—*Objections to Temperance Societies.*

Temperance Societies, if we understand their object aright, are instituted for two purposes: the first, to endeavour, by the dispersion of tracts, and the employment of other lawful means, to impress upon mankind generally the baneful effects of drinking spirituous liquors, and the blessings of the opposite course; the second, to give to all men an opportunity of declaring their determination to abstain entirely from using the above-mentioned liquids, excepting for medical purposes.

Now, we have no quarrel with the first of these objects, and hardly any with the second. On the contrary, we think them, with an important limitation in the latter, most laudable. It is impossible, at this time of day, to call in question the horrible effects of drunkenness—to doubt of the almost entire want of necessity for the use of spirits, or the duty of all who profess to be the followers of Christ, or who lay claim to the feeling of philanthropy, to set an example of abstinence from such a destructive poison. Our only quarrel is with the way in which the Temperance Societies endeavour to accomplish the second of their objects. They call on men to subscribe a declaration of their determination of total abstinence. Now, it is to this subscription we object; and we do so on the following grounds:

1. By this subscription men are in danger of being deceived as to the nature of other sins. There are many evils besides that of intoxication, evils as hurtful in their nature, and which have been and are as awfully common. There are, for instance, the sins of adultery and fornication,—the sins of extravagance in dress, in furniture, and in equipage,—the sins of gambling and theatre-visiting,—and a variety of other things which have ruined the souls and bodies of tens of thousands. Why not, therefore, call for a public declaration against all of these? Why not form societies for the maintenance of purity, for the curbing of extravagance,

for the abolition of the card-table and the theatre, for the prevention of reading novels and romances, and for the discouragement of every thing which is known to be inimical to the welfare of men? Would there not be as much propriety in these as in the other? To us it seems there would; and would it sound worse, to call on men publicly to declare that they will not commit adultery or fornication, than to ask them to abstain from spirits? Is the one less hurtful than the other? We think not. Verily, we have, in the very limited circle in which we have moved, seen as many ruined in every respect by some of the above-mentioned vices as by drunkenness. We would, therefore, have every professing Christian and philanthropic man to abstain, not merely for his own sake, but for the sake of example, from every vice. We would have him pure in the flesh, as plain in externals as the quaker, and as far removed as Christ and the Apostles from all the vanities of earth; but we question whether he ought to make a public declaration, such as the Temperance Societies require, to abstain from any one vice in particular. This were, we think, to give to one sin a greater pre-eminence than to many others equally injurious; and were, perhaps, to be accessory to leading men to think lightly of all sin, excepting of that against which the subscription has been made. And ought this to be the case? Ought we not to hold all sin in abhorrence? Is it not as great an evil for a Christian woman to adorn herself "with broidered hair, or gold, or pearls, or costly array," as for a Christian man to take a moderate glass of spirits? Is it not as great a sin to sit in the assembly of play-actors, witnessing the profane play, or listening to the obscene song, as to have a place in the company of the drunkards? And is it not as hurtful to fill the mind with the nonsense of novels and romances, as to fill the body with a little of the intoxicating draught? Why, then, fix upon one vice, and not the others? But perhaps you will say, "one thing at a time; declarations against other evils will come by and by." And so they may; and we wish they would; but is there not in the mean time, a danger of leading men to think that there is evil in drunkenness—a thing by the way which hardly any one doubts—and no evil in many other things equally hurtful? We are not sure that there is not.

2. But the above rambling paragraph may, if you will, be considered as setting forth a reason unsound or foolish in itself. We ourselves are not disposed to lay any great stress on what may be considered the reasoning, but we are quite indisposed to the abating of an iota from the sentiments employed in the illustration. Let us, however, come to something in our view more substantial, and which will accord better with the title of the article. Our strongest objections to the public declaration required by Temperance Societies have reference to the positions in which many men are, in consequence of their resolutions, placed. First, we will suppose that a number of the members of a Methodist, an Independent, or a Baptist Church enrol themselves in a Temperance Society as at present constituted. One of them, by tasting spirits, but not to intoxication, abandons his resolution, and forthwith ceases to be a member. What in this case, will his brethren in Church fellowship do with him? Exclude him from the Church they cannot; for nothing less than intoxication will authorize them to take such a step as this. But how can they retain him, and, after such an occurrence, cherish the feeling of Christian love towards him? Must they not regard him as one who has given great cause to the drunkards and the world in general to blaspheme, and as one who has brought a disgrace on religion? We cannot see how they can think and feel otherwise; and yet they *must* commune with him at the table of the Lord. They may expel him from the Temperance Association; but they cannot from the Church. What an

anomaly is here! Is the Church-record less sacred than that of the Temperance Society? Now, we seriously ask, ought the members of such Churches to place themselves in such positions—positions in which they must regard a fellow-member as guilty of a great public scandal—as one with whom they cannot walk in an association of great moral importance to the world, and yet as one who is a disciple of their Lord, who has a claim upon their warmest love, and is in every way qualified to hold with them the most intimate and most sacred of all communions? We certainly think not: and we cannot help advising all the members of Churches to consider well all the bearings of this important point.

Again, we will suppose a minister of the Gospel to make the declaration required by Temperance Societies: and who ought to do so sooner than the preacher of righteousness? Minister though he be, yet is he but a frail and sinful man, and just as likely to break his resolution as the lowest member of his Church. Now, suppose he does so. We will not imagine that he becomes intoxicated. This would be to make him forfeit, for a time at least, his ministerial office. But he only puts the cup to his lips. And this is enough. The members of his Church, who had united with him in the abstinence resolve, erase his name from their rolls. He becomes exposed in the Church and in the world; his name is repudiated amongst men. The scornors open their mouth wide and laugh. They clap their hands and shout after him, "There goes a member of the Temperance Society." The drunkards hear the cry, and sit down, with greater zest, and with an easier conscience than ever, to their cups. The members of his Church partake of the disgrace. They cannot justly exclude him from the pulpit, for he was not, in his tasting, in the smallest degree intoxicated. Could they shut him out, the matter would be easily adjusted; but this they cannot do, and keep the law of God inviolable. What then follows? Perhaps they feel so acutely, that they cannot rally round him; or perhaps they are so offended, that they cannot do other than leave him: and thus the Church, which was the glory of its neighbourhood, becomes a ruin, and the pieces lie scattered around, the triumph of the world and of hell. And of what, after all, was the poor man guilty? Of nothing that ought, in all fairness, to bring him into such dishonor; and certainly of nothing that will endanger his admission into the kingdom of God above—he only tasted of a drop of spirits. O ye ministers of the sanctuary, beware of the nature of your public resolves. Ye may, by not taking heed thereto, imprudently mar your usefulness, disgrace yourselves, injure, humanly speaking, the cause of Christ, and give to the enemy the most ample opportunity to blaspheme. Is there any thing exaggerated in all this? Is such a thing never likely to occur? Perhaps it has happened ere now. There is certainly nothing in the temperance resolution that acts with the charm of free-masonry. Many have already broken their vows; and many more may do so.

3. It may likewise be questioned, whether the resolution required by Temperance Societies will, in the end, diminish drunkenness. It will, no doubt, do this for a time; and it has already done so. But we all know the utter inefficacy of *mere* resolutions. Something more than a resolve is necessary to root out the wicked inclinations of the human heart. Human bonds will never, in the majority of cases, accomplish this. We must have divine grace to eradicate evil from the mind. But suppose the temperance resolution does operate as an open restraint, it may still be questioned whether men, without the grace of God, will not, in consequence, be driven into a situation worse than that they formerly occupied. Will they not be tempted to secret-drinking, and then to a system of prevarication, lies, and hypocrisy to conceal their misdoings? We are almost positive that this has already been the case. And is this

a position to be preferred? Do we not know that solitary drunkenness is a far more obstinate and deep-rooted evil than open drunkenness? The majority of men, who indulge in the latter vice, do so, not from the mere love of drinking, but from the united love of society and the cup. The secret-drunkard loves the draught for itself, and we believe, that if a history of drunkenness were written, it would inform us, that the solitary-drunkard is a man that is hardly ever cured, excepting by the grace of God—and even, by that with difficulty. Now, ought we to encourage the forming of a resolution, one tendency of which is, first, to tempt men to solitary-drinking, and, next, to lead them to become liars, prevaricators, and hypocrites? for these, if they commence secret-drinking, they certainly will be for a time. Every man has too great a regard for consistency, and for the opinions of the world, immediately to confess his evil deeds.

From what was said, at the commencement of this article, no one, we imagine, will suppose that we are enemies to the principle of temperance. No; God forbid. We have both seen and felt the awful effects of drinking spirits. And it is our deliberate opinion that, except in very special cases, they ought never to be tasted. What, then, the reader may perhaps say, would you wish to be done? Would you abolish Temperance Societies? No; we would abolish only the exacting of the public resolution. We would have Christians to unite in disseminating information respecting the consequences of drunkenness,—to set the example of abstinence,—to cease to traffic to any extent in such a pernicious drug, and to endeavour, by all means, to impress men with the utter uselessness, and the dangerous tendency and effects, of spirits. But we would have no man to put himself in the positions, nor to subject himself to the temptations, which, in our opinion, are likely to result from the public declaration.

We rejoice exceedingly in the good that has sprung from the dissemination of information by the Temperance Societies. The Church and the world are now more awake to the awful consequences of drunkenness than they ever were before. Professing Christians are, at this time, in many places, compelled, by public opinion alone, to abstain from, or to hide, the pernicious drug. And we trust that the day is not far distant when it will be almost as great a scandal to see on the tables of ministers, Missionaries, and other Christians, the brandy bottle, as to see the pack of cards, or the prostitute in their houses. Verily, the sound of ‘a minister with a brandy bottle’ is an ugly sound.

It is now, from the number of facts adduced, and from the number of medical testimonies given through the medium of the Temperance Societies’ publications, in vain to plead, that the human constitution, in any country or climate, absolutely requires the use of ardent spirits. Assertions contradictory of these are, in ninety-nine cases out of a hundred, mere subterfuges, and are made only to conceal a real liking for the cup. Let any one accustomed to such potations really put the matter to a proof, by omitting his usual draughts for a month. He will no doubt feel that for a time he does subject himself to a trial. But let him persevere; and let him, if he feels the experiment very difficult, add prayer to his endeavours—and then let him honestly tell the result.

Nor would we have men to drink either malt liquor or wine on ordinary occasions. We have known some who were as often and as fully intoxicated from wine and beer, as ever they could be from spirits; and we have known others who began with beer only, and that on the ground of a necessity for health’s sake, who have ultimately become brandy-drinkers, and drunkards to boot. There can be no doubt, but that there are constitutions which do require the nourishment and stimulus which a small quan-

tity of wine or beer may afford ; but we believe also that these cases are fewer than are generally supposed. Timothy was such an instance, and it is worth while carefully to observe what was, by the pen of inspiration, addressed to him, “ use a *little* wine for thy stomach’s sake, and thine often infirmities.”

The calculations which have been made by the Temperance Societies of the sums expended on liquors are not more just, than surprising and fearful. The saving which will amount, by abstinence, in the course of a year, even to the moderate drinker, is indeed very great. And we verily believe that had men, in this country, been all under the influence of the abstinence principle, the heavy commercial distress which has recently been felt, would never have occurred. We have heard it said of one man in the country, and he not what could be called a drunkard, that he himself, from his own shewing, had purchased, in the course of his career, and for his own house consumption, as much wine as would float one of the largest war ships ! Think of this.

Monghir, Feb. 1835.

L.

III.—*Bengálí Proverbs, translated and illustrated.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Accompanying is a small collection of Bengálí proverbs, which I have made since the publication of the *হুতোত্তরাক্ষ সংগ্রহ* (reviewed in your pages in the No. for March, 1834), and now offer to your acceptance for insertion in your valuable periodical. It, I conceive, may be, on the whole, the best medium through which to present them to all who are interested in the details of the native character and habits, and especially to the Missionaries of the various denominations, to whom I am supported, by your expressed opinion in the review referred to, in believing this species of collection may prove of considerable service. These proverbial passages are of incessant occurrence in native speech and composition. Many of such as I have brought together are of universal notoriety ; others more or less confined in usage to certain localities. Some may probably admit of applications that I have not mentioned, either because readily inferrible from the one assigned, or because they were unknown to me ; and probably, too, some errors have mingled with what is yet, I trust, on the whole as accurate as this species of compilation could well be expected to be rendered.

Proverbs are sententious, and consequently always more or less obscure or ambiguous ; and though I can safely assert there has been no deficiency of effort to avoid error, I must, doubtless, expect to be proved not always exempt from it ; *মুনিনাঞ্চ মতিভ্রম* । “ Even the sacred sages are liable to mistakes and misconceptions ;” and if the observation of all ages has corroborated the

truth of the Sanskrit aphorism, how shall any inferior intellect or diligence presume to have attained perfection !

Your obedient Servant,

Howrah, 10th March, 1835.

W. MORTON.

Bengali Proverbs, intended as a sequel to the volume reviewed in the Number of the Calcutta Christian Observer, for March 1834, and furnished by the same author.

1. পেটে খাইলে পিঠে সয় ।

When the stomach is fed, the back will bear.

This proverb is spoken to excuse the endurance of indignity for gain, or to justify toilsome labours for necessary support.

2. হাটের মাঝে ব্রহ্মজ্ঞান ।

What, talk of Divine knowledge in open market !

A dissuasion from the injudicious introduction of religious topics, or the offering of advice at unfavourable seasons, and when the minds of men are utterly indisposed to listen to it.

3. ভেড়ার গোয়ালে বাছুর মড়ল । or আদাড় বনে শিয়াল বাঘ ।
A calf may be chief in a pen of sheep. So—The jackal may be tiger in a ginger grove.

Both proverbs are a sneer upon an insignificant or incompetent person, boasting among inferior people, dependants, or those to whom he is a stranger, of his eminence or ability.

4. স্বর্গে গেলে ও টেকির ধানভানা যুচে না ।

Though one should rise to heaven, the pounding of corn would not cease.

Said by or in reference to persons who cannot hope to escape from toil and trouble by any change of place or situation ; they are inevitable.

5. চাষা জানে কি মদের স্বাদ ।

Knows the clown the taste of wine ?

An answer to a pert ignoramus, to one who reviles or depreciates what he understands not.

6. ভেঙ জানে কি আদার স্বাদ ।

Does the frog know the taste of ginger ?

গাদা জানে কি মধুস্বাদ ।

Does the ass relish the savour of honey ?

Both used in the same application as No. 5.

7. অহমানাধীন ঈশ্বরজ্ঞান ।

The persuasion of a God is a matter of inference.

A reproof of one who refuses to believe, on rational grounds, what he has not himself seen—who rejects the reasonable evidence of honest testimony or legitimate argument.

8. ধান চাউল নাই আড়ি ডাগর ।

A huge basket without either paddy or rice (to put in it).

In ridicule of useless and disproportionate preparatives ; or of “ much ado about nothing.”

9. পুণ্ড্রবানের পাঁসকুড়ুও ভাল ।

Even the ash-heap of a good man is a choice spot.

Uttered in justification of continuing in a reputable service without much apparent inducement of gain or other worldly advantage.

10. নাচে ভাল পাক দেয় মন্দ ।

She moves her steps well in the dance, but turns ungracefully.

A phrase used in finding fault with operations, &c., which are defective in some particular or other.

11. মূর্থ পণ্ডিত বিবাদে দড় ।

A fool is obstinate in dispute with a wise man.

A reflection on a self-conceited and pertinacious ignoramus.

12. ভাল্লকের হাতে খন্তা ।

Put a spade in a bear's paw !

A sarcastic reflection on an incompetent person promoted to an office of importance, or one requiring ability and skill.

13. কুকুরের লেজে ধরে নদী পার ।

He lays hold of a dog's tail to cross the river !

Said of one who scruples not to use the aid of the ignoble, or employ mean expedients to effect his object or advance his interest.

14. চড়কে রাম নাম ।

This is like bawling out Rám at the Charak.

(i. e. calling aloud on the name of a friend, lost in the crowd at the swinging festival, where one has no chance of being heard for the hubbub.)

Said of vain attempts to discourse amidst a tumult.

15. ছেঁচড় লোকের আঁচড় বড় ।

A shabby fellow gives a severe scratch : (Being ever-ready with his fist or his tongue).

Said of or to a low person who occasions much trouble or vexation.

16. বিড়ান সন্ন্যাসী ।

The cat's turned saint, (or devotee).

A sarcastic reflection on hypocritical devotion or interested pretences to religion, in order to make a gain of godliness ; like the cat who feigned abstinence from mouse-flesh, only to lay the fears of her timorous prey to sleep, the more readily to devour it.

17. উচিত কথায় বন্ধ বেগড়ে ।

The friend is marred by fit-speaking.

A lament over the effect of good counsel or just repro of, in depriving the adviser of the affection of his former friend, to whom it is unpalatable, the more so because needful.

18. চড়কে হাসি ।

'Tis laughter on the Charak swing ;

(On which the devotee, suspended by a hook passed into the flesh of his back, is whirled round as an act of religious penance or merit).

Said when external expressions of joy are used to disguise inward grief, vexation, or disappointment.

19. না উঠতে এক কাঁদি ।

Having the bunch of fruit without mounting the tree !

Alluding to the anticipation of gains without counting the cost, or “reckoning the chickens before they are hatched ;” also applied to unexpected good luck, or gain unsought and untravailed for.

20. শ্মশান বৈরাগী ।

A grave-yard penitent !

Referring to one who has been brought by misfortune, or the apprehension of death, to a momentary wisdom, as speedily forgotten when his alarm subsides or the pressure is removed.

21. বাষে ছুঁতে আটার ঘা ।

Look for eighteen wounds if you touch a tiger !

Meaning that one has suffered, or may expect to suffer much in a difficult or hazardous undertaking.

22. মিছুরীর টুকরাও ভাল ।

The least crumb of sugar-candy is sweet.

Intending that small benefits and advantages enjoyed, or the least gifts and favours bestowed, are valuable and not to be despised.

23. মাসের উপাসী কি পারণা সহিতে পারে না ।

Aye ! he who has fasted a month, wont admit the feast at its close !

Spoken of one long accustomed to trouble, disappointment, or self-denial, to intimate the eagerness with which he hails a respite or enjoyment.

24. উকীর কালি কি ধুনে যায় ।

Will tattooed marks disappear with washing ?

Applied to an indelible disgrace, which is in vain attempted to be effaced by any subsequent efforts.

25. সাপের ঘরে কি বেঙ্গের বাসা ।

Will the frog take refuge in the serpent's hole ?

An excuse for declining to put one's self in another's power. But also the speech of the powerful and angry to the weak dependant, who, dissatisfied with his services, attempts to defraud or injure him, and so provokes a resentment that must, as is implied, be fatal.

26. যাড়ে পড়ে বাজালে সিদ্ধ ।

The instrument suspended from the neck is only proved when played upon.

Meaning that exertions must not be intermitted, while any thing yet remains to be done necessary to the completion of the end in view ; that nothing, in short, should be considered as effected, till the contemplated result be fully accomplished ; as an instrument is useless till touched by the hand of the musician.

27. চোরা চায় হৈদ পরব । or চোরা চায় ভান্সা বেড়া ।

Thieves watch for a feast or a holiday, or—The thief looks out for a broken fence.

Applied to evil-minded persons on the watch for opportunities of mischief.

28. বসিতে পায় না শুতে চায় ।

Where one may not sit down he fain would sleep !

In rebuke of exorbitant desires and large expectations, where even much lower ones have already been reprov'd or disappointed.

29. এক গাছের ছাল অন্য গাছে লাগে না ।

The bark stript off one tree will never stick to another.

A dissuasion from vain attempts to reconcile impossibilities, or to effect unnatural coalitions, &c.

30. খনের প্রীতি জনের রেখা ।

The love of the insincere is like lines drawn on water.

Shewing how vain it is to look for lasting friendship or attachment from the selfish or the hypocritical.

31. সাপের পোঁদে খোঁচা ।

'Tis pricking the serpent's tail !

Said when a powerful or malicious person is provoked by one, to whom his resentment must be fatal.

32. পচা পোঁদে বিগ্নু তৈল ।

A gentle emollient to a running sore !

A sneering reflexion on a poor and mean person aping the great and wealthy, and so occasioning only ridicule and mischief to himself. The oil in question is an *expensive* preparation, *inapplicable* to an inveterate sore, though useful in its earlier stage ; so what suits one, ill fits another.

33. সজ্জা নাই আত্মিক নাই দিগম্বর হালদার ।

A 'Digambar Haldár' without either prayers or ritual services !

A sarcastic reproof of one who neglects his proper duties ; or of sanctified professions unsupported by corresponding conduct. The hypocrite and he who abandons his proper character, are alike to be disregarded, however high their titles or eminent their professions.

N. B.—A Digambar is a *naked* Sanyási or mendicant devotee. Haldár is a title of respectable family.

34. ঘরে আছে নানা নিধি । খাতে দেয় না দারুণ বিধি ।

There is much wealth in the house, but afflictive Providence forbids the enjoyment of it.

Uttered when grief, sickness, or other providential calamity takes away, amid abundant means, the power of enjoyment.

35. হাতে দৈ যুখে থৈ । তরু বলে কৈ কৈ ॥

Where is it ? where is it ? says he, with the curd in his hand, and parched rice on his lip.

e. i. the marks of the stolen food. Spoken when an act is stoutly denied, of which the proof is yet manifestly clear.

36. তাড়াই নাই তোর উঠন চষি ।

I don't drive you out, but I'll plough up your court-yard !

A sarcastic reference to one who, amid protestations of inoffensiveness and good intention, does you actual mischief, or who indirectly effects what he abstains from openly attempting.

37. পগারে সিঁদ ।

'Tis like a thief-breach through a mound in the field.

That is, a useless expenditure of effort, because attended with no result of advantage ; as if a thief should dig through a mound which he could at once cross over, and beyond which there is nothing to be purloined.

38. মিনি মাহিনায় চাকরে মড়ন ।

He is chief in the village, though his service is unpaid.

Applied to one who, though he derives little other advantage from his station, yet acquires influence and publicity ; attracts notice and respect.

39. সব শিয়ালের এক রা ।

All jackals have the same howl.

Spoken in reproach of roguish dealers, &c. who all alike aim to deceive and overreach : there is nothing to choose between them, none better than another.

40. ছাইতে জানি না গোড় চিনি ।

I cannot thatch, but can lay a layer.

A modest avowal of conscious deficiency, or a humble profession of ability.

41. মিষ্ট মুখে ইষ্ট লাভ ।

By a sweet mouth the wish is gained.

A just encomium upon kindness of speech and gentleness of language, which will often easily succeed where harshness and a dictatorial manner will only repel and offend.

42. গোময় দিয়ে ঘাস আনান ।

Spoiling the grass by covering it with dung !

Applied to the employment of a vile or mean person to harm another, who is equally such ; both alike inconsiderable and unworthy.

[To be continued.]

IV.—Millenarian Sentiments Vindicated.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In your Magazine for August and September last, you have published a paper, from a correspondent, entitled " Millenarian Errors ;" in which, it is attempted to be shown, that " the very ancient and often revived doctrines of the Millenarians," which have again made their appearance, are *unscriptural*. This is as it should be : " To the law and to the testimony ; if they speak not according to this word, it is because there is no light in them."

It is a pity that your correspondent, after conducting the discussion with so much candour, as he has done, should, in the concluding remarks, have allowed prejudice to shew its cloven foot, and say, that " Millenarian opinions have, almost always, been accompanied with a practice, which has at some times been pernicious, and at other times ridiculous." I ask him,

were not Papias*, Justin Martyr, and Irenæus, those ancient orthodox fathers, who, first after the Apostolic age, handed down to posterity the memorials of the Christian Church, defended our common Christianity against the heathen, and the faith of the Gospel against the heresies which sprung up in the first ages, all of them Millenarians? And does not Justin Martyr testify that most of the orthodox of his time were of the same sentiments? Is the writer then prepared to shew, that the Christian practice of the second century, was either *pernicious* or *ridiculous*? It is no new thing to impute the vices and follies of a few individuals, professing certain Christian doctrines, to the whole body, and to represent all among them that is evil, as flowing from their principles. This has been the standing argument of the enemies of true religion against Christianity, Protestantism, Calvinism, Methodism, and all revivals of religion. Trusting then that your readers will not allow their minds to be biassed by a slander so groundless, which I am sure your correspondent did not invent, but took up incautiously from the foes of all piety, I proceed to examine his arguments drawn from Scripture, in as brief a manner as possible.

I. The doctrine that Christ will appear at the beginning of the Millennium is first objected to.

Now this is a doctrine that, more than any other, gives clearness, harmony, and unity to the prophetic parts of the sacred Scriptures. The opponents of this doctrine are obliged to feign, at the least, three comings of Christ in power and glory, for no other reason than that otherwise the context of those passages in which his second advent is mentioned, will not agree with their theory. They have two such comings, which they say are merely figurative; one at the destruction of Jerusalem, mentioned Matt. xxiv. 30, and another immediately previous to the Millennium, mentioned, Dan. vii. 13, in these words; "I saw in the night visions, and one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and there was given him dominion, glory, and a kingdom, that all people, nations, and languages should serve him." They make the Old Testament to predict only the first advent, and say nothing of the second, while in the passage above quoted, Daniel, according to them, employs all that pomp of diction to describe a mere figurative advent; although to this passage, our Saviour, on the solemn occasion of his trial, appealed, when he spoke of his second coming; saying, "Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Matt. xxvi. 64. Zechariah prophesied that the Jews at their conversion would look on him whom they had pierced, and mourn.

* I know well that, from Eusebius downwards, Papias has generally been held up to contempt, as a weak man. It may not then be amiss, that the reader attend to the following defence of him by Michaelis, a writer far enough from embracing his views about the Millennium. "It is merely in the interpretation of these parables and speeches, (those he had received from oral tradition,) in which Eusebius discovers the weakness of Papias; and he condemns him only, for interpreting *literally* and not *mystically*. Now here it must be particularly observed, that Eusebius was a determined admirer of Origen, the great father of Allegory: when he censures therefore a writer, who explained the Scriptures on different principles, we ought not to produce his censure as a proof, that this writer was deficient in understanding. Origen himself, eminent as he was, would appear to us, if we judged merely from his mode of interpreting Scripture, to be as weak as Papias appeared to Eusebius. Neither is Papias' belief in the Millennium proof of the charge, which is brought against him: for this belief he had in common with many fathers, whose understanding was never called in question. Origen had taken great pains to explode the doctrine of the Millennium: Papias was the most ancient writer in its defence, and his authority greatly contributed to its propagation. Eusebius therefore, a decided Origenean, endeavoured to destroy the credit of Papias, in order to remove one of the principal supports of the Millennium."—Introd. N. T. vol. iii. C. iv. S. iv.

Zec. xii. 10. This is spoken figuratively, say the Anti-Millenarians. And does John speak figuratively when he says, "Behold he cometh with clouds, and *every eye shall see him, and they that pierced him?*" Rev. i. 7. Did our Lord speak figuratively when he said to the Jewish people in his last public discourse to them, "Ye shall not henceforth *see me*, till ye say, Blessed is he that cometh in the name of the Lord?" If these words of our Saviour contain a figure, it is rather in the ellipsis of a circumstance, than in any figurative sight, differing from that obtained by the bodily eyes, in which it consists. The Jews then saw him as their Shepherd, sent to gather the lost sheep of the house of Israel, endeavouring to reclaim them; but it was the last time before his ascension to heaven, that he should appear among them in that character. "O Jerusalem, Jerusalem," says he, "thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate: for I say unto you, ye shall not *henceforth see me till,*" &c. Matt. xxiii. 37—39. So he is again to see them in the sense in which he saw them before; and the time is when they acknowledge him as their Messiah, and say, "Blessed is he that cometh in the name of the Lord;" that is at their conversion, previous to the Millennium, when "the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." Is. lix. 20.

In the New Testament it is said that "The whole world lieth in wickedness;" 1 John v. 19. that, "Straight is the gate and narrow the way which leadeth unto life, and few there be that find it;" Matt. vii. 14. that "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. iii. 12. Do not these look exceedingly like general propositions, intended to apply to the Church, as long as it is solely under the guidance of the New Testament revelation? And does any one say that the world will be in wickedness, and persecute the saints, and that few will enter into life during the Millennium? Could the New Testament then, so admirably fitted for a suffering, and so alien from the condition of a triumphant Church, be intended for that season of triumph? And yet who shall dare to say that the gate of heaven has been widened, till He return to proclaim it, who formerly solemnly assured his followers that it was narrow? Now in the absence of the bridegroom the Church mourns, but he will return again, and she shall rejoice. The song of triumph will be raised, "Alleluia, for the Lord God omnipotent reigneth. Let us be glad, and rejoice, and give honour to him, for the marriage of the Lamb is come, and his wife hath made herself ready." But this return is to precede the Millennium. The absence is literal, why should the return be figurative? Compare Mark ii. 19, 20. and Rev. xix. 7.

But it is objected that we have recourse to the Old Testament prophets, and the Book of Revelations, for the proof of Scripture doctrines. I hope there is no harm in this. I trust the writer would not have blamed a Jew previous to the coming of our Saviour, if, speaking of the atonement Messiah was to make, he had quoted as proof the fifty-third chapter of Isaiah; nor find fault with Gospel ministers now, though they bring proofs of the Divine character of our Lord, his atonement, and the freedom of his grace, from the Book of Revelation. Our Lord's second advent is a future event; for proof of it we must go to "unfulfilled prophecy." But the writer seems to say that we must prove every thing out of the Gospels and Epistles, which he intimates are "the plain parts of the word of God." Now where did he learn that the Epistles were so plain, when speaking of the second coming of Christ? Not in the Epistles themselves. For Peter testifies, immediately after discoursing of the day of the Lord and the desolation of the world, that his beloved brother Paul had declared

the same great truths, and adds: "As also in all his *Epistles*, speaking in them of *these things*, in which are *some things hard to be understood*, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." 2 Pet. iii. 16.

In reasoning on the passages he quotes from the New Testament, to prove that the wicked must be raised and destroyed immediately on the advent of Christ, there is this obvious fallacy in the argument, that he takes for granted, that every thing that is prophesied in those passages is to take place immediately when Christ appears. Let us try this mode of procedure with Is. ii. 4. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Now all anti-millenarians apply the first clause of this passage to the publication of the gospel from Jerusalem, eighteen hundred years ago; and yet nothing like a fulfilment of the latter part of it has yet taken place. The truth is, the day of the Lord, and the day of judgment, mean the particular *season* when the Lord will appear, and the *season* when he will judge. Thus Hosea puts these words into the mouth of the faithful remnant in his own day; "After two days will he revive us, in the third day he will raise us up:" that is; after two periods of suffering and captivity, first under the Assyrians, and next under the Romans, in the third or millennial period, God will restore to us peace and prosperity. Nay more, even in the plain didactic Epistle of John, the whole period from the time of the apostle to the end of the reign of Antichrist is called *an hour*. "Little children, it is the last time, (Gr. hour); and as ye have heard that Antichrist shall come, even now there are many Antichrists, whereby we know that it is the last time (Gr. hour); 1 John ii. 18. Since the whole period of Antichristian sway, from the time of the apostle till the present day and onward, is called by the apostle *an hour*, it cannot be a Scriptural way of reasoning to say that *the day* of judgment must be so short a space of time as to make all the events that happen in it strictly coetaneous, at least in your correspondent's sense of the word, though they no doubt be long all to that great era, and will all happen in it sooner or later. When our Saviour says, all judgment is given to the Son, it is the same, as when he says, all power in heaven and earth is given to him. Judgment among the Jews meant frequently rule, and the judges that followed Joshua were divinely appointed dictators, who performed all the parts of executive government.

II. Having dwelt so long on the first head of argument, we shall be able, with our way thus cleared, soon to get over all the rest. The second, relating to the separate place of holy departed spirits, needs not detain us long.

The happiness of departed spirits is not so perfected, as to keep them from further expectation. This is evident from the language of the saints in the Revelation, crying, "How long," and anticipating "reigning on the earth;" when happiness is completed there is no further room for hope. See these points proved, Rev. vi. 10; v. 10. 1 Cor. xiii. 13. Rom. viii. 24. The apostle points to the resurrection of the body, as the time when the happiness of the Christian is to be perfected. Rom. viii. 23. 1 Cor. xv. 54. The doctrine then is clear: call the present abode of the saints heaven or Hades,—still it is not the place where the Christian is to be a participator of the highest bliss to which he is heir. No argument can be founded on the use of the word heaven to denote that place. The abodes of evil spirits, at the present time, are called "heavenly places:" in our translation it is high places, very properly considering our English sense of the word heaven. Eph. vi. 12.

III. Your correspondent says, that the grand hope of the Millenarians is to reign with Christ a thousand years. Ah, he does not know our inward thoughts of Christ. Our grand hope is to reign with him for ever and ever to all the days of eternity, and our most earnest desire is to be speedily so united to him, as to be made "like him, and to see him even as he is." We would not be put off a thousand years longer. Surely that is not a flaming love which can be content to wait so long. *Meantime* indeed our treasure is in heaven; yea our life is hid with Christ in God, but when Christ, who is our life, shall appear, then shall we also appear with him in glory. Col. iii. 4. What should a Christian do in heaven after Christ has left it? The heavens are to contain him only to the time of the restitution of all things. After that, "the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." Rev. xxi. 4. Where could a Christian reside in heaven after that the heavenly Jerusalem, which is the Mother of us all, shall have descended from God out of heaven; (Rev. xxi. 10.) and this earth, where God has been most blasphemed and contemned, made the theatre of his highest praises and loudest Hallelujahs? How glorious the scene to the grace and wisdom of God. Paradise restored; souls fitted by nature only for the society of devils, conformed to the image of him, who is the brightness of the Father's glory; bodies full of corruption, now clothed with immortality; a cursed earth now the garden of the Lord; a world deserted of God, now the place of which the Lord God Almighty and the Lamb are the temple.

IV. We come now to the first resurrection, mentioned particularly Rev. xx. 4, 5. "And I saw the souls of them that were beheaded, and they lived and reigned with Christ a thousand years." Your correspondent, following many great names, wishes to make this, not a resurrection of the bodies, but a spiritual resurrection, arguing from the use of the word soul. Now this is a most unhappy idea; for, first it is well known to all who have learned the first rudiments of the Greek language, *when they are not engaged in this controversy*, that the word here translated soul, cannot mean spirit, in the sense of figurative. When our Saviour says, "the words I speak are spirit," he uses the word *pneuma*: the same word also is used Luke i. 17. where John the Baptist is said "to come in the spirit of Elias;" and a form of the same word is used in this book of Revelation, when speaking of the city which is called *spiritually* Sodom. Nay the adjective derived from the word (*psuche*) here translated soul, so far from meaning the same as the one derived from (*pneuma*) spirit, in the New Testament, means exactly the contrary, and is translated *natural* or *sensual*; as in 1 Cor. ii. 14. "The natural man receiveth not the things of the Spirit of God;" and Jude 19, "*sensual*, not having the Spirit." The word 'soul' then, from its use in the New Testament, is one of the last words we should expect, if the intention had been to lead us to the consideration of something spiritual or figurative. But farther, every one, who knows any thing of the Bible, knows, that soul often means simply person; as when mentioning the persons that went down with Jacob to Egypt, they are called "70 souls;" and, in the original, captives of war are called "souls of men," 1 Chron. v. 21*. Phrases of the same kind are also to be found in classical authors. See Schleusner's Lex. to the Old Testament, article *Psuche*.—Farther, in Judges xvi. 13*, the words of Sampson in the original are, "let my soul die with the Philistines;" and in Rev. xvi. 3, we have also in the original, "every living soul in the sea died." In both of these instances, and others that might be quoted, the *dying of the soul* can mean nothing more than the extinction of animal life; so on the contrary when Jeremiah said to Zedekiah, "go forth to the king of Babylon's princes, and thy soul* shall

* In all these places the reader can consult the original, or Cruden's Concordance.

live; he meant no more than that his natural life should be preserved, Jer. xxxviii. 17. The Psalmist also, to express his hope in the *resurrection of the body*, says, God will redeem *my soul* from the grave (Heb. *Sheol*), Psl. xlix. 15. Nay more, in scripture a *living soul* means a *living person*, Gen. ii. 7.; i. 30*; and a dead soul, a dead body, Num. vi. 6*. I hope the reader is now convinced that there is nothing so uncommon about the language, the souls of those that were beheaded, and their coming to life, as to force us to desert the literal in order to seek for a spiritual meaning.

But the martyrdom and resurrection of the two witnesses mentioned, Rev. xi. is supposed to be an example of a spiritual resurrection, in conformity to which the passage in hand is to be interpreted. I am quite ready to admit that the resurrection there is figurative, if your correspondent, with all the commentators to whom he alludes, will grant that the martyrdom was figurative; but as no one ever fancied the beheading, spoken of in the twentieth chapter, to be any thing else than a literal martyrdom, I am loathe to put off these faithful witnesses for Christ who resisted even to blood, with a figurative resurrection. I have no objection, however, to figure and allegory, when they are fairly brought in according to the laws of sound criticism, and I willingly grant that John the Baptist is called Elijah; Christ, David; Rome, Babylon; and the glorious habitation of the saints, Jerusalem. Indeed we do not need to go beyond the first rudiments of our English Grammar to learn, that a great mathematician may be called a Newton. I suppose we would all understand what was meant, and recognize it as a common figure, if any one should say, Paul has appeared again among us. But if instead of that, to express the same idea, he should say, Paul, who was beheaded for the testimony of Jesus, has appeared among us, we would be disgusted with the silliness and bombast of such a speech. Figures cannot descend into particulars. A general resemblance is all that exists; to descend to particulars, where there is no resemblance, spoils all the beauty of the metaphor. Can we then suppose a writer, whose sublimity and beauty of description have been praised by all, to be guilty of such a solecism as to introduce the circumstance of *beheading*, if he meant to describe the followers of Christ during the millenium; for if there be one point more than another in which there will be no resemblance between them, and their predecessors under the reign of Antichrist, it will be in this,—that they will suffer no persecution when all the enemies of Christ are put under his feet, and Satan bound all the thousand years.

V. What of argument remains under the fourth head, and what is farther advanced under the fifth, will all be easily answered, if the reader will bear in mind the remarks made under the first head, on the scriptural use of the words day and hour, as applied to the advent of our Lord.

VI. On the sixth head also, relating to the restoration of the Jews, the rebuilding of Jerusalem, &c. which are doctrines no way peculiar to Millenarians, as your correspondent confesses, I must be excused from entering at large. I would only ask your correspondent, and your readers in general, to consider attentively, Jer. xxxi. 31—40, “Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. The city shall be built to the Lord from the tower of Hananeel, to the gate of the corner; it shall be *holy to the Lord*, and shall not be plucked up nor *thrown down any more forever*.” From the way this passage is quoted in the 8th Chapter of Hebrews, it is certain that no part of this prophecy was fulfilled before the time of our Saviour, nor the new covenant previously proposed to the Jews. It is certain also that Jerusalem has not since been rebuilt and consecrated to the Lord, but is still

* See Note, p. 186.

trodden down of the Gentiles. It is certain that the Jerusalem here spoken of cannot be a figurative Jerusalem; the particularizing places close to the literal Jerusalem excludes all figure. It is certain, the Jerusalem built after the return from Babylon was entirely *thrown down*. But I forbear; indeed your correspondent himself begins to stagger at his own conclusions, when he advances to this head. On him and all your readers I would urge the reconsideration of the whole subject. I know full well the ridicule and scorn attached, in this age of *liberality*, to the embracing of such opinions as those I have attempted to defend; but I know also that we must suffer with Christ, if we would reign with him. In conclusion, if it really be so that the judgments written are now about being poured out on the popish and infidel nations of Europe, and that the next grand scene which is to open upon us after that, is the appearing of the Son of Man in the clouds of heaven, is it not highly incumbent on all to gird up the loins of their minds, and watch and be sober, and be like men waiting for the coming of their Lord?

A STUDENT OF PROPHECY.

V.—On Extravagance in Dress.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In your No. for August, 1834, I observe a notice of Missionary efforts by Quakers, in which it is stated to be the opinion of that respectable body "that the good effected (by the Missionaries in the South Seas) has been injured, if not destroyed in some instances, by the extravagance of their wives in the article of dress; 'so they (the Quakers) are going to set a plainer example, and teach a more excellent way.'"

I am of those who think a good advice ought to be taken by whomsoever given, and that, '*fas est et ab hoste doceri.*' I have long observed with evil forebodings the progress of extravagance and fashion in the article of female dress. Let me, without offence to any, ask,—do Christian women "abstain from all appearance of" this overwhelming "evil?" I fear not. I am myself a Minister and a Missionary, and both experience and observation satisfy me, that there is *not* a clear and marked line of separation between the world and the Church, as in some other prevailing habits, so in the fashion and expensiveness of dress, chiefly of female dress. I contend that our wives and daughters *ought not* to be undistinguishable from the vain "daughters of men," who live in gaiety, and pleasure, and display, and so are truly "dead while they live." Christians must "come out from among them and be separate." Modesty and shamefacedness should distinguish "women professing godliness," "whose adorning, let it not be that outward adorning of wearing of gold and of plaiting the hair and of putting on of apparel, but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price; for so in old time the holy women who trusted in God, adorned themselves." How opposite to all this are those ever-varying modes, those outré fashions, that toilsome alteration of habit, which occasion so deplorable a consumption of time and thought, and care and cost, in the adornment of the perishable body! Can the soul prosper amid these things? Must there not be a deadness, and coldness, and languor in the spiritual and domestic affections, or at least partial negligence of household cares and virtues? "Where your treasure is," saith our Lord, "there will your hearts be also." And "out of the abundance of the heart the mouth speaketh." Hence the insipid gossip and chit-chat too often indulged by even Christian women; the never-failing topic of remark, dress, millinery, and fashion. Alas! it may be feared, the daughters too often imbibe from the mothers, that passion for personal adornment which is the characteristic vice of the day. And how should it be otherwise, when

before the Christian mother's child can well lisp a prayer, she is taught, positively *taught* by precept and example too, to value dress highly, to consult its form and colour and arrangement ! Instead of the *check* to vanity, that like rank weeds will spring apace spontaneously, which corrupt nature demands from the maternal care, it is actually *called* into premature exuberance by that very being who should most anxiously train up her immortal offspring "in the nurture and admonition of the Lord !" And then how grotesque, absurd, and revolting are most modern fashions ! How are the fair proportions of nature, modelled by the nice hand of omnipotent wisdom, the source of all harmony and elegance, violated and distorted ! Rendering beauty deformed, loveliness ridiculous, and feminine charms disgusting ! Not so our Milton's Eve, "E'en then when *unadorned* adorned the most." Did even women of the world, whose whole aim is to allure, and by display to win attention, admiration, and love—did even these, I say, rightly understand the secret of gaining the hearts of the other sex, they would assuredly alter their modes of dress and exhibition. But what excuse can be offered for Christian women, who imitate their folly and vanity ? What, above all, for the wives and daughters of ministers ? How shall we preach against the vanity of the world, if the world be entered into our own families, and into our churches ? Would not the attempt to fulfil our solemn duty in this respect, ensure self-reproach, as well as the ridicule and contempt of the world around ? How much of charity, and domestic harmony, and mental quiet, and spiritual happiness, and close devotion, and consequent growth in grace, is it not to be feared, is sacrificed to the all-absorbing love of dress among all classes of women ? Are not Christian ministers guilty of a failure in the use of legitimate household authority, who suffer their wives and daughters, to restrain their own pens and tongues, to cast discredit on true religion, and to overstep the barriers between the Church of Christ and the world ? Christians ! fathers, wives, and mothers ! "let your moderation then be known unto all men." Let it be *known* that you are "dead to the world," that you have left "the synagogue of Satan," and are of those who have "washed their robes and made them white in the blood of the Lamb." Be *examples* to others, and adorn, not yourselves with external decoration, but "the doctrine of God our Saviour *in all things* !"—I beg to quote the judicious Mr. Scott, in support of my views on this subject, who says—

"Nor let it be thought that the Lord disregards the conduct of those females who are chiefly remarkable for their vanity and dissipation. He watches over, and registers, all their thoughts and words, and every wanton look ; and all their affected and ostentatious delicacy, the expression of their pride and self-admiration. Especially, he notes with abhorrence such wantonness and haughtiness in the daughters of Zion, in women *professing* the gospel. He does not deem these indifferent or trivial matters, as many speak of them ; but he, as it were, keeps an inventory of all their ornaments ; and by his prophets and servants, protests against that fondness for *external show*, and that desire of *being admired* and flattered, and of *becoming temptations to others*, which are the sources of this vanity. The profuse expense also of money, and still more of precious time, to the neglect of piety, charity, and even justice, to the ruin of families, and the subversion of all *distinction of rank* in society, meets his most decided disapprobation. The occasion, which these vanities afford for temptations to still further crimes, in order

to support the expense of them ; the violation of his holy day resulting from them ; and the abominable practice of coming to places of worship, *as to a theatre*, on which to exhibit their *vain decorations*, whilst those, who should be worshipping, or hearing the word of God, are employed in admiring, envying, or making remarks on their finery : all these, and innumerable more evils arise from this contagious folly, which is far too generally tolerated in our congregations, but which will eventually *eat out the life of godliness*, where not *opposed* and *protested against*, as *inconsistent* with the word of God. Without all doubt, the more care people take to have their souls “ beautified with salvation ;” and to do good to their poor brethren, the less time and money will they waste in this manner. If, indeed, Christians are bound to “ redeem their time,” improve their talents, refuse *conformity to the world*, and “ to do all things to the glory of God,” surely some regard should be paid to the scriptural examples and exhortations on this subject, and “ women professing godliness” should be an *entire contrast* to these wanton daughters of Zion, in their deportment and apparel ! If any despise, or be offended by admonitions of this kind ; perhaps the Lord may in this world visit them with such disease, poverty, and calamity, as may convince them of their sin and folly. Death, however, will soon *strip the poor body of all its ornaments*, and bereave it of *all its comeliness* ; then, indeed, there will be a *stench* instead of a *perfume* ; and all that taste and elegance, which have been for a moment admired, will be changed for the cold grave, for putrefaction, and the consuming worm ! And what will such ornaments and distinctions avail at the resurrection, and the day of judgment ; when every one, without respect of rank or sex, must give an account of the things done in the body, whether good or evil ? May every reader henceforth renounce such childish vanities, as well as more gross iniquities, and seek that beauty, and that *adorning*, which will endure, brighten, and purify for ever ; which at the hour of death will render the soul meet for the company of holy angels, and will ensure to the body a glorious resurrection, in the image and likeness of our exalted Redeemer, “ to be with him for ever, in his heavenly kingdom !” *Scott’s Comment on Isaiah* iii. 16.

“ The influence of the clergy, in a moral and religious point of view, is very considerable ; and the satisfaction which men of the world seem to derive, when they would set *their consciences at rest* in some doubtful matter, or respecting some object which they are *unwilling* to give up, in *pleading the example* and sanction of a clergyman or *clergyman’s family*, may serve to intimate, not only how cautious the clergy should be in their own conduct, and the regulation of their households, but also how important it is for them to protest everywhere against whatever is evil.”—*London Christian Observer*, for Aug. 1832.

VI.—Hindu Worship of the Elements exposed.

[Concluded from page 128.]

Wind (वायु).

We have the following authorized examples of the worship of the wind:

वायवायाहि दर्शतेने सोमाऽरंक्षताः तेषां पाहि शुधो हव

ऋग्वेदसंहितायां १ अष्टके १ अध्याये ३ ४ वर्गयोः

“Come, O fair wind; these moon-plants have been diligently prepared; drink of them, listen to our invitation.”—(Rig-veda Sanhita, 1 Ashtaka, 1 Adhāya, 3-4 Par.)

अनवयैरभिषुभिर्मखः महसुदर्चति गणैरिन्द्रस्य काम्यैः

ऋ १ अष्टके १ अध्याये ११-१२ वर्गयोः

“This sacrifice is an act of worship to the mighty Indra, together with Indra’s faultless, heavenly, lovely, hosts.”—(Do, 11-12 Par.)

मरुतः पिबतऋतुना पोवायचंपुनीतन यूयं हि छा सुदानवः

ऋ १ अष्टके २ अध्याये २८-२९ वर्गयोः

“Drink, O winds, with the season, from the hands of the officiating priest; purify the sacrifice; for bestowers of excellent gifts are ye.”—(Do. 28 and 29 Par.)

इंद्रवायू मनाजवा विप्रा हवंत ऊतये सदृसाज्ञा धियसृती

ऋग्वेदसंहितायां १ अष्टके २ अध्याये ८-१२ वर्गेषु

“Indra and Wayu, quick as thought, possessed of a thousand eyes, and lords of sacred rites, the brāhmans invite for the sake of protection.”—(Rig-veda Sanhitā, 1 Ashtaka, 2 Adhāya, 8-12 Par.)

विश्वान् देवान् हवामहे मरुतः सोम पीतये उग्रा हि शुश्रिमातरः

इक्ष्वाकुराद्विद्यतः पर्यतो जाताऽअवंतु नः मरुतो मृलयंतु नः पूर्व ऊकं

“We invite all the Divine Winds to our banquet of moon-plant juice; for the sons of mother Earth have become rampant.”

“Let the Winds, produced from every part of the resplendent, dazzling sky, protect us and bless us.”

Wind possesses a character no less vile than Water and Fire. He attempted the chastity of the hundred daughters of *Kushnābha*, and broke their backs, because they would not yield to his embrace. By fraud he possessed himself of the person of *Anjanā*, the wife of the monkey *Kesari*, and by her became the father of *Maruti*. His own daughters did not escape the violence of his lust; even them he did not scruple to put to shame.

In addition to these crimes, with which he is charged, he is represented as being so powerless, that Indra cut him into forty-nine pieces—*Daksha* made him crooked, and the giant *Tāraka* put him in confinement.

It is naturally to be expected, that one so weak and worthless would be regarded and treated by men accordingly. We do not wonder, therefore, when we see them daily eating and defiling him. But it is verily wonderful that the self-same persons, who do so, should count him a god and pay him divine honours.

Space (आकाश).

As Shiva and Nārāyana are worshipped by the formulas—“Salutation to Shiva,” “Salutation to Nārāyana,” so is Space worshipped by the formula “Salutation to Space.”

It is stated in the brāhmanical scriptures, that *Space* is derived from *self-consciousness*. In this observation there is more truth than may at

first appear; for space exists only in the conception of the mind. As time does nothing, so space does nothing. As time is possessed of no qualities, so space is possessed of none. Should a prayer be offered up to time or space, could they hear, or understand, or make a reply? They have no knowledge and no power. They cannot do good, neither is it in them to do evil. Why, then, should they be worshipped? and why should breath be spent in making supplication to them?

It is moreover laid down, as a certain truth, in the bráhmancial scriptures, that space originates wind, and has for its distinguishing quality *sound*. European philosophers have a method of emptying a vessel of the air which it contains. After the exhaustion has been effected, the space in the vessel remains the same as before. If, then, space originates wind, how happens it that the vessel is not replenished with that substance?—Again, a bell, having been placed in the vessel before the operation of exhaustion is commenced, is found to ring as long as the vessel retains air, but to be incapable of emitting any sound when the air is exhausted. But how could this be, if sound were an inherent quality of space? Between air and sound there is a connexion; but between space and sound there is no connexion whatever. But of this the writers of the bráhmancial scriptures were profoundly ignorant.

It may be remarked that, were the elements gods, they would not contend with each other. But we know that there exists such an antipathy between fire and water, that they cannot remain together in the same place.

These things being so, the worship of the elements may be fairly regarded as a mark of insanity. Is not the man, who can now defile and tear open and tread upon a thing, and now worship it as a divinity; who can insult a thing with filth and rotten carcasses at one time, and honour it with rich and delicate offerings at another; who can this moment eat and drink a thing, and the next pray to it for pardon and salvation; is not the man, who can do this, really insane?

The elements are both very beneficial and very destructive; and this is the reason why the people in this part of the world regard them both with gratitude and fear. But both these feelings are in this instance quite misplaced. The elements are, no doubt, endowed with such qualities that when ever these qualities are brought to bear upon a particular object, that object is accomplished; but it is not the elements themselves which accomplish it. They do not select some particular object for accomplishment, and designedly set about it, and complete it. Whether they are conferring benefits or working destruction, they know not: whether they are doing something or doing nothing, they are likewise ignorant. Why, then, should they be regarded with gratitude or awe? He, who made them, who gave them the qualities they possess, and applies those qualities to work weal or wo,—He is to be thanked and praised—He is to be feared. My watch, in showing me the hours and minutes of the day, is very beneficial to me. Yet I never thank it for its kindness, nor pray to it for a continuance of its valuable favours. The watch-maker, who formed it and gave it to me in a present, is the person whom I thank and praise. He it was who inserted the springs of motion in the watch;—the indication of the hours and minutes of the day was the result of his contrivance and his determination. This whole world, in like manner, is a watch of which God is the maker and mover. If the things of the world prove beneficial, let him be praised: if they prove destructive, let him be feared.

The elements, it may be said, are a part of the Divine institution, and therefore to worship them is to worship God himself, and, if so, how can such worship be displeasing to him? We answer, that the elements are

not a part of the constitution of the Divine Being, but merely a part of his creation ; and as in the case formerly adduced, I must thank and praise the watch-maker for the watch with which he has presented me, so must I thank and praise God for his creating the elements, and his giving them to me for my use and comfort. And, as I should excite the displeasure of the watch-maker by regarding the watch and not himself, so do men bring upon themselves the displeasure of God by having respect to his works and to his gifts, and not to himself.

To this some may reply, that they have respect to, and worship, *both*. But the watch-maker, it may be rejoined, will not share with the watch in the gratitude and respect which he naturally looks for ; and neither will God share with his creatures in the worship he demands. The master of a house will not tell his wife to share her love and attentions equally between himself and his slave, or even to give the slave a less, and himself a greater, portion ; and neither will God give a share of his worship to any one, nor take a share of the worship that is rendered to any one. The master of the house just mentioned is the only husband of the woman ; and he only has a right to hold that relation, and all its attendant prerogatives and privileges ; and God, in like manner, is our only Creator, Preserver, and Saviour ; and he only has a right to hold that relation, with all its attendant prerogatives and privileges.

Some illustrate and defend the worship of the elements in the following manner. There was a certain devotee, who, when he went out to perform his ablutions, used to leave his sandals in a particular place. The people were accustomed to bow to these sandals in his absence ; and this when brought to his notice, instead of exciting his displeasure, gave him great delight. Now the aggregate of the elements may be justly represented as the covering of the Almighty's feet ; and how can he but be delighted when men fall down and worship it ? In reference to this we ask—whether, if any one had addressed the devotee's sandals in the following manner—"O ye sandals, bestow on me your blessing,—point out to me the path of wisdom,—and grant me a portion of your merit"—whether, I say, in case of such a transaction on the part of any one, he would have been delighted to hear of it. "The man is mad," would be his natural exclamation : "instead of asking a blessing, and wisdom, and merit, of me, he hies him to my sandals, and asks these benefits of them !" Men, in like manner, instead of asking the pardon of their sins, and the knowledge of God, and the sanctification of their heart, of God himself, run away to earth, and water, and fire, and make the petition of them !—Besides, if the devotee and his sandals were in one and the same place, every one would bow to the former, and a thought of bowing to the latter would never once be entertained. Now God is at all times every where present, and to worship any one but him is to do him high despite and dishonour.

Others may say, that they look to the elements merely as remembrances of God. If so, they do what is right and good. For this purpose did God make the whole world that we, seeing and recognizing the work of his hands, might know and acknowledge his wisdom and power and goodness and holiness. When we breathe his *air*, let us praise him : when we drink his *water*, let us praise him : when we promote our comfort by the use of his *fire*, let us praise him : when we walk on his *earth*, or sow seed therein, or reap crops therefrom, let us praise him.

This, Hindus, ye have not done : and therefore your guilt is great, and the anger of the Almighty lies heavy upon you. Ye have honoured the creature, and dishonoured the Creator. Ye have cast your Master behind your back, and, rejecting him with contempt, ye have exalted many other gods in his place. By so doing you have not only dishonoured God, but ruined yourselves. As long as you persist in your present conduct,

misery in this world, and dreadful everlasting torment in the next, can be your only portion. You are at present the enemies of God; and unless that hostility be converted into friendship before your death, it is a hostility which must last for ever. And in your warfare with the Almighty, can it remain a question which shall prevail? Ah! how terrible to remain under his wrath and curse for ever, and to lie down in those fierce and inextinguishable burnings which, as his anger enkindles, so it continually feeds! Yet, if you die without turning to God, you must endure the fury of that anger, and dwell for ever with those burnings. From this fearful destiny there is but one way of escape.

The God who made the elements,—the God who made you,—the God who made the heavens, and the earth, and the sea, and all that is therein, has, in great love and condescension, looked down upon your sinful and miserable state, and opened up a way whereby you may be reconciled to him, and enjoy his pardoning, purifying, and bliss-conferring grace. You have long been rebels; but he wishes himself to be at peace with you, and you with him. You have long been miserable; but he wishes to make you happy. You have long been polluted with the foulest stains; but he wishes to wash you and make you clean. You have long been tantalized and tormented by evil passions, and hopes, and desires; but he wishes to soothe your spirits, and sweeten your dispositions, and correct your affections. You have long “worshipped and served the creature,” and have experienced the disappointment, bitterness, and bondage, which such a worship and service entail; but he wishes to draw you to himself—he wishes you to worship and serve him—he wishes to have your affections placed where they will be fully repaid—he wishes you to adore himself as your God, and to enjoy himself as your portion.

With a view to this object, he has sent his well-beloved Son to make an atonement for sin, and to bring in everlasting righteousness—to propose a free pardon and the richest supplies of grace to every returning sinner. It is now upwards of eighteen hundred years since the Son of God came into the world, and accomplished all that has just been mentioned. It was in Judea, a country bordering on Arabia, to the north, that he made his appearance; and it was in the space of thirty-three years that he consummated his work. This he did by emptying himself of his glory—taking upon himself the office and form of a servant—assuming into personal union with himself the nature of man—submitting to the deepest humiliation—enduring the severest sufferings—and dying the most ignominious and agonizing death.

When he was with men he told them that he was the Son of God and the Saviour of the world; and to the truth of this declaration his whole history bears the fullest testimony.

He lived a *blameless life*. Not one of his words or actions ever deviated from the strictest propriety. Even his bitterest enemies could not convict him of one sin. He was “holy, harmless, undefiled, and separate from sinners.” He, moreover, “*went about continually doing good.*” His whole life was one of watching and prayer and labour and self-denial; and the entire aim of it was to do the will of his Father, and to promote the salvation and happiness of men.

He performed numberless *miracles*. The *elements*, which you worship, were completely subject to his control. The surface of the sea he trod as solid land—the mighty waves, with which it rolled, he stilled in a moment—the fierce winds, by which it was agitated, he hushed to silence by the simple utterance of his rebuke. A few loaves he so multiplied or enlarged in the hands of the consumers, that they were sufficient to satisfy the hunger of many thousands. He “made the deaf to hear, the dumb to speak, the blind to see, the lame to walk, the maimed to be whole, the

leprous to be clean :”—he gave strength and vigour to the palsied and impotent ;—he gave health and freshness to the sick and fevered ;—he gave ease and comfort to the tormented ;—he gave life to the dead ;—he gave soundness to the disordered mind, and peace to the guilty conscience, and purity to the polluted heart :—his enemies were struck with terror, and laid prostrate at his word ;—and his disciples felt themselves constrained to follow him by a simple intimation of his will.—The angels of heaven ministered unto him ; and the devils of hell quaked before him, and yielded up their long-retained possessions at his authoritative command.

Such was the tenor of his conduct, and such were his wondrous works, while he lived—all bearing witness to the truth of his own declaration, that he was the Son of God and the Saviour of men. But this testimony did not cease with his earthly career. In the fulfilment of prophecy, and to the complete accomplishment of that atonement for sin which he came into the world to make, he died and was buried. But, as he had power to lay down his life, he had equal power to take it again. He accordingly rose from the dead on the third day, and “ showed himself alive by many infallible proofs, being seen of his disciples forty days, and speaking to them of the things which pertain to the kingdom of God.” After imparting these assurances and instructions, he gave them his farewell blessing, and, as he blessed them, he was, while they beheld, taken up, and a cloud received him out of their sight. Before his ascension, he had promised to endow them with miraculous powers for the dissemination of his gospel, and the establishment of his kingdom. Ten days after his ascension, accordingly, they were all filled with the Holy Ghost. Through his almighty agency, they began to speak a variety of languages which they had never learned, and to perform many miraculous works in behalf of the lame, the sick, and the dead ; and the same Spirit, which thus empowered the disciples, affected also the hearts of those whom they addressed. The gospel, thus supported and promoted, went forth conquering and to conquer ; and, notwithstanding the opposition of magistrates, governors, kings, and emperors,—of poets, priests, philosophers, and statesmen ; notwithstanding scorn, persecution, imprisonment, spoliation, and slaughter ; notwithstanding the power and learning of its adversaries, and the weakness and illiterate rudeness of its friends ; notwithstanding all these things bearing, and systematically brought to bear, upon it for two hundred and fifty years, it continued its bloodless, but victorious, course, and was at length owned to be the offspring and the gift of heaven by the greater part of Europe ;—kings, emperors, and nations acknowledged its claims, and professed allegiance to its cause.

Whether, therefore, you look to the Son of God while on earth, or to the Son of God after he had ascended to heaven, you see ample proof that he really was what he represented and declared himself to be. God, then, has, without a doubt, sent his Son into the world ; and this he has done, not to condemn the world, but that the world through him may be saved. He has sent him to make an atonement adequate to the removal of all your sins, and to bring in everlasting righteousness ; and he now offers you, through him, pardon, acceptance, and a title to everlasting life, and with these, the influences of his Holy Spirit to renew, sanctify, and perfect you. This is the rich offer which God makes you ; and he is sincere and earnest in making it. Will you refuse, or will you accept it ? Will you be reconciled to God, or still remain his enemies ? Will you throw down the weapons of your rebellion, or still wage war against him ? Will you place your affections on him, where they may rest with delight, and enjoy the fullest satisfaction ; or will you set them on created beings, which must disappoint your expectations, and leave you discontented and

unhappy? When he offers you his Son as your Saviour, will you ungratefully reject him? When he offers you his Holy Spirit as your Sanctifier, will you foully bid him away from you? Would you rather remain guilty than receive a pardon? Would you rather remain depraved and abominable than receive a new and pure and lovely nature? Would you rather descend to hell than rise to heaven? Would you rather live under the everlasting wrath and curse of God than under the never-ceasing manifestations of his favour and love? Would you rather live eternally wicked, degraded, and wretched, than eternally holy, glorious, and happy?

If you choose the latter rather than the former, your path is clear. You must go as helpless suppliants to the God of heaven; you must ask for that righteousness, which his Son, by becoming incarnate, suffering, and dying, for men, has wrought out; and, pleading that righteousness, you must ask also for the Holy Spirit of God. He will, then, come into your heart—will fix your affections upon God—will fill you with abhorrence of the worship of the elements, and of all other false gods,—and will implant within you a firm and permanent resolution to keep all the divine commandments.

We have, in what we have now said, referred to three persons, severally denominated *Father, Son, and Holy Ghost*. These three persons subsist in the one invisible Godhead. They are the same in substance, nature, and attributes; they are one in mind, will, and purpose; and they are equal in power and glory. The parts, which they severally transact in the scheme of redemption, have been noticed above; but this has been done in a manner so slight and sparing that those, who are desirous of obtaining more information on the subject, are earnestly recommended to apply for, and to peruse, other little books like this, which speak of God and of the plan of salvation at much greater length. The Missionaries at Bombay, Poonah, Naggur, and Nasik, will be happy to supply them.

VII.—*Address of the Missionaries to Lord WILLIAM BENTINCK, on his departure from India.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The accompanying Address and Reply I beg to hand over to you for insertion in your ensuing number, should you think it expedient to give them a permanent existence therein as a published record. Upon the reply with which we were favoured, I presume to make no further remark than that, without touching certain questions to which there is reference, more or less direct, and which it was perhaps impossible the Governor General should not have adverted to, the Missionaries have every reason to be highly satisfied. Having been one of the deputation who had the honor of waiting upon Lord William with the Address of the Missionaries, I may be permitted, however, to notice the very kind and condescending manner in which His Lordship received and bade farewell at parting; at once highly gratifying in itself, and leaving upon our minds the most pleasing impression of His Lordship's cheerful affability and sincere good will both to us and to our sacred cause. The strong feeling which His Lordship evinced at one part of the reply was most affecting, and excited a corresponding emotion on our parts.

In His Lordship's reference to the Supreme Being, the manner of utterance, not less than the expressions employed, seemed clearly indicative of a true religious sentiment and conviction. The advice to the Directors of Missionary efforts at home, and to the actual labourers in the field abroad, are most valuable, and deserving of mature consideration. It is quite refreshing to the mind, amid all the agitations of the busy theatre of worldly affairs, to contemplate this eminent statesman, thus, at the close of his administration, referring to the God of all the kingdoms of the earth, acknowledging the aids of His grace, declaring his conscious sense of inability and unworthiness, imploring pardon for his errors, and humbly and piously disclaiming the eulogies, however merited and sincere, of the humble Missionaries, who, impelled by united esteem and gratitude, had united to address his Lordship upon his approaching departure.

I beg permission to remark further, that the reply of Lord WILLIAM BENTINCK especially notices as the circumstance most gratifying to him, and most valuable in itself, the union, in this unpretending Address, of the Missionaries of *all* the different bodies, without reference to questions of either establishment or dissent, modes of worship, or differences of doctrine. In fact, there was here no compromise in any, of either principle or order; there was but an harmonious concert of individuals, engaged in a common service of evangelical charity, in an expression of respectful thankfulness to a Governor General, under whose just, impartial, able, and wise administration, all had laboured without hinderance, and with increasing success—a success consequent upon the simple principle of the '*laissez-nous faire*,' carried out into its full extent, and on those public measures of *general* improvement, whose bearing upon the progress of religious and moral truth, though in few cases direct, have yet been in all indirectly so manifest.

I remain, &c.

HAVARENSIS.

To His Excellency the Right Honorable Lord WILLIAM CAVENDISH BENTINCK, G. C. B. and G. C. H. Governor General of India, &c. &c. &c.

MY LORD,

We, whose names are affixed, the Missionaries resident in Calcutta and its vicinity, from the Societies of the Established Churches of England and Scotland, and of Protestant Dissenters, beg leave to approach your Lordship with this united expression of our high respect, and of our regret at your approaching departure from India.

The sentiments and language of political adulation, my Lord, are as far from our habitual feeling and habit as they would be derogatory to our spiritual office, and injurious to the moral interests which we subserve. To debateable matters of political science and experiment, therefore, it is neither our duty nor our desire to advert, least of all on an occasion like the present. Many things in your Lordship's administration we appreciate only in silence and enjoyment.

It is as Christian Missionaries, my Lord, that we now approach you. If the general tenor of your Lordship's administration, as well as many of its special measures in particular, have been calculated, as we firmly believe,

to promote the real welfare of India, and to aid forward, whether directly or indirectly, the one great paramount object in which we individually labour,—it would argue in us a culpable indifference to that object itself, or great insensibility to the means of its advancement, were we to omit thus publicly to offer the thankful expression of our respectful homage.

Education, under your Lordship's government, has reached a standard much higher, and made a progress far greater than in any former period of the British rule in India. Measures have been introduced eminently tending to elevate the native character, to call forth the native mind, to excite in it the sentiment of civism, and to interest all in the progress of the common welfare ; such as the institution of native juries, and the appointment of natives of talent and character to offices of greater trust and emolument in the secondary departments of justice, as preparatory to still higher advancement. Your Lordship's readiness to receive, and even forwardness to invite, the contributions of individual experience, wisdom, and observation to the general stock of public happiness, has been strikingly exhibited ; and it is a subject of special gratification, that greater security also has been given to the possessions of converts to Christianity, who had, in too many instances, been disturbed by private persecution or legal spoliation ; but who will now, it is to be trusted, repose in tranquillity and safety under the shadow of an equal law. These, my Lord, are some of those acts and results of your Lordship's administration, that, under the blessing of Almighty God, have exerted and must continue to exert the most beneficial influence on the moral and civil prosperity of British India.

The abolition of the impious and murderous rite of Sati, by which the foul stain of blood, the blood of the innocent, victims to an unnatural, cruel, and degrading superstition, has at length been wiped away from the front of a Christian government, multitudes of hapless widows and mothers annually preserved to their helpless families and to society, and a new impulse and direction given to the domestic affections ; while the greatest hitherto existing obstacle to domestic education, in which national virtue has ever its origin and cradle, has been at once and for ever removed—this measure alone, one which your Lordship had the wisdom and humanity to resolve upon, the courage and firmness to carry forward to completion, would be abundantly sufficient of itself to stamp an indelible character of benignity and mercy on your Lordship's administration, and for which millions yet unborn will venerate your Lordship's memory.

We may be permitted, also, to advert to the generous aid your Lordship has in so many ways given to plans and institutions of general utility. Schools of instruction, benevolent establishments, schemes of new interest and benefit, have by your Lordship's encouragement and munificence been formed, fostered, or matured,—thus not only conferring the most substantial advantages on present, but securing them to succeeding, generations.

If the departure of your Lordship would, under any circumstances, be viewed by us as a subject of regret, that feeling is greatly increased by a consideration of the cause which has accelerated it, and terminated your government at a period when the most important changes are to be introduced—changes which your Lordship's experience, firmness, and talent would, we had hoped, have so advantageously directed to a final and successful accomplishment.

We beg your Lordship to receive our united assurance of a grateful recognition of that Divine Providence by which kings rule and princes decree judgment, in those beneficial results to India to which we have adverted, and which the God of all the kingdoms of the earth has called and enabled you to bring about. To that same gracious Power our fervent prayers are and shall be devoutly offered for your Lordship's future health and welfare.

We will further only presume to add the strong sense we entertain of the advantages which your Lordship's excellent lady has conferred upon the

society of India, and upon those many institutions which have partaken so largely of Her Ladyship's patronage. The munificence of Lady WILLIAM BENTINCK's charities, the amiability of her manners, and the example of her virtues, have justly endeared her in no common degree to all. Deeply do we deplore the loss to be sustained in her Ladyship's, as well as in your Lordship's, departure; fervently do we unite in supplication for her health and happiness; gratefully shall we cherish the remembrance of her many excellencies.

Thankful for the kindness with which we have now been permitted to approach your Lordship, we beg you to accept this expression of our sincere and most respectful sentiments and wishes, and have the honour to be, my Lord,

Your Lordship's most humble and obdt. servts.

(Signed,) C. ARATOON, *Baptist Missionary Society.*
 T. BOAZ, *London Missionary Society.*
 J. CAMPBELL, *London Missionary Society.*
 W. DEERR, *Church Missionary Society.*
 J. D. ELLIS, *Baptist Missionary Society.*
 D. EWART, *Missionary of the Church of Scotland.*
 G. GOGERLY, *London Missionary Society.*
 J. HEBERLIN, *Church Missionary Society.*
 M. HILL, *London Missionary Society.*
 J. KRUEBERG, *Church Missionary Society.*
 A. F. LACROIX, *London Missionary Society.*
 J. LEECHMAN, *Serampore Mission.*
 J. LINKE, *Church Missionary Society.*
 J. MACK, *Serampore Mission.*
 W. S. MACKAY, *Missionary of the Church of Scotland.*
 JOSHUA MARSHMAN, *Serampore Mission.*
 W. MORTON, *Incorporated Society P. G. F. P.*
 G. MUNDY, *London Missionary Society.*
 G. PEARCE, *Baptist Missionary Society.*
 W. H. PEARCE, *Baptist Missionary Society.*
 C. PIFFARD, *London Missionary Society.*
 T. REICHARDT, *Church of England Missionary.*
 W. ROBINSON, *Serampore Mission.*
 T. SANDYS, *Church Missionary Society.*
 J. THOMAS, *Baptist Missionary Society.*
 J. WEITBRECHT, *Church Missionary Society.*
 W. YATES, *Baptist Missionary Society.*

REPLY OF HIS LORDSHIP.

Returning to my country, and to my friends, I can present to them no testimonial so impressive as your address, that in the discharge of this great trust, I have done nothing to tarnish the national honor, or to forfeit their good opinion and esteem. Your holy profession,—the excellence of your lives,—the concurrence of so many individuals of different persuasions give a value to your approbation that is indeed most gratifying. I must, at the same time, recollect that it is part of that charity which you so earnestly teach and practise, to think no evil, and to regard with indulgence, conduct that seems to emanate from good intentions. But even your praise must not mislead me from a deep consciousness and confession of my own unworthiness, or make me forget, that only in humble dependence upon the Giver of all mercies, I can hope by earnest prayer to obtain forgiveness for the unprofitable use I have made of the talents committed to my care.

[Here His Lordship became deeply affected, even to tears, and was unable, for several minutes, to proceed. The Missionaries were feelingly impressed.]

I have the more reason to feel flattered by your kindness upon this occasion, inasmuch as it proceeds from those with whom, in their public

capacity, I have carefully abstained from holding any communion. The professed object of your lives and labours is conversion. The fundamental principle of British rule—the compact to which the government stands solemnly pledged—is strict neutrality. Of this important maxim, policy as well as good faith have enjoined upon me the most scrupulous observance; because, besides disarming the disloyal of his most powerful means of mischief, it tends to give contentment of mind to the good, and to form into one firm bulwark of defence, the confidence and attachment of the whole population. The same maxim of strict neutrality is peculiarly applicable to the question, now so much agitated, of general education. I venture to give it as my firm opinion, that in all the schools and colleges under the support of Government, the principle cannot be too strongly enforced, and that all interference or injudicious tampering with the religious belief of the students, and all mingling, direct or indirect, of Christianity with the system of instruction, ought to be positively forbidden. It is held, I know, by many, that the improvement of the human mind in India, if unaccompanied by instruction in a purer faith, is calculated to destroy that which exists, without substituting any thing in its place. One of our best and most useful prelates, the late Bishop Turner, thought otherwise. His was an opinion in which the Mussalman, the Hindu, and the Christian—all, in short, who believe their faith to be true—ought to join, that the more the mind is enlightened, the better able will it be to appreciate religious and every other truth.

There is, I understand, in England, a large class of excellent persons, who consider as a compromise of principle the protection afforded to the religions of the country, and would gladly induce more active interference on the part of the ruling Power in the diffusion of Christianity. They may be assured that a more grievous error could not be entertained. The recollection of past ages, when conversion by whatever means, by fire and sword if persuasion failed, was the first care of the conqueror, is not obliterated from the memory or apprehensions of the people; and the greatest obstacle to the cause they espouse, would be the distrust any decided intervention of the supreme authority would inevitably create. The extension of Episcopacy was not without objection, as involving the great principle of neutrality. Known as this great dignitary is, to derive his office from the Crown, and bearing always the rank and character of one of the highest officers of the state, it is difficult for the public to see him in his other capacity of head and patron of the Church Missionaries, without having the suspicion that the Government must have some connection with and interest in their proceedings. We may rely with confidence on the exercise of the greatest caution in this respect, on the part of our excellent Diocesan, but that caution is now and will always be particularly called for.

Being as anxious as any of these excellent persons for the diffusion of Christianity through all countries, but knowing better than they do the ground we stand upon, my humble advice to them is,—Rely exclusively upon the humble, pious, and learned Missionary. His labors, divested of all human power, create no distrust. Encourage education with all your means. The offer of religious truth in the school of the Missionary, is without objection. It is, or is not, accepted. If it is not, the other seeds of instruction may take root, and yield a rich and abundant harvest of improvement and future benefit. I would give them as an example in support of this advice, the school founded exactly upon these principles, lately superintended by the estimable Mr. Duff, that has been attended with such unparalleled success. I would say to them finally, that they could not send to India too many laborers in the vineyard, like those whom I have now the gratification of addressing.

FAREWELL.—May God Almighty give you health and strength to prosecute your endeavours, and may He bless them with success!

VIII.—*Article on Theology and Natural Science examined.*

"It is to be presumed that Revelation and Nature, when rightly understood, never really clash, having God for their common Author. But in case of an apparent discrepancy, it is certainly wrong to make Nature, which is lower, the measure and criterion of Revelation, which is higher, and more immediately and directly from God."

To the Editor of the Calcutta Christian Observer.

SIR,

Dr. Hengstenberg, Editor of the Berlin Evangelical Church Journal, and Author of the above remarks, has lived a century too late. The unnatural warfare of Revelation and Philosophy has terminated with the minority of Natural Theology, which has now assumed its place among the matured and perfect sciences; and the melancholy record of the former painful and praise-worthy doubts and pitiable cavils of the real and pretended seekers after truth, are but matters of history, not of present importance, and useful only as beacons for the future.

It is therefore to be lamented, that your correspondent BETA should have so unnecessarily revived the recollection of those evil days, by the republication of an idle controversy between two persons, whose temper, candour, and knowledge, judging from the specimens with which he presents us, are so insufficient to qualify them for their assumed characters of the impugner and apologist of revelation. There can be but few of your readers who have not, even on a cursory perusal, detected fallacies in the arguments of both combatants; but it is desirable, and I shall attempt, to prove in detail their unfitness for the great argument, and the safety, nay the propriety and necessity, of the Christian's fearlessly investigating, as far as his opportunities may permit, the ways of God in the creation and preservation of the universe.

Dr. Hengstenberg says, that "A theologian is a layman in natural science;" if this be true, it is the theologian's reproach, and not his excuse, that he should continue in partial ignorance of that host of facts, whose truth was denied, and whose promulgators were persecuted, by the priesthood of former times; but which are now appealed to, as in no wise inconsistent with an enlightened and liberal interpretation* of the holy Scriptures, and as furnishing unassailable proofs of the truth of the attributes of power and beneficence there ascribed to the Supreme Being. It is to be hoped, that the publication of the Bridgewater Treatises, with the emendations which they will receive in future editions, may prove a new era in theological education; and that we shall henceforth hear no more of the dangers of following TRUTH and REASON, whithersoever they may plainly lead us. It should be recollected by those who, to clothe their own indolence and ignorance, delight in the disparagement of that noblest gift of God, that by reason alone, (under divine guidance,) are we enabled to read, and to understand, and to judge of the innate and historical authenticity and *truth* of the Scriptures themselves; and that in investigat-

* Was Joshua supposed, by the persecutors of Galileo, to have been thoroughly acquainted with the structure of the heavens? And did they think it a matter of necessity that his mandate to the sun should have been couched in a language conformable to *modern* astronomy if *true*, but unintelligible to his hearers, and therefore unfit for the purpose of shewing whose delegate he was? Are we in like manner to be compelled to believe, contrary to the plain evidence of sense and reason, and to the conviction of all living geologists, lay and clerical, that the "days of creation were only 24 hours in length," when other portions of the sacred narrative are so marvellously confirmed by recent discoveries? Were another Moses now to arise among us, and to describe the events of creation, as they really happened; his account, through our ignorance of the true constitution of matter, and of the subordinate agents which it obeys, would appear as contradictory and unmeaning, as a command from Joshua for the earth to stand still. It is easy for Dr. Hengstenberg to say that the geological deductions, referred to in this note, are "notoriously hypothetical;" he might assert the same of the earth's rotation around the sun.

ing, by aid of the same power, the order and laws of nature, we are only fulfilling one of the apparent designs with which reason and the external senses were given to us.

Should your correspondent continue of opinion, that a perfect essay on natural theology is still a desideratum, it would be well if he took the matter in hand himself, using the treatises above-mentioned as text books, and pointing out and remedying their deficiencies and mistakes. The world has received them not without exception*, but their authors have at least gone over much of the debatable land; and any new attempt should commence where they have left off. There can be few higher or more delightful employments than that of tracing, from our present vantage-ground, the constant agreement of natural and revealed religion; and as all conviction, to be of any value, must begin with doubt, we should ever temper with charity our thoughts of those who, in preceding us, found themselves involved in clouds and shadows, were misled by prejudices, and have by their fate furnished us with salutary warnings.

To proceed with the German controversy, commencing with the subject of geology, Dr. Bretschneider declares the "mathematical" impossibility of a *general deluge*, because we know the causes of the *tides*; and his opponent, instead of satisfying himself with the general answer, that the occasion warranted a suspension of the usual laws of nature, must resort to a "notoriously hypothetical" gush of water from the interior of this "monstrous ball," which by his account, is far less "mathematically impossible," than the production of water in *dropsy*! Here he runs a close parallel between the deluged world and a dropsical girl, who in his belief (unaware of cuticular absorption) actually *called into existence* 29 pounds of water in the course of 24 hours.

Dr. H. next endeavours to throw discredit on the whole subject of geology, because it is founded on facts collected on the mere surface of the globe. Had he bestowed a little study upon the elements of this science, he would have discovered, that the strata of the globe are not, as he supposes, concentric like the coats of an onion, but that in the course of the stupendous convulsions which it underwent, both before and after the creation of animated beings, those strata, to the depth of miles, have been up-turned and *set on edge*; so that, on the surface, we can survey the earth's interior to a depth quite sufficient for the purposes of that science which he undervalues only because he will not take the trouble to understand it. Had he devoted to this one subject the least thought, he would have discovered in this upturning of the mineral riches of the earth, without which man never could have attained his present civilization, and in the consequent beautiful alternation of mountain and valley, without which nature would have lost half her charms, and animated beings their sustenance—ample cause to alter his opinion of the sources and results of geological knowledge.

His ignorance of the universality of formations induces him also to allege, that no geological truth can be considered as established, because the whole surface of the earth has not been geologically explored; and his induction is of too diffident a character to permit his guessing, from the appearance of the former bed of the sea, presented to us in the stratification of rocks, what may be going on at the bottom of the present ocean, which to him therefore presents a geological blank, filled *perhaps* with hundreds of facts all hostile to the received theories.

* The judgment of the eminent persons, who decided on the *immediate* distribution of the proposed task, among *several* of the most distinguished philosophers of the day, has been questioned; but the revival of the obsolete invective against science, in educated Prussia, repeated with applause in America, and in the capital of British India, goes far to justify their decision. The lapse of a century might fail to produce, in one writer, the force and perspicuity of PALEY with the mass of technical knowledge possessed by the authors of those treatises.

It may be thought incredible, that a *German*, the fellow countryman of geognosy, should, at the present day, refer to the circumstance of sea-shells being found on the tops of mountains as a proof of the deluge! Yet in page 10 of your January No. is this to be found. (Where did he get his story of skeletons of *antediluvian horses* falling down with the avalanches of the Himalayas at heights of 16,000 feet?) The bad spirit and recklessness of truth shewn in his next paragraph about meteoric stones induce me to pass it by without further notice.

Next comes a notable piece of misrepresentation. Dr. H. quotes the censures of Cuvier, Brogniart, and Humboldt, as if directed, not against the wild geological systems of Buffon, &c. which explained every thing synthetically, upon some preconceived hypothesis, but as if they were applied to the cautious, laborious, and candid analytical investigations of modern geologists. Whatever may be their differences on minor points, they are pretty well united respecting the doctrine of tertiary formations established within the last 20 years, which affords the chief evidences bearing upon the history of creation, and of which Cuvier himself was the great founder and expositor.

For further instances of special pleading and ignorance, I shall merely refer your readers to page 12 and its foot-note, and pass on to Dr. H.'s astronomical remarks, including, for reasons best known to himself, some arguments for the existence of a place of future punishment. Here I find only one specimen of reasoning; but he has contrived, to introduce into it, three blunders. First, he believes the pole of the equator to be intercepted by the polar star, which it never was, and, without the destruction of the present order of things, never will be; secondly, in ignorance of the effects of precession and nutation, he conceives that the lapse of six months would make no change in the celestial place of the equatorial pole. And thirdly, he writes as if the polar star were the only one without appreciable parallax*.

To Dr. Bretschneider's assertion, that the whole notion of an *under world* and a *hell* was destroyed by astronomy and geology, Dr. Hengstenberg can only answer, that if such a statement had ever before been made it must have been observed and answered by one or other of three such orthodox Christians as Copernicus, Kepler, and Newton. Had Dr. H. come prepared for his work by a perusal of some of the geological treatises published within the last ten years, he could have reminded his opponent, that the progress of recent discovery, the rapidly increasing heat perceived on descending into mines, the phenomena of volcanoes, particularly the absence of all signs of *combustion* in them, and a more general adoption of the Huttonian theory, have made philosophers nearly unanimous in believing that the interior of our globe, at no great depth from the surface, is in a state of *fiery fusion*, thus fearfully verifying, to the letter, the doctrines of the Old and New Testament.

February 10th, 1835.

D. B.

* We are sorry to see an able writer, as D. B. evidently is, display so much of the spirit of fault-finding. Dr. H.'s letter does not profess to be a learned treatise; it is simply a lively and popular answer to popular objections, and, so far as they go, satisfactory enough. What harm can there be in asserting, that we have as yet but scratched the surface of the earth, or, that geology is still the most imperfect of the experimental sciences? And yet this, so far as regards geology, is the whole head and front of Dr. H.'s offending! But the 'three blunders' to which our correspondent here alludes, furnish a still more remarkable specimen of perverse and captious criticism. Dr. H. says, that the polar star is seen over the top of a certain spire on a certain day; that six months after, it is seen again over the top of the same spire, but that the earth is then 40,000,000 miles distant from its former place. Now what has this to do with the equatorial pole, or precession and nutation, or the parallax of other stars? Why simply, nothing at all! and there is not even the shadow of an excuse for fastening these blunders on poor Dr. H. Nevertheless, we shall be happy to hear from D. B. again, though we hope he will employ his talents more usefully.

—ED.

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IX.—*Journal of a Missionary Tour, by the Rev. Messrs. Lacroix and Gogerly.*

With the intention of visiting the western boundary of Bengál, and of preaching the Gospel, and distributing tracts in that direction, as far as the Bengáli language is spoken or understood, accompanied by the Rev. Messrs. Weitbrecht and Hæberlin of the Church Missionary Society, on the 6th of January, 1835, we commenced our journey, and at 7 p. m. pitched our tent at *Kondogose*, a village about 75 miles N. N. W. from *Culeutta*, and 10 miles W. S. W. from *Burdwan*. The evening being dark and cold, we had no opportunity of seeing and conversing with the people.

Jan. 7th. At 7 A. M. the thermometer stood at 46°—at noon 66°. After breakfast, we entered upon our work, and in four different places proclaimed the message of salvation to large and attentive congregations, and distributed about 200 tracts, which were gladly received. In this village there are several small schools, and the majority of the men and boys could read.

At 11 A. M. we proceeded on our journey, and at 2 p. m. reached *Indoss*, eight miles S. S. W. from the last stage, where we addressed several congregations, and gave away 600 tracts. *Indoss* contains nearly 20,000 inhabitants, and is a very interesting place for Missionary exertions. The people listened with the greatest seriousness to the all-important doctrine of salvation by the death of Christ, and the anxiety for tracts was quite equal to anything we have ever seen. We visited every part of the place, and continued till nearly dark, surrounded by crowds of attentive listeners, explaining the excellency of the gospel system, answering objections, and urging the necessity of faith in Christ.

8th. At day-light, thermometer 43°, struck our tent, and proceeded to *Cutalpur*, where we arrived at 2 p. m. On the road we passed several villages, where tracts were distributed and conversations held. At noon we crossed the *Dalkissen river*, and immediately perceived the gradual ascent of the land, which continued all the way to our final station for the day. *Cutalpur* is a large but scattered town, therefore dividing ourselves into two parties, we went first to the N. and S. and then occupied the E. and W. divisions of the town, in each of which large congregations assembled. At one place, about 600 persons, men and women, had met together, for the purpose of singing the praises of Rádhá Krishna. The two idols were placed under a canopy, attended by a number of bráhmans, who led the singing, and were joined in chorus by the whole assembly. Entering the crowd, we were permitted to approach the idols, and to speak to the people. The song ceased, and the multitude attentively listened to the voice of truth. The speaker alluded to the various systems of error which prevailed in the world, and instanced some of the legendary tales connected with the debtás of the Hindus, commencing with Surya, who lost his teeth with Birbhadra; in consequence of which all the Hindus, when they present their offerings to him, first boil the rice and then consecrate it to his service. The Missionary was then about to enter upon the history of Krishna and his paramour Rádhá, when the officiating bráhman, perceiving his design, immediately struck up a popular verse in the history of the god, in which he was joined by the whole congregation. The noise was so great that the preacher's voice was lost, and all our efforts to restore order proving unavailing, we left the scene and retired to some distance, where we soon collected a large audience, who were addressed on the concerns relating to the salvation of the soul. In the other part of the town, about 100 persons were intreated to "flee from the wrath to come." They heard the word quietly and with apparent satisfaction. At another place, standing in the *Nát-mandir* of a large

temple, we preached to about 300 individuals, and insisted on the great truth, that there is no other name given under heaven whereby we can be saved, but that of Christ the Lord. During the day 700 tracts were distributed.

9th. Thermometer at day-break 40°. From *Cutalpur* we travelled 10 miles W. N. W. to *Jaypur*, on the border of the jungles. It is a small place, principally occupied as a bazar, and a resting place for travellers, on the *Banāras* and *Mednipur* roads, which cross each other here at right angles. A congregation of about 100 people assembled, to whom the moral law was explained, and it was shewn that all had corrupted their way before God, and the impossibility of obtaining salvation by any other means than that revealed in the gospel having been proved, they were urged to accept the grace of God without delay. Eighty tracts were given away.

10th. Thermometer this morning 38° 30'. We proceeded through a dense jungle 10 miles W. and about 2 p. m. arrived at *Ban Bishanpur*. After partaking of a little refreshment, visited the fort of the Rájá of the place, which is an immense pile of building, nearly all in a state of decay. Formerly it was a place of considerable strength—the outworks were formed of konkah raised about 30 feet, surrounded with deep ditches. In the fort, idols' temples presented themselves on every side, all in honor of Vishnu, hence the name of the place *Vishnupur* or *Bishnupur*. We were told there were no less than 350 temples in the fort, and some of them of great antiquity. Three that we examined bore the dates of 949 of the Hindu era, equal to A. D. 1542. The present Rájá is a dependent of the Honorable Company. His ancestors were feudal princes for 1,100 years, and were in the receipt of a large revenue; but owing to various circumstances, the possessions of the family have gone to other hands, and the glory has departed from the house. The present Rájá retains the family titles, but none of its wealth.

11th, *Sabbath*. Thermometer at day-light 39'. Immediately after breakfast, we entered upon our work, and occupying different parts of the town preached in three places at the same time—after which we distributed our tracts, and moved on to other parts, and adopted the same method, so that in the course of three hours, nine sermons were preached, and about 800 tracts distributed. In the afternoon, we resumed our labours, and three more discourses were delivered, and 200 tracts put in circulation. In the course of the day, therefore, every part of this large town was visited, and the inhabitants intreated to turn from dumb idols to serve the living and true God. Never did we visit a place apparently so wholly given to idolatry. In some parts, the temples were actually more numerous than the houses. The congregations throughout the day were large and attentive. We urged upon their attention the importance of consideration—that as rational beings they were bound to judge for themselves, in matters concerning faith, and not to follow a system merely because it was popular. We then endeavored to shew that the “gods many and lords many” before whom they bowed were vanity and a lie, but that the God who made the heavens is the true object of worship, and that he is to be approached through Jesus Christ the Lord. Alas! for human nature, the very persons who apparently in sincerity had acknowledged the truth of our declaration, on leaving the assembly bowed themselves down to the idol which stood opposite, or in the next house. Thus after we had one moment hoped some favorable impression had been made, the next moment those hopes were dashed to the ground. Oh! for more faith!

12th. Thermometer 39'. During the past night three oxen were taken away by tigers, very near our tent. Distributed a few more tracts, to persons who at a very early hour came to request them, and left

for *Panchmura*, where we arrived at 3 p. m. The village is in the midst of the jungles, and the inhabitants are constantly kept in dread of the visits of wild beasts. This is the commencement of the district in which the late Cole campaign was carried on, and the people have a more warlike appearance than those of the other parts of Bengal. The bow and arrow, spears, battle-axes, and swords are seen in every direction, and scarcely a man is to be found without having one or another in his possession. The bow is a more formidable weapon in the hands of these people than we at first imagined. At our request they shot at various objects with the greatest exactness, and with a force which penetrated the arrow four inches into a tree, at 100 yards distance. During the late campaign, the sepoys suffered more from this than from any other weapon. The jungle is so exceedingly dense that an enemy concealed therein can annoy by their bows and arrows a marching force without much fear of retaliation. Having rested awhile, nearly the whole population of the village were collected together, and addressed on the great subject of salvation through Jesus Christ. About 150 tracts were given away.

13th. Arrived at *Ghursimlapal*, the residence of a Rájá. In the morning, thermometer 41°. During the night we were visited by a bear and a wolf, who were saluted by the arrows of our chokidárs, and were glad to make their escape. This being the full moon, and in the native almanack being put down as a lucky day for hunting, the Rájá, a boy of about eight years, his guardian, and all the followers of the family, together with the whole of the *posse comitatus* of the place, had gone forth to try their skill in the jungle. Whilst we were engaged in preaching to about 100 people, the sounds of the *tom-tom* and other musical instruments were heard, and soon the Rájá's elephant richly caparisoned, preceded by upwards of 50 men, armed in different ways, and followed by two palankeens, and another armed band came up.—Having saluted us they passed on. It appears that the exercises of the day, and the joint exertions of about 100 men, ended in the death of three unfortunate hares. Soon after we had returned to our tent, a message from the *Rájbari* came to request a supply of tracts. We accordingly sent about three of each sort in Bengálí. We distributed here about 175 tracts. Saw at a distance to the S. W. a high conical hill. The bears which abound in this neighbourhood are, according to the notions of this people, prevented from doing any mischief to the inhabitants, by the repeating of a certain *mantra*, or charm, every night—or should the animal come upon an individual unawares, the magical words have only to be spoken, and the creature will fly away as terrified as if a tiger were pursuing him. We however took the precaution, before we retired to our palankeens for the night, to put a *mantra* in the shape of a leaden bullet into our muskets, that we might, in case of molestation, make a more sensible impression on our shaggy friend, than the mere sound of words would be likely to produce.

14th. Thermometer 39°. At 3 p. m. reached *Ráypur*, and encamped on an open spot, on which an encounter took place between the British troops and the Coles, and where several of the latter were killed. The people in these parts are poor and miserably wretched in appearance, both in their persons and habitations. Wood to any amount can be procured merely for the labor of felling it, and a jungle grass, excellent for thatching, can be had for the trouble of cutting it; but the people are so abominably lazy, that they will rather remain in broken-down hovels, than exert themselves to make their habitations water tight and comfortable. In their persons they are filthy in the extreme. Naturally of a sooty black color, they add to their disagreeable appearance by the accumulation of dirt on their bodies, and men, women and children, with a few rags which appeared never to have been

washed since they left the weaver's hands, wrapped round their waists, and their heads covered with a huge mass of clotted hair would crawl out of their hovels as we passed, gaze at us for a few moments, and then sit down to smoke or lie down to sleep. In the village of *Ráypur*, however, the people appeared in rather better circumstances; many of them could read, and appeared anxious to receive our books and listen to the gospel. Dividing ourselves we occupied two places at the same time about half a mile distant from each other, and addressed attentive congregations, and gave away about 200 tracts.

15th. Thermometer 36°. On account of the weariness of our bearers, &c. we allowed our tent to remain, whilst we walked to *Seringhar*, six miles distant. Here we met some of the hill people, and entered into a long conversation with them. We had heard before that their language bore no affinity with the Bengálí, and we found the report to be quite correct; for though the people who reside here understand the common language of Bengál, their own language is quite different. We made them express a number of words, which we wrote down, first taking some common nouns, such as the different parts of the body, the earth, sky, heaven, hell, &c. Then we took down a few verbs, in their different tenses, and with a few exceptions, we found we could trace their origin to no language with which we were acquainted. With the Sanskrit decidedly they had no connection. Returned to our tent about $\frac{1}{2}$ past 6 P. M.

16th. After a very fatiguing journey, arrived at *Ahminagar* about 6 P. M. having been nine hours on the road. Here surrounded by high hills covered with jungle, we pitched our tent on the banks of the *Cossie* river, which is a mountain stream, flowing over a sandy bed, interrupted occasionally by immense masses of rock—at this time it was nearly dry, and only a very small channel existed, down which flowed the purest water we ever saw—as clear as crystal, and delicious to the taste. In the rains, it rises about 20 feet, and flows with a rapidity which nothing can withstand. During the day we passed through a good deal of jungle, and penetrated forests of ebony. About eight miles from *Ahminagar* we passed the gibbet on which *Pratáb Singh* was hung—he was one of the ring-leaders in the late insurrection under *Gangá Náráyan*. The road throughout the day was the most difficult of any we had passed—narrow passages made by the torrents, filled with loose stones from an ounce to a ton in weight, over which we had to stumble for several miles, and which cut the feet of the poor bearers in a sad manner. Leaving these passages we had to force our way through a dense jungle, where every thing appeared as wild as when creation was first called into being—not a living creature was to be seen, and not a voice besides our own was heard. Distributed tracts, and spoke to the few people who could be found in one or two hamlets which we passed.

17th. Thermometer this morning 34°. A keen north-westerly breeze blowing made us almost imagine, when we awoke from a comfortable night's rest, that we had been transported to our native land. On leaving the tent, however, and seeing the half-naked and miserable inhabitants the delusion immediately vanished—and the contrast appeared beyond expression great. Having addressed about 100 people and given tracts to all who could read, we left *Ahminagar* and crossed the *Cossie* river, at a most romantic spot. Craggy rocks reaching nearly all across the bed, appeared in different directions. The high banks covered with jungle, and gigantic fan-palm trees gave to the scenery a most enchanting effect. Leaving this interesting place we entered the jungle, and proceeded N. E. till we arrived near the base of the highest hill in the district, called *Porá-páhár*. The whole appeared covered with jungle, except the summit, which presented a bleak stony point. With several of the villagers we ascended the hill, and though the fatigue was great,

we were rewarded for our labor by the beautiful panorama which was spread before us. The lower part of the hill was a gradual ascent, afterwards it became steep, and at last nearly perpendicular. The jungle we were compelled to cut down, as we proceeded; and to frighten away the wild beasts which abound in these unfrequented parts, one of the bearers beat lustily upon a brass chilamchi, which sent forth a capital sound, and the whole party every four or five minutes gave a most deafening shout, as much we suspect to keep up their own courage as to alarm the tigers. However, we succeeded in reaching the summit without any molestation, and a view of at least 20 miles in every direction was presented to us. The elephants, we left at the foot of the hill, appeared no larger than cats, and the palankeens looked like small toys. To descend was more difficult than to ascend, on account of the number of loose pieces of rock, one of which if dislodged would in its fall have carried others with it, and have been attended with the most disastrous consequences. However, through the goodness of God, we came safely down, having enjoyed a sight, to which some of us for 16 years had been strangers.

Leaving *Porá-pahár*, we proceeded to *Kuttra*, where we arrived about 4 P. M. Here an additional pleasure was afforded us by the receipt of letters from our friends. The *Rájá of Supur*, who resides at this place, came to receive us, and offered his assistance in procuring for us any refreshment the place could afford. Whilst the tent was being fixed, seated under a tree, we distributed tracts to the people, who soon began to collect together; and after we had dined, the *Rájá* with all his followers, came to the tent and remained with us till 10 at night—during which time, we had a most favorable opportunity of making known to him and his people the grand truths of the Gospel. We presented him with the only copy of the New Testament in Bengálí, we had with us, which he promised to read. He is a Rajput, and informed us that his ancestors had been the acknowledged *Rájás* of the district for 51 generations, embracing a period of upwards of a thousand years. He is a shrewd, sensible man, and our conversation with him and his people was very interesting.

18th. Early this morning a great number of persons applied for tracts, and having distributed at this place about 250, we left to carry the news of salvation to other parts. At *Gaurnáth* we stopped for the day, in the expectation of finding a large population. But we were mistaken; for it appeared that during the insurrection of *Gangá Náráyan*, nearly all the inhabitants, feeling themselves insecure from the ravages of his lawless gang, left their homes, and very few returned, the majority having settled elsewhere. However, to those who remained, we preached and distributed tracts. On the preceding day, the *Rájá of Supur* appeared particularly anxious to shew us hospitality, and commanded his people to provide every thing we required, and to charge the amount to him and he would be happy to pay—our servants and bearers were also invited to enjoy the same privilege. We thanked him for his kind offer, but suspecting there was more politeness than sincerity intended, preferred paying for what we purchased. The bearers and our servants, thought rather differently on the subject, and saw no reason why they should not oblige the *Rájá* by accepting his proffered bounty; they therefore, unknown to us, went to every shop in the place, and ate and drank sufficient for three days—little suspecting that after all they would be called upon to pay. This morning, therefore, when we were starting, a whole host of people came with their demands, which were resisted by the bearers, on the ground of the *Rájá's* promise, and after a great deal of quarrelling they left without paying. On arriving at *Gaurnáth*, we had the honor of receiving a letter from the *Rájá*, and after many salutations, it stated that our bearers, had by mistake, left

Kuttra without paying the poor shop-keepers, who would be great sufferers unless the money were sent, which he felt assured we should immediately do. Of course it was sent. The circumstance was one more proof, added to the thousand we had received before, of the amount of faith to be placed in the professions of liberality among the natives of Bengal.

In the evening, a respectable bráhmaṇ, accompanied by a number of persons, came to our tent, to inquire particularly concerning the character of Christ. The subject of the Hindu incarnations having been discussed, he was anxious to know something concerning the origin, birth, and works of Christ, and the manner of obtaining salvation through him. This afforded us a most excellent opportunity of making known the mysteries of redemption, and to a very attentive auditory we endeavoured to show how through the mediation of Christ, God could be just and the justifier of them that believe in Jesus. A number of tracts were distributed, and we parted, mutually pleased with the interview.

19th. We had just struck our tent, and were commencing our journey when the bráhmaṇ, who visited us last evening, made his appearance, together with another, both of whom accompanied us some distance—their object was to inquire how Christ was to be worshipped. This led again to an interesting discussion, and we gave them the tract “God is a Spirit,” which is a short discourse on John iv. 24. “God is a spirit, and they that worship him must worship him in spirit and in truth.” We distributed a number of tracts to-day during our journey at the different villages through which we passed; but the people were so generally ignorant and wretchedly poor, that few could be found capable of reading. About 3 P. M. arrived at *Báṅkurah*.

20th. Spent a sleepless night—and in consequence of excessive fatigue determined to remain a day with a kind friend who resides here. Visited the native town of *Báṅkurah*, which is rather large; but owing to the passing through of a regiment of native infantry it was in a state of considerable confusion. At this station, the Church Missionary Society has three Bengáli and one English school. In one of the former which we visited were upwards of 100 boys, who read in the Gospels, &c. There are however no Native Christians in the place, with the exception of the drummers belonging to the regiment stationed in the cantonments, and two young men from *Burdwan*.

21st. Left *Báṅkurah*, and after a very fatiguing journey of near 14 miles, arrived at *Beliador*. Between these places very few houses are to be found, the whole is a dry jungle, so that until our arrival here, no opportunity presented itself for preaching or distributing our tracts. The heat was excessive, and the elephant on which we rode appeared so distressed, that we were obliged to dismount and walk. *Beliador* is a small place, containing about 100 houses. Our arrival excited no interest, and few felt disposed to hear or receive our tracts. In the evening there was an appearance of a storm, and before midnight there was a considerable fall of rain; after which, the wind suddenly shifted from S. W. to N. E. and blowing strong, made it exceedingly cold and disagreeable. Our bearers and others crowded into the tent, and we were happy when the day dawned, having spent the most unpleasant night since we had left our homes.

22nd. Had a long conversation with the village bráhmaṇ, who, possessing a smattering of Sanskrit, was regarded by the people as a Pandit, and his words appeared to them as law. He was sadly afraid of becoming defiled by our touching him, and when our dog went near him, he started on one side, as though he were about to be seized by a tiger. His arguments were those commonly used by the bráhmaṇs of the old school—that God was the author of both good and evil—that God is in every thing, and consequently that every thing is God—that the soul is an emanation of the Deity, and will at last be absorbed in the Deity. A Native Christian young man, from *Bán-*

kurah, argued with him for some time, and it was very satisfactory to observe the difference manifested by the two. The bráhmán spoke to him in the lowest terms of abuse, whilst the young man always replied with the greatest respect. The bye-standers also were struck with the humility of the one, and the pride of the other. A great number of tracts were distributed, and we proceeded to *Sonámuki*, 10 miles distant. On the road we met the baggage and ammunition of H. M.'s 49th Regiment, and on arriving at our station saw the regiment encamped on the plain. A cold piercing wind, followed by rain, made our journey very uncomfortable. One of the men, in charge of our tent, was taken ill. Administered medicine, imagining the complaint to be indigestion.

23rd. At *Sonámuki*, we divided ourselves as usual, and preached in three different parts of the town, to large and attentive congregations, and distributed several hundred tracts. Heard this morning that the sick man was worse—on visiting him, found he had a violent inflammation in the intestines, occasioned most probably by the sudden change of weather on the 22nd. Bled him in the arm freely, and administered calomel and opium pills, together with aperients—continued these medicines all day, without any effect being produced by them; towards evening, the pain in the abdomen having increased to a violent degree, applied a large mustard plaster, which caused excessive irritation, but produced no lasting good. In the course of the night he died. We deeply regret this circumstance, and it has thrown a gloom over our minds, and has destroyed the pleasure with which we had hoped we should have been able to have remembered this trip. However, we did all in our power to save the man, and as God is the sole arbiter of life and death, we bow to his sovereign will. The poor man was a Musalmán, and has left a wife, children, and aged mother who were entirely dependent on him for their support.

24th. Had the poor man decently buried, and proceeded on our journey. Crossed the *Dummodah*, and had an opportunity of observing the devastation produced by the inundation of last August. Immense portions of land, which was formerly fine alluvial soil, are now a bed of sand, with a channel cut in it for a newly formed arm of the river to flow. It was here that several hundred men, women, and children, together with a vast number of cattle, were swept away by the torrent, and met a watery grave. Oh! that these calamities, which have within the last few years visited Bengal, might be sanctified to the conversion of the people. By the inundations of 1832, 33, and 34, in Bengal and Orissa, not less than 40,000 lives were lost, besides perhaps three times that number of cattle.

At a large village, on the eastern side of the *Dummodah*, we distributed about 200 tracts, and about 7 o'clock reached *Mauñkor*, where we halted for the night, and were accommodated by the Gosáin bráhmán of the place with the use of his garden-house, in the verandah of which we placed our palankeens. Having come 16 miles, a good part of which we had walked, we were happy to get a little tea, and retire to rest completely wearied by the fatigues of the day.

25th. Early this morning the villagers began to collect before our house, and until 12 o'clock, we were fully engaged in supplying the numbers that applied for tracts. We were visited by the Gosáin, a very respectable man of near 70 years of age, who felt anxious to shew us all hospitality, in which we believe he was sincere, and who appeared interested in our visit. The Gosáin having retired, we prepared for entering the town, and it being market-day, we found the *hát* crowded with people from the villages in every direction. In three different places we addressed immense congregations, and gave away near 1000 tracts. Not less than 20,000 persons, we suppose, were present at one time, in different parts of the place. On our return a crowd followed us, and several

bráhmans entered into a long and spirited conversation, in which all their old arguments were brought forward, and their whole system had to be refuted. Several seemed convinced, others appeared dissatisfied, whilst of course others seemed to cling to their errors with a pertinacity worthy of a better cause.

This being the Sabbath-day, we united in spirit with our brethren, who were engaged in the delightful services of the sanctuary, and felt happy in the thought, that the members of the Church of Christ, though scattered abroad upon the face of the earth, and exposed to different trials, compose one family, the Head of which is ever present in every place to relieve the wants of his children, and impart those consolations which are the solace of their hearts. We thanked God also for the communion of the saints.

26th. Many fresh applicants for tracts appeared, but as our stock was nearly exhausted, we were compelled to deny a great many. Left about 9 a. m. and arrived at *Dainagar* near 2 o'clock. This is literally a "place of tanks," there being upwards of 20 in less than half a mile, all surrounded with three rows of noble palm trees, and some had rows of tamarind trees likewise. The place is rather populous, and a great proportion of the people are employed in the manufacture of lac dye. Nearly all the inhabitants of the place assembled near our tent, to whom we addressed the words of eternal life, and gave away about half our remaining stock of tracts, which were most thankfully received. An interesting conversation took place, which lasted till nearly dark, when the people slowly dispersed.

27th. Left at 9 o'clock, and at 12, stopped at a large village called *Balegow*, in which are upwards of 300 houses, inhabited by bráhmans; besides others in due proportion. Our fame had preceded us to this place, and a large congregation, consisting principally of bráhmans, awaited our arrival. As usual all began to speak at one time, every one had a question to propose, and all seemed confident of confounding us by the amount of their learning, and the rapidity of their talk. After a great loss of time and strength on their part, (for when all are speakers there are of course no listeners,) we requested silence, and informed them, that as it respected the Hindu faith, all present were acquainted with it, but in regard to the Christian doctrines, nearly all were ignorant, and in order to enable them to compare the one with the other, we would explain the latter to them. We then succeeded in speaking of God, his character and attributes; the moral law; the need of a Saviour, and how that Saviour has been provided in the person of Jesus Christ. We then shewed how imperfect the Hindu system is, and how totally inadequate to our necessities; and lastly, mentioned the willingness of God to receive all who believe in his Son, and urged upon them the necessity of taking refuge in Him for the salvation of their souls. During this discourse, we were interrupted continually, and though the major part of the congregation were anxious that we should proceed, yet a few of the principal *speakers* among the bráhmans appeared quite miserable, until they could give vent to the wisdom which seemed to be labouring in their minds; and having finished our discourse, it broke forth, and after a very learned discussion among these venerable doctors of the Hindu law, the sum total of their arguments amounted to this; that God, having no mouth, he necessarily could not speak, therefore the commandments which we said he had given to man were false, it being impossible that he could have declared them: again, that no man at any time having seen God, it is proved, as a consequence, that there is no God, *q. e. d.* The learned speaker turned to the congregation, who congratulated him upon his eloquence and convincing arguments by shouts of applause. We distributed about 50 tracts, and proceeded to *Bunpás*, about five miles further, where we pitched our tent.

Here we gave away the remainder of our tracts, and early the next morning started off for *Burdwan*, which place we reached at 1 P. M. and found our friends at the Church Mission House all well. Here our Missionary operations ceased, for having given away all our books, and the time which we had intended to devote to the journey having elapsed, we were anxious to return to our respective stations and our more immediate work. Leaving therefore our *Burdwan* brother, who had accompanied us, to prosecute his labors in that interesting place, the rest of our party travelled *duk* to *Chinsurah*, thence by water to *Calcutta*, where we arrived on Saturday afternoon, the 31st instant.

During our journey we put in circulation about 7,000 tracts, travelled about 350 miles, and preached "the Gospel of the kingdom" to perhaps 20,000 individuals, the major part of whom had never heard the "good tidings of great joy" before, and a great number had never before seen an European face. We now leave our labors with God, praying that He may be pleased to make them effectual to the conversion of many souls.

G. G.

X.—Union among Christians.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Is it not deplorable that, at a time when Christians profess to expect the speedy establishment of the reign of the Prince of Peace, party-spirit should yet run so high among different denominations? Is it not deplorable that party-men, whether belonging to established churches, or dissenting from them, should, by their bigotry, thus retard the coming of the blessed period they profess to be anxiously looking for; but which cannot arrive until there exist an unfeigned union of hearts between all the disciples of Christ, or, to use the words of our Saviour himself, "until all be made perfect in one?"

Should you think the following extract, (from the catholic sentiments it contains,) calculated to diminish among your readers the evil I am complaining of, the same is at your service for the OBSERVER. It forms part of a sermon on 1 Peter ii. 5, preached by that devoted servant of God, the late Félix Neff, the Alpine Pastor, whose praise is in all the churches.

I remain, &c.

HELVETICUS.

(Translated from the French.)

"The temple of Jerusalem was a place particularly honored with the presence of the Almighty: nothing impure could enter therein. All there were occupied exclusively with the service of God. There, he was praised, adored, blessed; there he gave forth his oracles—diffused his benedictions.....The Church, called a Holy Temple, a Spiritual Tabernacle, must present all these characters in perfection;—in reality, as the temple did in types and figures. But what Church, taking this word in the usual acceptation—what assemblage of sinful men will present to us this reality, and will appear to us worthy to be called the habitation of God in the spirit—the temple of the living God?"

* * * * *

"Where shall we find this divine sanctuary? In the assembly of the first-born, and of the thousands of angels in the Jerusalem above. There, a thousand times better than in Sion, God is served, praised, blessed. This heavenly and spiritual sanctuary is formed of the aggregate of holy beings who find their happiness in God. The glory of Jehovah fills it, enlightens it, and is reflected on each of the living stones of which it is formed. His love unites, inflames them. The King of glory dwells in the midst of them, rejoices in their felicity, and takes pleasure in listening to the eternal utterance of their gratitude. Such is the temple which God inhabits, the only one worthy of him. What then must be the various Churches where the gospel is preached on earth?

"When the magnificent temple of Solomon was building, all the stones, all the wood which were brought thither, were so well cut and prepared, that there was heard, says the sacred historian, neither hammer, nor axe, nor any instrument of iron. (1 Kings, vi. 7.) But, most assuredly, it was not thus in the quarries of marble, nor at Lebanon, where they were cutting the cedars; any more than at the fierce furnaces between Succoth and Zeredathah, where they were founding brass for the sacred vases. Thus, in Heaven, this majestic sanctuary rises without noise, without effort; all arrive there pure and perfect. The Bride of the Lamb has 'neither spot, nor wrinkle, nor any such thing.' But in this impure and darksome world, the obscure quarry from which the great Architect wills to draw some stones for his edifice, what shall we find but work-yards prepared for a day, where all appears in motion and in disorder? What shapeless stones, what refuse, what useless fragments, what objects of a transient usage! How many arrangements purely provisional! How many mercenaries—aliens, are employed in these quarries, like the workmen of Hiram, and who, like them, shall never enter the sanctuary! What dissensions among even the most faithful workmen! What discussions, what vain conjectures on the subject of the final aim and the plan of the great Architect, which is known to Him alone! Shall we seek in this chaos the true Church, the spiritual temple? Should we wish to compose it from the mass of all these unformed blocks, or solely of those which appear already prepared by the Master? Shall we attempt to unite in one common order, all those whom we find prepared in each of the various quarries opened in a thousand places of the earth? Or, not being able to effect this, shall we, at least, exert ourselves to groupe them in different heaps, like those stones already hewn, which are collected to be measured before they are worked upon? Oh! how much wiser is the Master! While we are disputing the pre-eminence of this or that work-yard, and while others are spending their strength for the sake of introducing a perfect order, the Divine Solomon traverses in silence this vast scene of operation, chooses, marks, withdraws, and places in his edifice the materials prepared in the midst of all these, assigning to each piece the place suited to it, and for which he has destined it.....Such is, my beloved brethren, the grand idea which we must form to ourselves of this heavenly temple, of this spiritual house of God, of this universal Church alike militant and triumphant, in whose existence we profess our belief in the apostolic symbol. O! how pitiable will now seem the proud pretensions of this or that Church to universality; as also the endless disputes on the succession, the hierarchy, and the discipline, which at all periods (as even now) have divided and troubled the faithful. Let us rather work in the quarry wherein we are placed, to prepare the greatest possible number of materials; and above all, let us supplicate the Lord to make of us all, living stones for his temple. Amen."

REVIEW.

Memoir of Rev. Gordon Hall, A. M. one of the first Missionaries of the American Board of Commissioners for Foreign Missions at Bombay.

The triumph of the higher branches of science over the superstitious reverence attached to ill-arranged systems, and the improvements effected in those branches which affect the ordinary occupations of life, are subjects which induce feelings of the highest happiness in every well-ordered mind. It is one thing, however, to admire and give a passing plaudit to the triumph of genius, and another, to enter into the trials and anxieties with which the energy of that genius has had to contend in the accomplishment of its purpose. The general practice of mankind is to condemn that in its incipient or progressive stages, which they admire in perfection; and still more common is it for men to condemn that, the excellency of which they can neither comprehend nor appreciate. Nor does their disapprobation always confine itself to neutrality, reason, or argument: would that it did; too frequently, alas! has such opposition employed means which have been at variance both with reason and humanity, immolating on the altar of prejudice some of the noblest of the human race. The science of astronomy, for instance, is a complete, a noble science, an object of general admiration; yet the early attempts at its reformation procured for the pioneers in "the starry maze" no better reward than the contempt of the ignorant, and the persecution of the professedly wise. The announcement of the theory of the circulation of the blood, now so manifest to the merest tyro in pathological knowledge, brought down on the head of the justly renowned Harvey the indignation of the majority of the then faculty. If this be the course of conduct pursued by men towards those who attempt to minister to their physical enjoyment, ameliorate their sufferings, or extend the limits of their temporal knowledge, shall we be surprised to learn, that the attempts of evangelical philanthropists, to convey to barbarous climes the message of salvation, should have been stigmatized by the unsanctified as an undue interference with the civil rights and religious prejudices of nations, which needed not the aid of Christianity to increase their happiness? Or that such efforts should have met with the partial opposition of those members of the Church of Christ whose minds were less expansive than their religion?

It is to us a matter of sincere gratulation, that neither the opposition of the malignant opposers of the gospel, nor the inertness of those who profess to obey its high behests, deterred the pioneers

in modern missions from the apparently daring but certain enterprize of attempting to extend the lamp of life to the darkest regions of the globe; nor is our delight at all diminished by observing, that these efforts have not prevented the manifest blessing of Heaven, attending the servants of Christ, in their attempts to bring sinners to a knowledge of the truth; and so to accompany them, that it is not using the language of imagination or hyperbole, when we say, that the cause of Missions has been one of *progressive triumph*; that the earth does begin to wear "the tints of Eden's bloom."

The history and present aspect of Christian Missions to Christian lands and heathen countries have induced these reflections. Scarcely 50 years have rolled away since the Missionary fire was first kindled on the altar of the Church. Many of those who first fed it are but just fallen asleep, and yet so vast have been the sacrifices rendered to sustain the flame of the temple, that nations the most remote have been cheered by its warmth, and those which sat in darkness have seen the brightness of its burning. Not, however, as we have intimated, without attempts daring and energetic having been made "to quench the spirit:"—with what success we leave a world to judge.

We have asserted the Missionary cause to be one of triumph: we have appealed to a world for its decision. As however but few of the members of that vast family will take the trouble to investigate such a subject for themselves, let us suppose them deputing some benevolent and impartial individual to make a survey of the globe, and report the result of his investigation. His reply might be in some such strain as the following:

"As I cast my eye over the continents of the earth and islands of the sea, scenes presented themselves which were as pleasing and refreshing, when contrasted with the surrounding scenery, as the oases of the desert to the wandering sons of Ishmael; scenes of social order, mental elevation, and physical industry, appeared on spots which had formerly been marked by features of savage ferocity, intellectual debasement, and sloth. From lips which had been accustomed to utter 'all uncleanness with greediness,' I heard the voice of prayer and praise ascend to the Holy One in heaven. The knee which had bowed to an unconscious idol, I saw rendering its homage to the true God, and the spirit of the dying committing itself with cheerfulness into the hands of a faithful God, which otherwise must have entered on the eternity of its existence in brutal insensibility or wild despair."

Whether such a report were rendered or not, such is actually the fact. In every part of the explored globe scenes present themselves to the eye of the Christian philanthropist which

animate and gladden his heart, being to him the earnest of that millennium of liberty and spirituality, which the word of God so glowingly depicts, and assuredly affirms shall come to pass.

The present and future blessings which the gospel has conferred on the wretched *abroad*, is the secret of their success at *home*. The good which has been effected has to a great extent silenced the objections of opponents, rendered those who were neutral friends, and made the friends of Christ still more attached to the noble enterprize of Christian missions. In fact, the experiment has been tried and succeeded: therefore, as in the triumph of science all admire, when perfect or successful, what they unite in condemning in its incipient and progressive stages, and would more especially have censured had it failed, "Let us thank God and take courage."

There is a question which will probably suggest itself to many in connexion with this success, viz. By what means has the transformation been effected?

Primarily, we may answer, by *the Spirit* of God. In connexion with his influences, God has been pleased to sanction a variety of plans, which the ingenuity of the benevolent has devised for the furtherance of his work in the world. But one order of means he has especially appointed and blessed—the preaching of His gospel by men—men who count not their lives dear unto them that they may win Christ—men who have laid on the altar of the church every thing they held dear, and sacrificed every feeling to that of supreme regard for Christ. Such men in fact as the one whose brief though interesting Memoir is the subject of review.

Mr. HALL was an American, a man of energy and holiness; he was one of the first of that band of evangelical heroes who stirred up the holy patriotism of the American Church, and led on the armies of Christ in that land to the conquest of a world. The continent of British India presented the only fitting field for the exercise of his benevolence. In compliance with his feelings, and the wishes of his friends, he set sail with his colleagues for the shores of Hindustán, January, 1812. Not having determined in what part of the continent they would labour, they directed their course to this city. Difficulties of a civil nature presenting themselves, they determined to separate,—Mr. Judson and friend urging their way to Burmah, Mr. Newell and wife to the Isle of France, Mr. Hall and colleague to Bombay. We need scarcely add, that each of these missions has been rendered dear to the church by the Memoirs of Judson, Newell, and Hall. The presidency of Bombay at that time was under the direction of Sir Evan Nepean, a man decidedly favorable to Christian missions *as a man*, but who in his *public capacity* had received the promptest orders to ex-

pel the Missionaries from India. He manifested great personal kindness, but assured them that he was compelled to forward them by the first ship to England.

It is at this crisis, that the elements of Mr. Hall's character begin to display themselves. The missionaries are actually sent on board ship for England; he then appeals to the Governor, in which he at once addresses the private Christian, and the public character. It produces no alteration in the purpose of Government. Mr. Hall and his colleague then consider whether it be their duty calmly to be returned to England, and thus frustrate their plans, and the hopes of the church, or to follow the example of Paul, who, when he was persecuted in one city, fled to another, and even on one occasion, escaped by a basket from the house of a friend, and thus eluded the vigilance of the heathen police. They adopted the latter.

With the aid of a pious officer, they made their escape on board a country ship, which professed to be bound for Ceylon, a port they desired to reach; but found, when on board, that she was for Quilon on the coast. Finding this attempt to reach the British colony impracticable, they awaited with calmness the result, Mr. H. observing, as they landed, "*That God had defeated their plans to further his own, which were far better.*" They were not held long in suspense, for an order soon arrived to remove them to the capital of the presidency. On their arrival, they discovered that they had incurred the temporary displeasure of the Governor. A third and last memorial was presented, which was intended as a vindication of their conduct, and a clearer exhibition of their purpose "to obey God rather than man." In this address, they urge upon Sir Evan the propriety of waiting for an official paper from the seat of Government at Bengal, which they had reason to believe contained some instructions relative to their remaining, under certain restrictions. With this request he so far complied as to prolong the day of their departure. In the interval affairs were amicably settled, and the persevering servants of God were permitted to remain under restrictions which at this day only serve to raise a smile. By their energy and prayer, their consistency and zeal, they established the American Mission at Bombay, where they continued to labour with fidelity for a number of years. This is a brief summary of the short but interesting Memoir of Mr. H. drawn up by the Sec. to the A. B. F. M.

In the character and conduct of this devoted servant of Christ we discover the elements of a true Missionary character—decision, meekness, untiring zeal, devoted piety towards God, and an enlarged benevolence toward men, combined with extensive mental endowments, highly improved by diligent and persevering study. As illustrations of these traits of character we may notice, that after a painful conflict, as to the sphere in which he should ex-

ercise his ministry, he arrived at the *decision* that he should devote himself to the work of God amongst the heathen. Acting under this impression, neither the remonstrance of friends, the prospect of a comfortable settlement at home, nor the difficulty which attended the prosecution of his designs, could divert his attention from the object: "none of these things move me," was the unvarying answer. Every movement of his future life only showed that he was decided for God.

The spirit in which he entered upon his work showed the glowing ardour of his *zeal*. He spoke of "*cutting a path through the moral wilderness of the west to the Pacific*;" while the unwearied manner in which he prosecuted the Mission on the paralyzing shores of India, proves that his zeal was as pure as it was warm, and as strong as it was extensive.

Of his *piety*, it is sufficient to ensure for it the character of elevated and holy, when we say, that it maintained its energy amidst the debasing immoralities of the heathen, and the enervating practices of British residents in India.

The selection of the British Indies as the sphere of his labour showed that he was not "formed for a party, but the world," and that he possessed a desire not to save a few, but so vast a portion, as the dense population of this country.

The *meekness* and humility of his character, which added a beauty to the more stirring graces, were displayed by the unostentatious manner in which he contemplated, arranged, and carried on plans which had for their object the improvement and salvation of one hundred millions! His course was not like the fiery meteor which dazzles and astonishes for a moment, but rather like the clear and luminous planet which, ever revolving in its own orbit, is a benefit to other worlds, and an ornament to the canopy of heaven. It would be well if all aspirants to Missionary work would contemplate, as he contemplated, its vastness and importance; if they would prayerfully study such characters as Hall, it would be well for the church: for he was without hyperbole a *Missionary of the Cross*—would that this could be said of all who bear the name. Whatever evils connect themselves with men in matured life, it is to be feared, have their commencement with their first impressions of the work—hence the importance of all young men having their minds at the outset of their Missionary career influenced by feelings and principles, such as those which influenced the mind of this devoted servant of God.

It is to be feared that many of the Christian youth, in their early aspirations after this work, invest it with much that is imaginary and poetic, either of the pleasurable or painful caste; the one class thinking with Melancthon in his study, that it would be easy for young Melancthon to conquer old Adam, but who like him find, in making the attempt, that old Adam is too strong

for young Melancthon. The other class invest it with so much that is difficult that they shrink from it, and shed over all their connections the same chilling influence. It would be well, however, to remember, that *the work of Missions is in all its principal features the same as the work of Christ at home*. The subjects, the trials, the joys, are all the same.

We have observed, that much of the imaginative is mixed up with the early Missionary impressions of some individuals: this may to a certain extent have been produced by the course of their juvenile reading, in which all that is romantic has been mingled with their associations of the land of Missionary labour. The turbaned Musalmán, and the soft Asiatic, dwelling in a land redolent of all nature's beauties—the land of pomp and riches—are subjects which appear more captivating to the youthful mind, even when sanctified, than the plain rusticity of home, or the sober scenery of northern lands. It is with pleasure then that we hail the day which has expelled from our public seminaries those idle and fictitious stories, and given in their place rational and instructive, because true statements. For too frequently such a character, as the one referred to, under impressions produced by such associations, entering upon his work, finds that the natural beauties of the land are so deformed by moral guilt, and the hearts of the Musalmáns and Hindus so deeply depraved, and their lives so scandalously gross and deceitful, that he falls at the onset of the conflict. He is overwhelmed, his judgment is swallowed up in his feeling, and he falls a martyr to disappointment and chagrin. Such a man is not fit for the work. There is however another but less promising character at the outset. It is marked by a quiet and retiring yet firm desire to serve Christ among the heathen, derived from a sober but scriptural and affecting view of the necessities of the human race, and the dishonor done to Christ by the idolatries and sins of the world. Such a man is borne from his native shores almost unknown—arrives at the scene of his labour, selects his sphere, commences a plodding and faithful discharge of Missionary labour. Year after year, he translates, educates the young, distributes the scriptures, preaches the word: his journal may contain little that is stirring and exciting, nothing positively successful—nay sometimes he is permitted to pass from the scene of his labours without seeing the first shootings of the seed he has sown for the universal harvest of God.

What then, it may be asked, is the difference between the two? They both discharge their duty according to the dictates of their conscience, they both die and leave the work to be carried on by other hands. There is another question which must be put in connexion with the former in order to elicit the truth. In what state did they leave their respective departments of labour? The former character, being more a man of feeling than judg-

ment, was perhaps continually seeking for new spheres of labour, as objects of excitement and interest. The latter steadily and perseveringly cultivated one spot. The man of feeling dies, and his work dies with him :—the man of judgment is removed, but his work remains ready to be carried on, partly by the assistance of those which he has trained for it, and partly by his fellow colleagues in office.

It is to be regretted that some of the noblest spirits have been in this sense “wandering stars.” What might not such an energy as Martyn’s and Brainerd’s have effected, under God’s blessing, if they had been brought permanently to bear upon one limited tract of land, instead of extending themselves on the whole moral waste? They acted according to the dictates of an enlightened conscience—we are bound to admire their piety and zeal, but to benefit by that experience which they lacked. We should imitate what is excellent in their career, but avoid their errors, one of which and the most prominent was their itinerating instead of located labours. We are not asserting that they lived useless lives, but supposing that they would have been much more useful under different and more auspicious circumstances.

What we have said of individuals we think may be applied to bodies. *It is the concentration of exertion that is calculated to make a deep impression, and effect lasting good.* If, for instance, 100 Missionaries could be located in this or any other populous city of India and its suburbs, what an impression would the daily preaching of one half the number make upon its population, while the other portion, by their writings, instructions, and visitations, would be further strengthening the impressions made by the preachers of God’s word. With such a phalanx, plans extensive yet economical and efficient might be carried into effect—in such a company the death of one or two would not be materially felt—whereas the plan pursued by many societies is fraught with serious evils. The Missionary is generally alone, or at most accompanied by one or two; every species of labour devolves upon him—this accelerates his death; he dies, and there is no individual at hand to occupy his post; it must remain some months destitute. The new Missionary arrives, and has all the original difficulties of his predecessor to contend with. This is a great yet common evil. In addition to the positive evils connected with the present system, we have further an encouragement to try the experiment of concentration arising from the fact, that wherever it has been tried it has succeeded beyond the most sanguine expectation. When we wish to point to any part of the Missionary field as an instance of success, do we not turn to the Burman, Karen, or South Sea Missions? And why are they successful? simply, as far as human aid is concerned, because there was a concentration of piety, talent, and energy. In

addition to this we may observe that the universal practice of men, when they wish to make a successful attempt, is to concentrate their force. The general does not scatter his army over the whole of the enemy's territory, but selects the most likely position to give success to his arms; then concentrates his forces and makes his attack. The children of this world are however often wiser than the children of light. There are but few things in which we can safely imitate the men of the world. This is one.

We fear that we have already exceeded the limits assigned to this paper, yet we would desire to touch on one other topic which we believe connected with the success of all Missions, but especially of Missions in India. It has been the practice of some, when they have entered upon their work, to stipulate to remain in the country a certain number of years. This is fraught with many disadvantages which will readily occur to every experienced mind. If the health of a Missionary fail altogether, it materially alters the case; but if he possess a moderate share of health, nothing can sanction his desertion from the standard of Christ, which has been planted among the heathen: and if he should do so, we may, without much fear of being thought uncharitable, say, that we doubt whether he should ever have been sent. The fact is, that if a man desire to be a useful Missionary, he must not only be *determined to remain in the country*, but, as far as practicable, he should live amongst the people, associate with them, catch the spirit of their language, idiom and national feeling to a great extent—to every extent that is not sinful. If he adopt this line of policy, the natives will believe he is sincere; in time they will listen to his message and respect his religion, because of the practical holiness of his life, and real benevolence of his character. An opposite line of conduct induces in their minds feelings of distrust and suspicion. It is objected, that European constitutions are incapable of bearing the fatigues of such a life. We know not what the weakest constitution can bear, if God be its shield

“Where thickest dangers come.”

He has promised to preserve and protect the lives of those who exercise unwavering faith in his promise and power; yet of this we are aware (and it should humble us) that but few have been willing to try the extent of the promises of the Omnipotent. And the few who have, have been in this one point successful. Was Brainerd physically strong? Was Martyn robust? We fearlessly answer no; and yet the one mingled with the common people, and the other lived in a kraal. What was the cause of Swartz's success? We have it from the lips of the people. “We always thought that he would live and die amongst us, but the others only came for a time—he *was one of us*.”

We are not pleading for rashness or imprudence, for God has not promised to protect them. A man may be as prudent in a

kraal as a palace, in a cot as the most splendid abode. All we contend for is a concentration of forces, a determination in the strength of grace to live and die in the land we have deemed in such a state as to demand our exertions, and a disposition it may be to mingle with the people and catch their manners so far as is practicable and sinless. Entertaining these sentiments, we cordially recommend the Memoir of Mr. Hall, being fully persuaded that if read prayerfully, it will induce and strengthen feelings similar to those which it has induced in our own mind.

We have been reminded by this book, which is a memorial of that which we are too prone to forget, that we and all men are dying creatures. Whatsoever our hands find to do, let us do it with all our might.

My dear reader, let your first inquiry be, Am I prepared to die? If not, seek, seek at once the mercy and redemption of Christ. If you have found favor in his sight, work more abundantly for that Master who will soon call you to your home, when your sorrow, if sorrow you experience on your dying pillow, will be that you had done no more for so good a Lord.

Let your prayer be that the time may speedily arrive when the churches of England and America shall combine to send forth an increased number of devoted men; that the hosts of British India may be quickly subdued to the faith of the Cross; the powers of darkness be driven into that obscurity in which they concocted their fiendish schemes against the peace of a world, and the armies of Jesus go forth bright as the sun, and terrible in their array of purity, confidence, and hope. O haste, haste blessed day, when the angels of God shall shout acclamation and victory, and hail the Church as the *Liberator Mundi*!

φίλος.

Poetry.

SONNET.

O BLESS the hour, when the glad spirit springs,
 Like a young eagle, up into the sky,
 And listens for the rush of heavenly wings;—
 And lo, they come! Bright flashes from on high,
 Reveal their presence to the inward eye,
 Which, kindling with a holy triumph, flings,
 In that felt presence of the Deity,
 A glance of pity on all meaner things.
 As pants the hart after the water brooks,
 As the bound captive struggles to be free,
 Then pants the spirit after God, and looks,
 O blessed Friend and Saviour! up to Thee,
 For strength and pardon, large supplies of love,
 And peace—the peace that cometh from above.

M.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

JAN.

MARRIAGES.

15. At Bangalore, J. Fowler, Esq. 8th L. C. to Miss Webber.
22. Mr. George Martin, to Miss Babonau.
24. William Henry Twentyman, Esq. to Miss Black.
- Mr. Brown, to Mrs. Moran.
27. C. C. Russel, Esq. to Miss Moore.
31. Mr. J. Babonau, to Miss Gibson.
- Mr. Bowen, to Miss Barber.

FEB.

4. Mr. Smart, to Miss Tucker.
- Captain Lancaster, to Miss Blenkin.
- At Chinsurah, Lieut. Young, H. M. 44th Regt., to Miss Meredyth.
6. Mr. J. P. Namey, to Miss Mary Ann Mercado.
9. Mr. J. R. Howatson, to Miss Angelina Skinner.
16. J. P. Grant, Esq. Civil Service, to Henrietta Isabella, second daughter of Trevor Plowden, Esq.
17. W. Moran, Esq. to Elizabeth Emelia, daughter of the late Superintending Surgeon James Robertson.
- Lieut. Frederick Samler, 10th N. I., to Jemima Haldane, youngest daughter of the late Superintending Surgeon Robertson.

MAR.

3. Captain Warner, to Caroline, eldest daughter of Bertrand Orde, Esq.
5. R. E. Blaney, Esq. to Miss Eliza Leigh.
- At Saugor, W. Anderson, Esq. to Amelia Mary, second daughter of Captain George Chapman.
13. Mr. Josiah Rowe, to Eliza, eldest daughter of the late J. U. Sherrieff, Esq.
16. Captain P. A. Torckler, Artillery, to Mary Georgiana, second daughter of the late Major W. McQuahae, of the Bengal Artillery.
- J. W. C. Chalmers, Esq. 43rd Regt. N. I., to Louisa, youngest daughter of the late Major W. McQuahae, of the Bengal Artillery.
17. Captain M. McDougal, of the Ship Edmonstone, to Miss Janet Aiken.

JAN.

BIRTHS.

10. At Cawnpore, Mrs. Walker, of a son.
 11. At Comillah, the lady of Henry Brownlow, Esq. Civil Service, of a son.
 - At Chittoor, the lady of Capt. Nixon, 25th N. I., of a daughter.
 13. At Lucknow, the lady of Capt. Grant, Major of Brigade, of a son.
 - At Allyghur, Mrs. W. Conner, of a son.
 15. At Mynpooree, the lady of Dr. Andrew, of a son.
 16. At Agra, Mrs. Stains, of a son.
 17. At Futtehgurh, the lady of James Mellis, Esq. C. S. of a daughter.
 - At Allahabad, Mrs. Turnbull, of a daughter.
 23. At Neemuch, the lady of Major James Blair, of a daughter.
 24. At Cooly-bazar, Mrs. Hanlon, of a son.
 25. Mrs. Stapleton, of a daughter.
 31. At Lilgam, the lady of Lieut. Cardew, of a son.
- FEB.
1. The lady of H. Shakespear, Esq. of a daughter.
 - The lady of Capt. Randle, of a daughter.
 - At Cuttack, the lady of Capt. Festing, 33rd N. I., of a daughter.
 2. At Banda, the lady of Robert Neave, Esq. Civil Service, of a son.
 3. The lady of Capt. Sewell, of a daughter.
 4. The lady of W. Jackson, Esq. of a son.
 - Mrs. George, of a son.
 6. At Delhi, the lady of T. T. Metcalfe, Esq. of a daughter.
 12. The lady of Capt. W. Lloyd, Indian Navy, of a daughter.
 17. At Kishnagur, Mrs. Mullins, of a son.
 18. The lady of W. H. Benson, Esq. Civil Service, of a daughter.

19. The lady of E. M. Gordon, Esq. of twins, a boy and a girl.
20. The lady of W. Thompson, Esq. of a son.
23. At Fort William, the lady of Lieut.-Colonel Battine, Artillery, of a son.
24. At Hoogly, the lady of W. H. Belli, Esq. of a daughter.
25. At Burdwan, the lady of Hon. Robert Forbes, Civil Service, of a daughter.
26. At Burdwan, the lady of Rev. J. Wietbrecth, of a daughter.
28. At Saugor, the lady of Captain Hearsey, of a daughter.

MAR.

1. The lady of Dr. Wallich, of a daughter.
2. At Jessore, the lady of H. P. Russell, Esq. Civil Service, of a son.
10. The wife of Mr. James Black, of a daughter.
12. Mrs. C. P. Fisson, of a son.
14. Mrs. Gent. Aviet, of a daughter.
- Mrs. J. J. Marquis, of a son.
16. Mrs. Ann Pereira, of a daughter.
18. The lady of John Moore, Esq. of a daughter.

JAN.

DEATHS.

10. At Meerut, Mr. Sidley, aged 38 years.
12. At Comillah, the infant son of Henry Brownlow, Esq.
14. At Mynpoorie, the infant son of Mr. George Smith.
20. At Comillah, the lady of Henry Brownlow, Esq. Civil Service.
21. At Saugor, on board the Albion, Capt. Newton, 44th N. I.
25. Mrs. Henry Harvey, aged 20 years.
- Capt. Harfield, of the ship Hashmy, aged 44 years.
29. Mrs. Dessa, aged 24 years, 2 months, and 24 days.
- At Dum-Dum, Miss H. H. Channee, aged 10 years.
30. Mr. Thomas Williams, aged 45 years.
31. Mrs. Heberlet, aged 20 years.

FEB.

1. At Barrackpore, the wife of Lieut. Spry, 24th N. I.
2. The infant son of W. Jackson, Esq.
3. At Fort William, the infant son of Mr. Peterson.
- The infant son of Mr. Hollis, aged 3 months.
4. Mr. F. G. Galbraith, aged 21 years.
- At Sholapoor, Robert Cotton Money, Esq. Bombay Civil Service.
5. At Dinapore, the daughter of Dr. J. Johnstone, aged 4½ years.
10. Mr. Thomas Andrew, aged 28 years.
11. Lieut.-Col. T. Gough, 2nd Regt. N. I., aged 55 years.
13. Mrs. M. A. Bathurst, aged 34 years.
19. Mr. John Smith, late an Indigo-planter, aged 49 years and 8 months.
- R. Martindell, Esq. aged 30 years.
21. Jane, relict of the late H. Swinhoe, Esq. aged 77 years and 4 months.
23. William Blackall, the son of A. Muller, Esq. aged 17 months.
- Lieut.-Colonel Arthur Shouldham, 31st Regt. N. I.
27. Mr. N. Gomis, youngest son of Mr. J. Gomis, aged 16 years.

MAR.

1. Mr. W. Healy, H. C. M., aged 26 years.
5. At Ishapore, Major Alicia, the daughter of Capt. Frederick Roberts, aged 1 year, 5 months, and 16 days.
18. Mr. Francis Harvey, aged 60 years, 1 month, and 10 days.

Shipping Intelligence.

JAN.

ARRIVALS.

25. Childe Harold, J. R. Lancaster, from London 1st September.
- Passengers.*—Mrs. Minchin, Mrs. Smithson, Mrs. Brightman, Mrs. Blenkin, Miss Blenkin, Miss A. Blenkin, Miss Brightman, infant; James Minchin, Esq. Barrister at Law, W. Smithson, H. G. Brightman, Thomas Blenkin, H. Carne, and C. Rawson, Esqrs. Merchants; Lieutenant W. P. Robins, 15th B. N. I., H. Crawford, Esq. writer, and Mrs. Silver, Steerage.

27. Malcolm, J. Fyles, from London 30th August and Plymouth 4th Sept.
Passengers.—Mrs. Benson, Mrs. O Neills, Mrs. McNair, Miss Bury, Miss Dixon, Miss Scott, Miss Clarkson, John Griffith Cook, Esq. and W. H. Benson, Esq. C. S., Captain O Neills, 44th Regt., Captain White, 50th Regt., Lieut. McNair, 73rd Regt., and Lieut. D. Cooke, 55th Regt. B. N. I., Lieut. Hutton, H. M. 62nd; Mr. Anderson, Mr. Allen, Detachment of H. M. Regt. 58 men and 3 women.

— Fanny, (Barque,) R. Edwards, from Marcanum 29th December.

28. Sm. Francisco, (Barque,) J. F. de Sena, from Macao 7th December and Penang 8th January.

Passengers from Macao.—A. A. de Mello, Esq. Merchant, and T. V. Brambridge, Esq. *From Penang.*—Mrs. Abbott and child, W. H. Abbott, and L. G. Lucas, Esqs. Merchants.

30. Catherine, B. Fenn, from London 4th, Land's End 9th September, and Table Bay 22nd November.

Passengers.—Mrs. White, Mrs. Mackay, Mrs. Betts, Mrs. Gibson, Miss Perret, Miss Nicholson, Miss Betts, Captain Gibson, B. N. I., Ensign Chamberlain, H. M. 3rd Regt. or Bufts, Alfred Betts, Esq. Merchant, Mr. Henry Weaver, Cadet, Mr. James Read, Master Betts, Mr. W. Lord, returning to India.

— Fergus, George Mason, from Greenock 24th August.

Passengers per Africaine, from Madras.—Mr. F. MacGregor, B. N. I.

FEB.

2. Exporter, (Barque,) R. Anwyle, from the Mauritius 21st October and Colombo 13th December.

Passenger.—Mrs. Anwyle.

— Eamont, (Barque,) Burtsall, from Rangoon 15th January.

Passengers.—Mrs. Burney and child, Col. H. Burney, Resident at Ava, with Lieut. Long, and the relieved escort from Ava.

3. Emily Jane, W. Boothby, from China 2nd, and Singapore 16th, January.

Passengers from China.—Captain Jump, and Mr. P. Holmes, Country Service.

From Singapore.—Captain Welland, 55th B. N. I. and Mr. G. W. Phillips.

5. Dunvegan Castle, C. Howard, from the Mauritius 24th October and Marcanum 27th December.

Passenger from Port Louis.—Mrs. Mary Sloane, wife of a private.

— Two Brothers, (Brig,) W. Deller, from Singapore 12th and Penang 27th Dec.

Passenger.—Col. J. Hezetta.

6. Adelaide, A. Steel, from Madras 7th and Covelong 16th Jan.

7. Orient, T. White, from London and Portsmouth 14th September.

Passengers from London.—Mrs. Renney, Mrs. Anstruther, Mrs. Ellis, Mrs. Crommelin, Misses M. Anstruther, C. Anstruther, E. Anstruther, S. Anstruther, Fast and Ford; Col. Renney, Capts. Ellis, Worman, and Armstrong; Rev. Mr. Deer, and Mr. Brewster.

— Larkins, C. Ingram, from London 14th Sept., Cape 18th Nov., and Madras 18th January.

Passengers.—Mrs. Tyler, Mrs. Lewis, Mrs. Roberts, Misses Owen and Cave, Col. Cave, W. H. Tyler, Esq. Civil Service, John Brown, Esq., Dr. Minto, Assistant Surgeon, Lieut. Moore, 34th N. I., James Cowell, 11th Dragoons, A. Turner, Esq., Mr. Worthington, Mr. Roberts, Mr. C. Doveton, Mr. W. Doveton, Master E. Lewis, Misses A. Lewis, F. Lewis, and Roberts.

— Donna Carmelita, C. Edwards, from Khyouk Phyo 31st January.

— Addingham, (Barque,) J. Sedgwick, from the Mauritius 29th October and Kerinde 4th January.

9. Solway, M. Proctor, from Ceylon 3rd January.

— America, J. Lindsay, from Boston 5th October.

10. Zenobia, J. F. Owen, from London 25th Sept. and Cape of Good Hope 7th December.

Passengers from London.—Mrs. Stedman, Miss Hennessy, Mr. J. H. Farnier, and Mr. George Grant, Steerage Passenger. *From the Cape of Good Hope.*—Lady Ryan, Miss Ryan, Miss Louisa Ryan, Master Ryan, Mr. W. Ryan, and Honorable Sir E. Ryan.

— Elizabeth, (Brig,) G. Baker, from Rangoon 25th January.

Passengers.—Mr. J. B. Hancock, Missionary, J. Manuck, Esq. Merchant. Children, Aratoon Carapeit and Stephen Gabriel.

— Frances Ann, (Brig,) C. Hay, from Liverpool 24th September.

— Duke of Argyle, C. Bristow, from London 5th September, Cape of Good Hope 16th November, and Madras 21st January.

Passengers from London.—R. C. McConnochee, Esq. Assist. Surg., Mr. R. G. Graham, Mr. R. Dawson, and Mr. N. Staples, Cadet.

Passengers from Madras.—Mrs. Babington, Mrs. Douglas, T. H. Crawford, Esq. Bombay C. S., W. H. Babington, Esq. Madras C. S., Capt. Douglas, 49th M. N. 1., T. H. Porter, Lieut. 1st Regt. M. L. C., H. Atkinson, Esq., and Mr. T. A. Crawford.

11. Velocifere, A. Bouden, from Bourbon 3rd November.

— Bright Planet, (Barque,) P. Sparling, from Singapore 5th and Penang 21st January.

Passenger from Penang.—Mr. W. P. Wood, Mariner.

13. Augustin, (French,) R. D. Beaufort, from Nantes 16th August.

— Edmonstone, M. McDougal, from China 4th January.

— Arab, J. S. Spark, from Khyouk Phyo 2nd February.

Passengers.—Col. Newton, and a detachment of 125 sepoys.

15. Cavendish Bentinck, Roe, from Colombo 27th December.

Passengers.—Mrs. Butler, Miss J. Hudson, and G. R. Dennison, Esq.

— Thistle, Jones, from Rangoon 30th January.

16. Bengaly, (French,) E. Gegnoux, from Mauritius 29th November.

— Flinn, Collard, from Ceylon 16th January.

21. Isabella Robertson, (Barque,) J. Hudson, from China 20th, and Singapore 29th, January.

Passengers from China.—Mrs. Fullarton, Miss Fullarton, Miss Woollett, J. B. Thornhill, Esq. Civil Service, and J. Fullarton, Esq.

22. Hindostan, G. T. Redman, from London and Portsmouth 12th Oct., Madeira and Madras 6th February.

— Pioneer, (American,) W. Shankland, from Philadelphia 5th October.

23. Barretto Junior, R. Saunders, from London 3rd Oct. and Madras 5th Feb.

Passengers from London.—Mrs. R. Tytler, Miss Pringle, Dr. R. Tytler, Bengal Army, Major D. Pringle, Bengal Army, G. Verner, Esq. Bengal Army, and Mr. C. H. Hall.

— Abberton, H. Shuttleworth, from London 1st and Madeira 22nd October, and Madras 9th February.

Passengers from London.—Mrs. Shuttleworth, Miss Stone, Mr. Vos, Mr. Barlow, and Mr. Wrottesley.—*From Madras.*—Mrs. Byrn.

— Edmond Castle, (Brig,) W. Fleming, from Covelong 1st February.

— Georgia, J. Spalding, from Boston 4th November.

Passengers.—Rev. Mr. and Mrs. Brooks, Rev. Mr. and Mrs. Newton, Rev. Mr. and Mrs. Wilson, Rev. Mr. and Mrs. Hall, and Miss Davis, Missionaries; Messrs. Morse and Dutton.

— John Adam, J. Roche, from Bombay 6th, and Aleppo 20th, January.

Passengers.—Mrs. Budwell and child, and Mrs. Roche.

24. Katherine Stewart Forbes, H. B. Fell, from Louis 29th December, and Madras 13th February.

25. George and Mary, (Brig,) J. Roberts, from Mauritius 6th December.

— Lady Clifford, (Barque,) J. Masson, from Covelong 10th February.

26. Steamer Forbes, Forth, from the Red Sea 29th November.

28. Duke of Roxburgh, J. Petrie, from Bombay 4th, and Calicut 18th, January.

— Ranger, (Schooner,) J. Canning, from Penang.

MAR.

1. H. C. Steamer Enterprize, C. H. West, from Madras 23rd Feb.

2. Bark Thomas Millar, H. Hutchinson, from Liverpool 12th October.

3. Gentoo, J. Black, from Greenock 14th October.

— Edward, R. Heaviside, from Mauritius 8th December.

4. Virginie, (Barque,) John White, from Penang 9th February.

Passenger.—C. Galastaun, Esq. Merchant.

5. Gillardon, Bowman, from Mauritius 9th December.

Passengers.—Mrs. Bowman and child, Mrs. Joseph, Miss McVicar, Messrs. Joseph and McVicar, and Masters H. and J. Joseph.

7. Eclipse, A. Parry, from Salem 29th October.

11. Swallow, Barque, W. Adam, from Madras 26th February.

Passenger.—Dr. Knox, M. D. Assistant Surgeon, H. M. 62nd Regt.

12. Carnatic, D. Proudfoot, from the Isle of France 24th Nov. and Rangoon 20th February.

— Louisa, (Schooner,) C. Derozio, from Penang 12th February.

13. Haidee, (Barque,) J. Randle, from Singapore 15th, and Malacca 16th, Feb.

15. Cecelia, (Brig,) P. Roy, from Penang 22nd January.

17. Juliet, (Barque,) Thomas Wilson, from Greenock 21st November.

18. Anne Baldwin, (Barque,) H. Crawford, from Liverpool 12th November.
Passengers.—H. E. Pearson, 18th Regiment, E. F. Kinobbs, R. N., James Anderson, Esqs., T. E. Thompson, Esq.

JAN. DEPARTURES.

27. Fattle Salam, Nacoda, for Judda.

29. Bland, for Liverpool.

Passengers.—Mrs. Thomas, His Highness Prince Jameh Ood Deen, Dr. Thomas, Superintending Surgeon, A. Murray, Esq. M. D., Captain McNab, H. M. 3rd Buffs, Lieutenant Stubbs, 49th N. I., W. B. Mosley, Esq. 10th Light Cavalry, W. Turner, Esq., J. Findlay, Esq., J. Humphreys, Esq. and six children.

FEB.

1. Golden Fleece, for Liverpool.

6. Corsair, (Brig,) E. Cook, for Penang and Singapore.

8. Triton, Captain Pouvereau, for Bordeaux.

— Charles Stuart, (Schooner,) for Rangoon.

— Frank, (Bark,) E. Seabright, for China.

13. Duke of Northumberland, Pope, for London.

Passengers.—Mrs. Brightman, Mrs. Anley, Mrs. Hessing, Capt. T. T. Harrington, John Brightman, Esq., J. A. Hessing, Esq., Lieutenants Hatham, Griffin, Martin, and Andrews, H. Brown, Esq. 3 Misses Anleys, 1 Miss Brightman, 2 Misses Hessings, 2 Misses Dows, 1 Miss Perry, 3 Masters Anley, 2 Masters Brightman, 1 Master Warde, 1 Master Perry, and 2 Masters Bruce.

15. Euphrates, Hannay, for Liverpool.

Passengers.—Lady Colquhoun, Mrs. Home, Sir Robert Colquhoun, Major Home, Captain Home, Mr. William Storm, and Master Colvin.

19. Coldstream, P. H. Burt, for China.

— Allalevie, G. Andrée, for Bombay.

— Indien, (French,) A. Morin, for Havre de Grace.

— City of Edinburgh, D. Frazer, for London.

Passengers.—Mrs. Col. Hawthorn, Mrs. Fisher, Mrs. Cox, Mrs. Lloyd, Mrs. Bridgeman, Lieut.-Col. Hawthorn, H. C. S., Rev. H. Fisher, Capt. Elliot, Assistant Adjutant General, K. T., J. Carey, Esq., — Ladler, Esq., Dr. McLellan, Dr. Taylor, Lieut. Bridgeman, H. C. Artillery, Lieut. Bolton, H. M. S., Miss Hawthorn, Miss Fisher, Miss Cox, two Misses Lloyds, Master Fisher, Master Lloyd, and four Masters Cox.

MAR.

3. Fanny, J. Sherriff, for Mauritius.

— Sm. Francisco de Paula, J. F. de Sena, for China.

5. Childe Harold, J. R. Lancaster, for London.

Passengers.—Mrs. Lancaster, Mrs. Brightman and Infant, Henry Brightman, Esq. Captain Sutherland, 38th Regiment.

7. Donna Carmelita, C. Edwards, for Mauritius.

8. Zenobia, J. F. Owen, for Cape of Good Hope and London.

Passengers.—Col. Galloway, Capt. Knyvett, W. W. Bird, Esq. and J. Melville, Esq.

10. Thetis, (Barque,) C. C. Clark, for China.

15. Orient, T. White, for London via St. Helena.

Passengers.—Lady Harrington, Mrs. Vetch, 2 Misses Pringle, Mrs. White, Colonel Dennie, C. B., H. M. 13th, Major Mountain, H. M. 26th, Majors Vetch and Pringle, B. N. I., Capt. Ross, H. M. 58th Regt., Capt. Fell, Lieut. Murray, R. N., Mr. Mitché, Assistant Surgeon, Mr. Burkinyoun.

18. Fergus, for Greenock.

Passengers.—Mr. and Mrs. Tweedie, and Misses Mary and Benjamina Tweedie.

— Catherine, Penn, for London.

Passengers.—Mrs. Uday, Mrs. Tulloh, Misses Tulloh, Jane Tulloh, and Helen Tulloh, Mr. Tulloh, Mrs. Nunn, Master Daunt, two Masters Lightfoot.

APRIL, 1835.

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THE
CALCUTTA CHRISTIAN OBSERVER.

May, 1835.

I.—*Brief Memoir of the Rev. Joseph Kam, Missionary in the
Moluccas.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I have lately received from Holland intelligence of the demise of that faithful Missionary, the Rev. Joseph Kam of Amboyna, together with a short sketch of his life, published in the Dutch language by the Netherlands Bible Society. Supposing the same might prove interesting to your readers, I beg to hand you for the OBSERVER an English translation of it, to which I have added a few particulars, with which I became acquainted during a residence of a year and a half with the brother of the deceased at Rotterdam.

Calcutta, }
13th April, 1835. }

I am,

Your's, &c. &c.

L.

(*Translated from the Dutch.*)

JOSEPH KAM was born in 1769 at *Bois-le-Duc*, a fortified city of Dutch Brabant, of parents belonging to the respectable middling class of society, his father being proprietor of an extensive leather manufactory, and standing in high esteem among his fellow-townsmen. Both his parents were exemplary Christians, and whilst they spared neither pains nor expense to give their children a liberal education, had especially at heart their religious and moral improvement. The Lord blessed their pious efforts with complete success; for one of their two sons, Samuel, became a very able divine, and a most useful minister in the Dutch Reformed Church, and filled during several years the important office of theological tutor in the college of the Netherlands Missionary Society near Rotterdam. The subject of this Memoir also, who was brought up in his father's profession, early gave proofs that the prayers and instructions of his parents had not been vain; when but a youth he became a decidedly converted character, and by his consistent and amiable deportment gained the love and esteem of all his acquaintance.

Joseph Kam, on account of his father's business, had occasion frequently to visit the extensive Moravian settlement of Zeist near Utrecht. Having there heard and seen much that had a reference to Missions, a strong desire arose in his mind to devote himself to the ministry of the gospel among the perishing heathen. He even offered himself as a Missionary to the Moravian Society, whose rules however, it seems, did not permit them to employ him. It was therefore with inexpressible delight he heard of the establishment, in 1797, of the Netherlands Missionary Society, through the instrumentality of the celebrated Dr. Vander Kemp. He at once determined, with the sanction of his parents, to offer his services to the directors; but his father's death, which happened shortly after, rendered it imperative on him, for his aged mother's sake, to continue at home and take charge of his father's manufactory. After his mother's demise, his former wish revived; but his surviving relations were of opinion, that owing to his age, which was already somewhat advanced, and various family reasons, he was no longer a fit subject for Missionary enterprize. He therefore at first yielded to their advice, and resolved to relinquish all further thoughts of becoming a Missionary.

The Lord, however, whose thoughts are not as our thoughts, and whose ways are not as our ways, had determined it otherwise. An amiable wife, whom Kam had married a few years before, and a daughter who had been the fruit of their union, died within a few months of each other. Kam thought he saw in these trying dispensations, and the severing of the ties which had detained him in his native land, the finger of Providence pointing him to go and carry the tidings of salvation to the heathen world; and the very friends, who had first dissuaded him from the undertaking, now coincided in his opinion. He therefore delayed no longer, and in 1808, offered his services to the Netherlands Missionary Society, who cheerfully accepted of them. Kam was then about thirty-nine years of age. He removed to Rotterdam to commence a course of theological study preparatory to the great work he had in view: but his patience was to be put to a severe test ere he could enter on his labours; for when, having been thought by the directors sufficiently qualified for his office, he hoped to have been able to embark immediately for Java, the French authorities interfered, and peremptorily denied him permission to proceed to a colony occupied by the British, except under such a condition as neither he nor the directors could think of accepting. In consequence it was afterwards even found necessary, as his personal liberty was in danger from a suspicious government, that he should leave Rotterdam. He therefore retired to Zeist, and found a secure and agreeable abode among his old friends the Moravians. There he

prosecuted his studies, and met with an excellent opportunity of learning the practical part of a pastor's duty in a neighbouring parish then without a regular minister, where he often preached, visited the sick, catechised the children, &c. These exercises proved of great use to him in his subsequent Missionary career.

After having resided at Zeist till the year 1812, and no opening presenting itself for leaving Holland by sea, he, in company with two other Missionaries who had meanwhile been received by the Netherlands Society, Messrs. Supper and Bruckner, left the Moravian settlement in the disguise of travelling mechanics, and succeeded in passing the frontiers, and reaching Ham-burgh unmolested. Not finding it practicable from this port to proceed to England, they were constrained to go on to Christiana in Norway, and from thence embarked for London.

The directors of the Netherlands Missionary Society, apprehensive that the circumstance of Holland being then under French rule, would render it impossible for them to carry on Missionary operations with effect in the Eastern islands, which were in the possession of Britain, made over, by mutual agreement, their three Missionaries to the London Missionary Society. They were accordingly ordained in London, and took their departure for Java in 1813. On their arrival at Batavia, they separated : Mr. Supper having been appointed to that capital, Mr. Bruckner to Samarang, and Joseph Kam to the Moluccas. Subsequent to this arrangement, which pleased Kam exceedingly, as he hoped in the Spice islands to be brought more immediately in contact with the heathen, he continued some time at Madura and Soerabaya, with a view to render himself master of the Malay before he took charge of his station. At length, having attained a competent knowledge of that language, he entered upon his work, after eight years of patient waiting and preparation.

Kam fixed his residence at Amboyna. The Netherlands Government, which had in the interim resumed possession of the Eastern Archipelago, desired him to take the pastoral charge of the European Church and congregation on that island. To this he reluctantly agreed, but the drawing of his heart continued towards the natives. He re-established the Native Church which for more than twenty years had been destitute of a pastor, and did every thing in his power to revive the dying flame of religious feeling among those long-neglected Neophytes. Shortly after, however, Kam was to his great satisfaction, relieved from the charge of the European congregation, by the appointment to it of a clergyman sent out for the purpose from Holland. He then turned his whole attention and efforts to the natives.

It is perhaps not generally known, that there are in the Eastern islands, thousands of converts who formerly embraced Christianity during the dominion, and by the exertions, of the old Dutch East India Company. Having been for a number of years deprived of teachers and of every kind of religious instruction, they had relapsed into a state bordering on heathenism. These wandering sheep Joseph Kam first sought out, and for that purpose visited all the islands where any of them resided, renewed their acquaintance with the Gospel by public discourses and private instruction, re-organized them into regular societies, appointed native teachers from Amboyna over them, furnished the latter with sermons composed and written by himself, and which they were to read to the people during his absence, took measures to have the young properly educated; in short, he placed things on as favorable a footing as times and circumstances would permit. Nor did he neglect the heathen, but labored most actively among them, and he had the happiness to be instrumental in the conversion of numbers of idolators, some of whom were chiefs of high rank.

In 1819, the Netherlands Missionary Society sent out five labourers to join Kam. This reinforcement was to him exceedingly welcome, whilst his knowledge of the country and experience, proved highly valuable to these brethren, chiefly in assisting them to select for their permanent residence such of the islands as afforded the greatest prospect of usefulness. Mr. Kam's pecuniary circumstances having for some time rendered him independent, his connexion with the Netherlands Missionary Society, as far as regarded support, was dissolved. The Society, however, which placed the highest confidence in him, elected him one of its directors. He felt very sensible for the honor conferred upon him, but never used it for the purpose of lording it over his brethren; on the contrary he considered it as imposing on him, to a higher degree than before, the duty of being of service to them and promoting their usefulness. Indeed all the Missionaries, who were successively sent from Holland to that part of the world, found in him a true friend, a father, who on their arrival in that heathen land, cordially received them under his hospitable roof, assisting them with his counsels as well as in the acquirement of the language, and on all occasions ready to promote their welfare, and to encourage and comfort them under their trials. Long will the remembrance of his affectionate and truly paternal solicitude be cherished and prized by them!

Mr. Kam at Amboyna entered a second time into the marriage state with a Miss Timmermans, a lady highly qualified for

the important relation of a Missionary's wife, and who proved a true help-meet to him in his laborious career. Her thorough knowledge of the high Malay enabled her to be eminently useful in the female department of the Mission. She also kindly undertook to teach that language to all the Missionaries who arrived at Amboyna, as long as they resided at the Mission house. From this marriage a son was born, who was lately sent for education to Holland, and is now at the Moravian Institution of Zeist, promising, as far as appearances go, to tread in his father's steps.

Mr. Kam neglected no available opportunity to increase the prosperity of the Mission with which he was connected. He established a press at Amboyna, and undertook himself the task of teaching some young Malays the art of printing. Numbers of valuable tracts of his composition have issued from this press, and their influence in spreading the knowledge of the Saviour has been considerable in all the islands where they have found their way. He was a zealous agent of the Bible Society, whose views he powerfully promoted by the distribution of the word of life wherever an opportunity offered. He built, chiefly at his own expense, a handsome church for his native congregation. He erected schools wherever it was found practicable, and founded a seminary of a higher order for the forming of native teachers and catechists; in this institution he took a peculiar interest, and devoted much of his time to it. He also established Auxiliary Bible and Missionary Societies, whose efforts have been thankfully acknowledged by the respective Parent Societies at home, and which contributed much to create a philanthropic spirit in the European inhabitants of the Eastern Archipelago, and to stir them up to take an interest in the spiritual and eternal welfare of their ignorant and perishing fellow-creatures.

Joseph Kam was not a man of brilliant talents; but he possessed those more substantial qualifications which are indispensable in a Missionary—a sound judgment, a thorough acquaintance with the Scriptures, and an easy and lucid way of bringing divine truth home to the hearers, a burning zeal for the glory of God, and compassion for the souls of men, together with an immovable faith on the divine promises, which enabled him cheerfully to bear the numerous trials to which he was exposed, and courageously to meet the frequent obstacles which came in his way. To these, he added a consistent walk. He was very frugal and simple in his manner of living, which he had regulated, as he thought a tropical climate required; and though often present at sumptuous entertainments at the houses of the servants of Government and wealthy merchants, could never be prevailed upon to alter in the least the method he had adopted. At the

same time it may be said, that on such occasions, he did not set up himself as a judge, and condemner of those who acted differently, provided they did not transgress the rules of moderation.

Kam possessed the advantage of a vigorous and hardy constitution, and generally enjoyed excellent health. Without these, he would have found it impossible to endure all the fatigues and privations caused by the long and repeated Missionary journeys he undertook. Twice or thrice in the year, in a small brig of his own, which he managed himself with the assistance of a few native lascars, he travelled in that burning climate for several months together, from island to island, exposed to storms and dangers of various kinds. On such occasions, he added to his duties of a preacher of the Gospel, those of a peace-maker among the native tribes, and was the means of preventing much bloodshed. As Schwartz had been on the continent of India by the British Government, so was he frequently employed by the Netherlands Government in allaying disturbances and quelling rising rebellions among their Malay subjects, in which endeavours he seldom failed. His judicious views, good temper, integrity, and the holiness of his life, rendered him greatly respected even by the heathen chiefs of the Moluccas, and made the humble Missionary a far more successful instrument in maintaining peace among them, than large bodies of troops could ever have been.

In March, 1833, Kam left Amboyna on a Missionary tour for some months; but it proved his last! On the 14th July he arrived at Banda exceedingly ill, and, after three days of suffering, died in peace in the arms of his young friend and successor Gericke, at the age of sixty-three years and ten months, deeply regretted by his family and friends, and by the societies with which he was connected. His body was followed to the grave by all the civil and military authorities, and by crowds of natives, both Christian and heathen, who were anxious to testify by this last mark of respect the high esteem they entertained for his character. The Batavian Government also did not fail in their official gazette to record in very honorable terms the valuable services, and the virtues of the departed Missionary; but what is better than all, he has, no doubt, been approved by the great Lord whom he loved and served. He has heard from his blessed lips the "Well done, thou good and faithful servant." He rests from his labours, and his works follow him!

II.—*Reminiscences of Home.*

[Continued from page 111.]

CHAPTER II.

The shock which the feelings receive on the discovery of a deep loss, especially of a parent or child, is so intense that it usually produces a cessation of sensibility amounting almost to stoicism. When however the dream of sorrow has passed, sensation returns, and we find ourselves really bereft of our beloved associate, like the lion deprived of its young—a storm of passion succeeds the calm. Such an arrangement is wise; for as the violence of the hurricane clears and purifies the atmosphere, so does this turbulent effort of the passions leave the mind more clear, and better adapted to look with calmness on the scene of distress, and decide with judgment on the steps which altered circumstances may induce.

Such were the successive operations of the mind of the afflicted Marie on that to her momentous night. When she recovered from the swoon in which she had been borne from the room of death, a hurried tide of recollections rushed upon her mind. She gazed around with an air of wildness, as if in search of her beloved parent. She struggled to return to the room in which her remains lay.

She uttered at intervals alternately incoherent inquiries, exclamations and prayers—"My mother, my mother! Where shall I go! O God; guide the orphan. Yes, yes," she said, in a tone of more than usual wildness, "I am now an orphan. O what a friend have I lost,—but I was unworthy of so good a parent. I have despised her instructions, her prayers; she can now pray no longer for her poor thoughtless Marie." Then, as if a fresh train of thought had suggested itself of a more rousing character, she said in a tone which thrilled all present—"I dread, I dread my future connections—such gaiety, no religion. Oh I have despised religion, perhaps now God will despise me." Such were some of the expressions of the afflicted girl.

Though incoherent, they displayed the genuine operations of her mind, which was evidently dwelling on the neglected privileges of the past, and the trials which awaited her in future life, without those aids which true religion can supply.

When these feelings had in some measure subsided, Pastor attempted to introduce the subject of deepest import, *true religion*, and its beneficial influence under circumstances of especial trial.

"Be calm," he said; "it would be improper to wish your parent's return to this sinful world: she has passed from a state of suffering to one of glorified rest. It is sinful to repine at the blessed arrangements of Jehovah, or to distrust his ability to guide and sustain in every trial. Your principles are now put to the test; you have professed to be a Christian in prosperity, act the Christian in adversity, be strong in the Lord, &c."

"I do not wish," she replied in a subdued tone, "her return—she is happy; but I fear I shall never see or meet her in heaven. I have professed to be a Christian, but I have been playing the hypocrite—while I professed to love Christ, I loved the world. It was to please my mother, not God. Oh I have been a wretch indeed—there can be no mercy or pardon for me—like Cain I shall be a mark for 'the arrows of the Almighty.' I thought," she continued, after a pause, "I once thought I was a Christian; but you broke the charm, you described a Christian, and it unchristianized me. I strove to appear cheerful in your presence afterwards, but in vain. I thought the secret of my hypocrisy was known to you." His reply was, "Happy will it be for you, if this trial should be the means of inducing you to think prayerfully on the all-important subject of salvation; then your loss

will be great gain ! The convictions which now so deeply affect you are the best evidences of your awakened condition—they are proofs that God is striving with you in mercy—your duty is plain—you must pray the hand that wounds, to heal." He was about to proceed, but she interrupted him by saying, " I cannot, dare not pray ; will you pray for me ?" " I will readily," he rejoined, " attempt to teach the trembling spirit how to approach the mercy seat of the Most High, if the divine teacher will but deign to render the effort successful—shall we pray *now* ?" he inquired. " Yes, *now*," was the reply. He beckoned the servant to bring the holy volume, and assemble the attendants.

The faithful household, full of sorrow, soon assembled in that apartment in which their dear mistress had often pleaded for them with the Father of mercies. The recollection excited in each breast the tenderest emotions ; a searching silence prevailed, which was broken by the faltering voice of the minister, who, deeply affected by the surrounding distress, could not restrain the tear of sorrow, while he felt it his duty to repress its exhibition in others.

He selected for their mutual edification that sweet portion of divine truth, the 17th of John's Gospel, in which the Saviour so pathetically prays for his afflicted followers to the end of the world. They then attempted to sing,

" Peace, 'tis the Lord Jehovah's hand,
That blasts our hopes in death ;"

after which, they knelt at the altar of mercy, while Pastor prayed for the sanctification of this event to all, but more especially to the bereft child. When they arose, though tears bedewed every cheek, there was that calm serenity stamped upon the countenance of each, which is the result of communion with God, and which nothing but prayer could achieve under such circumstances of trial.

Even the countenance of Marie was lit up with a gleam of tranquil hope ; while she thanked Pastor, and added, " I trust there is yet hope," though she added with trembling anxiety, " have you read the history of — lately published ?" (a fearful instance of religious dalliance, terminating in an awful death.) " Yes," he replied, " it is awakening, but there is yet hope ; you live, she is dead." " But," she said in an hurried tone, " she had a pious parent, and despised her instructions—she had a faithful ministry, but did not attend to its warnings—she resolved to be religious, but yielded to the pleasures of the world. She is, almost beyond doubt, where hope can never come or mercy dawn. In all the former instances I too faithfully resemble her, I fear I may in the latter ; yet I hope in His mercy whose mercy is infinite and unchangeable." Still, he replied, " look stedfastly on the cross of Jesus—these are but the suggestions of the evil one. Remember he is but a creature, and is limited in his powers—he cannot touch without the permission of that Being,

" Who guides a sparrow and directs a world."

" All will yet be well," he added, as he left the apartment, saying to each as he passed the assembled household, " What is your life ? it is even a vapour which appeareth, and then vanisheth away."

In a few days, the remains of Mrs. — were conveyed " to that bourne whence no traveller returns." There is in a British funeral, even of the poorest, a decency, a solemnity which can only be associated with religion and civilization. The funeral of that class to which our friend was attached is however generally marked by respect and solemnity which the poor cannot command, or the higher orders but seldom know. On the evening of that mournful day, numbers of the rustic inhabitants had assembled. In their healthful countenances might be traced a feeling of real sorrow for the loss of one that had ever while living ministered to their comforts. The shades of evening well accorded with the sombre train of funeral

carriages, and the sad stillness with which every movement was marked was typical of that grave to which each was hastening. The only thing which broke the silence was the howl of the faithful dog, uttering his wild lament for the loss of his mistress. There is something exquisitely touching in the affectionate gratitude of the dog. Such was the case on the present occasion. Many a cotter, while the tear trickled down his cheek, exclaimed, "Poor Dash! She was a good lady!"

The procession moved on towards the antique church, until met by the venerable minister of the parish: he was a man of letters, gravity, kindness and years; and though differing in some points of doctrine with the deceased, they had ever cherished towards each other an intimacy, more than the mere fleeting friendship of the world can afford—the friendship of the faithful. They looked on each other as travelling to the same heaven, though by a different tract. It was evident that, in consigning to the grave this friend, he was performing more than an ordinary duty. His voice faltered, and the tear of sorrow glistened for a moment in his dimming eye, then bedewed his furrowed cheek. "I am the Resurrection and the Life," &c. was in the sonorous tone of age borne on the gentle zephyrs of evening to every ear. Never did the word of God appear so singularly grand and consolatory as at this moment, consigning to the tomb the remains of one endeared—of one who had "died in Jesus," with the assurance of God, that she should rise, and with her all the finally just.

Had the Christian religion no other charm than that of cheering the dark passage to the tomb with the prospect of a bright and glorified resurrection, it would be enough to commend it to the attention of the sons of philosophy, as well as to the more simple children of nature.

At the grave's mouth the mourners gathered, the crowds prest on every hand, the man of God proceeded with his dignified ritual, until "dust to dust," &c., accompanied by the fall of the earth on the coffin, fell upon the ear. At that moment, a faint shriek broke from its prison house. It was from the distressed Marie, who was unable longer to repress her agonized feelings. She was borne or rather torn from the spot, which was soon left to its accustomed stillness and awe.

In a few days, Marie left the abode, which had ever been the residence of peace and happiness, which had now however become the habitation of every painful emotion. It was on a fine October morning, when the remnant of the family, standing on the rustic bridge, took a last glimpse of all that was dear to them. There is something indescribably painful in such an act. The past connects itself with the future, the chequered scenes of which appear in formidable array.

Who does not remember the deep feelings of sorrow which arose in his mind when he separated himself from his father's house, to enter upon the busy scenes and conflicts of life? Yet in such a case the idea of returning, and enjoying the society of early friends, deprives the grief of much of its poignancy; but in the instance of Marie, no such fond hope could hover o'er the future; hence her sorrow was proportionably greater. As she cast her eye around, she spoke not a word, she shed not a tear, until she had fastened her vision with retracing spots familiarized by the advice, smiles, and kindness of her mother and friends. Then turning to the sleeping place of the dead, she burst into tears, and exclaimed, "O Father, be thou the guide of my youth."

The carriage was ready, she hurried to it, and soon it bore her, amid the tears and blessings of the simple villagers, to visit other and less congenial scenes than those on which she had just gazed.

Her destination was the metropolis, at which, when she arrived, her religious principles were put to a severe test; for she was introduced

to the family of a relative not only distinguished for gaiety, but likewise pre-eminent for kindness and polished manners. Sin never appears so deceptive as when the otherwise amiable, give it their countenance: under such protection, it is especially so to the young and ingenuous mind. Such a mind was that of Marie; when the theatre and the ball were first proposed, she staggered, but she did not forget the throne of grace; she likewise solicited the advice of the minister under these, to her novel and trying, circumstances. In his letter he advised *a stern and unbending adherence to religious principle* as the only safeguard to the soul, quoting, as illustrious examples, Joseph, Daniel, and Paul, and urging her, if at all consistent with the rules of courtesy, to remove from the scene of temptation. With this advice she felt it her duty to comply. By the kind arrangements of Providence she was enabled to take up her abode for a time with a relative who professed the gospel, and whose life was a living epistle known and read of men. Under the tutorage of so excellent a guide, Marie endeavoured to rise above her sorrow by engaging in acts of Christian benevolence. Her own trials had peculiarly fitted her to visit the abodes of bereavement and affliction; added to which, a slight knowledge of medicine enabled her at once to attend to the physical and mental ailments of the objects of her solicitude. She became, if possible, more beloved in her present than in her former sphere of usefulness, for to all her natural amiability of disposition religion had now added its additional charm. Instead of the laugh of giddy mirth, the faint smile arising from inward joy played on her cheek; and in addition to judicious temporal advice she added the higher consolations of "the fraternity of love."

While engaged in these acts of evangelical charity, her mind was led to reflect on a subject of the highest import, viz. *a public profession of her attachment to Jesus Christ*. After a correspondence with her former minister, as well as with her present religious instructor—after much anxious solicitude and prayer, she determined to enter the pale of the "communion of saints." She thus cast in her lot with the people of God, and gave the best evidence of the sincerity of her profession by *an act of decision*, expressly demanded by Christ, "Do this in remembrance of me." The parents of Marie had been from principle attracted to that section of the Christian church designated Baptist, and, never having given such evidence of piety as they deemed essential to her baptism, she had never obtained that initiation into the Christian profession. Her mind from early feeling and education had a natural bias toward the reception of this rite by immersion; added to which, her good guide was connected with Christians of that persuasion. Under such circumstances she determined to enter "the watery tomb," and "be buried with Christ in Baptism."

The night was fixed for this important act. There is something very solemn and interesting in the introduction of a young Christian into the flock of Christ; a variety of feelings are called into exercise—joy, fear, hope, love, all combine with prayer. Such were the feelings excited in the breasts of many, when one so young and beautiful, and on whose cheek pale consumption, joined with sorrow, sat playing its destroying gambols, descended to the narrow sea, which was the emblem of her separation from a guilty world; while as she rose from its troubled waters, she appeared as "a being of another world," about to arise to dwell with God and his saints, in the immortalities of the just. Let us now leave her to that retirement which she sought after an act so solemn, and retire ourselves from that world of strife and affliction with which we are daily called to contend. In the secrecy of the closet, let us ask, Have I been bereaved of a parent, a child, or a friend? If so, has it elicited from me those confessions of guilty negligence, that contrition of soul, that adherence to religious principles, that decision for Christ, which marked the conduct of the orphan Marie?

There is a melancholy pleasure in visiting the dormitory of the dead. Perhaps the feeling which it induces is the most suitable that can occupy the mind of a rational and immortal being destined for eternity. To walk among the tombs of those who but a few years or months past had mingled their converse with yours, joined in your pleasures, and sympathized in your trials; or to tread upon the grave of an enemy, to gaze on the green sward that covers the remains of a child, or the ashes of a partner or parent;—such a work is fraught with instruction often more searching than the appeals of the living voice. The silence, which is only broken by the breeze rustling through the elm grove, or whistling through the belfry of the church, seems to say, “The wise, the proud, the reverend head, must lie as low as these.” Such was the scene which Pastor often delighted to contemplate, that his mind might be fully impressed with his own mortality, and hence better adapted to stand between the living and dead, in his sacred ministrations. While engaged in this solemn employ, on a fine autumnal evening, the attention of Pastor was arrested by a sight of singular interest. The tomb of our departed friend was situated by the side of an elm grove, which encircled the cemetery. It was a green sward tomb, enclosed with a neat iron palisade: the cottagers, out of respect to her memory, had attended with scrupulous care to the little mound: they had planted at the foot a small white and red rose, and at the head a myrtle bush, while around the railing, some wild plant had entwined its tendrils, giving to the whole a neatness seldom equalled. The simple inscription on the tombstone, adding an air of piety to the whole, “The memory of the just is blessed,” appeared to exhibit in death the living excellencies of the deceased, simplicity and peace.

The shades of evening were just shedding their dark hues on the scene, when Pastor perceived a female figure approaching the tomb in a meditative mood. In the glimmer of twilight he was only able to discern that she was in mournful costume: still he more than suspected that it must be Marie; yet the distance to which she had removed, the time of day, and his not being aware of her intention to visit the scenes of youth, all conspired to negative the supposition. It might be a delusion, however the figure approached until it reached the tomb; then kneeling by its side, and gently turning the tendrils of the jessamine, read “the name endeared,” and gazed intently on the neatness and elegance, with which rustic kindness had adorned the sleeping place of her parent.

She clasped her hands, and lifted up her eyes to heaven in the attitude of prayer, while her faltering voice gave at intervals expression to feelings of sorrow, mingled with resignation, and thanksgiving with supplication. As she arose, Pastor approached;—her pale features for an instant were suffused with blushes, under a consciousness that she had been seen in her act of filial piety. She soon, however, recovered her calm deportment and self-command, when Pastor expressed his pleasureable surprise at seeing her once more, and especially with fortitude sufficient to engage in such an act as the one in which she had been employed.

“I have long desired to pay this visit, but my health would not admit. I fear,” she replied, “that you will condemn that act as an act of idolatry.” “No,” said the Pastor, “that which has received the sanction of the great ‘High Priest of our profession’ can never be condemned by his servants. He commended the practice in one who went to the grave to weep, and he wept and prayed there himself; and I could not but think, while you were kneeling at the tomb, that if Jesus did take cognizance of one act of piety more than another, it must be the sight of a pious child bending over the grave of her parent, and offering up her thanksgiving and prayers.”

"Feeling," said Marie, "prompted me to the act, yet conscience was not willing to comply, fearful lest that which in itself was harmless might be resolved into sin, by an immoderate indulgence in sorrow, as 'those without hope.'"

While in the midst of this converse, the following incident occurred. "It is Miss," said a sweet little cherub of a girl, interrupting the converse—"it is Miss!" she added with greater emphasis, bounding forward with child-like simplicity and ingenuousness. "O Alfred said you would never come back, but I said you would:" then looking her in the face, she said, "Have you brought me a doll, and Alfred a drum? But you have not kissed me yet," said the little prattler, "and every one kisses Marie; you used to kiss me, and tell me you loved me. Do you now?" she said, looking up intensely with a pair of arch black eyes. Marie clasped her in her arms, and imprinted a string of kisses on her dimpled cheek. "But what, my child," said Pastor, "brought you here at this hour?" "Oh," she replied, "Alfred often comes to bring flowers for the grave, and I lost Alfred; but," she said, peering around one of the trees, and pointing, "I dare say he is there." Immediately a fine little fellow came laughing, skipping towards them; he started back, however, when he saw the stranger lady, but recognizing in her Marie, forgetful of ceremony, he threw his arms around her, kissed her hand, and wept. His tears were soon dried, and he said, "O how happy shall we be, how pleased mamma will be, and papa, and David, and all the people, and Mr. Davidson—won't they, Mr. Christian?" he said to the minister. "Yes, yes, my dear boy; but we must return, for it is late, and your mamma will be alarmed."

"Happy childhood," said Marie, "how few thy cares, how short-lived thy sorrows, and how sweet thy joys; how few thy wants, and how quickly satisfied, and yet it is maturer life in miniature; a succession of sun-shine and cloud, of sorrow and joy, the former forgotten in the enjoyment of the latter, and the latter tinging the darker shades with its brighter hues, and yet who wishes to be a child again? for if a child of God, each hour we live brings us but nearer to our heavenly rest, where each shall be

"No more a stranger or a guest,
But like a child at home."

[*To be continued.*]

III—Chapter of Varieties.

I.—COLERIDGE'S LETTER TO HIS GOD-CHILD.

In all the great changes which have passed over the face of society, we find that the first, or the transition stage, as it is sometimes called, is marked by an unsettling of public opinion, and that the extent to which this spreads most generally determines the strength and permanency of the revolution that ensues. It is because every avenue to the public mind has been jealously barred and guarded, that Spain and Italy lag behind the rest of Europe; it is to the comparative facility of communicating with masses of people, that England owes her superiority over Hindustan. Here empire after empire has arisen and fallen to pieces, leaving society in nearly the same state as it was 1000 years ago; and if India at last begins to derive benefits from the British sway, it is not because our armies have swept over her, but because our knowledge and our religion are slowly

filtering into her veins. But she has yet for many a long year to look to England for all that is most valuable, and to follow humbly in the wake of those she may be destined to out-strip. For England herself seems on the eve of another great change. And now she will take Christianity to her heart, and, as a nation Christian not in name only, but in deed, show forth its blessed effects on a scale of grandeur, which the Angels will delight to look upon;—or, she will cast it from her, and drink deep of the vial of God's wrath. We think too well of our country to have any fears for the issue. When the day of combat for the good-cause arrives, she will be found in the van: but first, she may have to endure tribulation.

The public of England is indeed a public, for it includes almost every sane individual within her bounds; and great must be the results, either for good or ill, when a public, so constituted, is roused into action. It is now thoroughly stirred up, even to the dregs: the wild desire for change, like a mighty wave, sweeps over all. Truth herself, unless she appear in a new garb, is in danger of being cast aside, "like an old almanack." Christianity, that truth of truths, is again under trial, and her enemies insultingly ask, "Can any new thing come out of Nazareth?" We answer, Nothing new, but a renewing. She is ever the same, but her followers may be renewed in the spirit of their minds. Some already, with Irving and others, rush beyond the mark: many remain behind; but the spread of revivals, of Missionary spirit and Missionary operations, the extraordinary pecuniary support given to every thing that bears the name of religion, and the increase of devoted personal piety, show that she is putting forth efforts adequate to the occasion, and taking deeper root in the minds of men. This would be attended with such evident benefits, that her very enemies anxiously desire it; and many are eager to have a system taught in every school, which they themselves, in the pride of intellect, disbelieve, or affect to disbelieve. For it is a melancholy fact, that several of our leading political and literary characters do not believe in the Christian revelation. The old scholastic quibble about reason and revelation has been again revived among the learned: in France and Germany it has been carried against revelation, but the minority is large, and already the re-action has begun: in England and America in its favour, by a large and daily increasing majority. The quibble, like all other quibbles, is not worth a thought; but straws show how the wind sits.

We purpose hereafter to give our readers some account of the struggle, by attempting to sketch out for them the antagonist systems of Bentham and Coleridge, which may be looked upon as virtually the extremes of the question.

Both these men were great in their own spheres; though, in mind, altogether unlike and unequal. Both were sincere and honest in their opinions, and in the expression of them bold and unflinching. But Bentham made a false step: he left jurisprudence for morals, and the giant became a common mortal. On the other hand, Coleridge's element was the ideal—the poetical of philosophy and religion; and there he ever dwelt. His foot was on his native heath, and on it he stood a king, and had no equal. The one would solve the problem, by rejecting revelation altogether, without question asked or reason given: the other, by erecting on the basis of Scripture a high and thoughtful religious philosophy. And as they lived, so they died. Bentham bequeathed his body to posterity: Coleridge left behind the following splendid testimony to “the truth as it is in Jesus.”

To Adam Steinmetz K—.

MY DEAR GODCHILD,

I offer up the fervent prayer for you now, as I did kneeling before the altar when you were baptized into Christ, and solemnly received as a living member of his spiritual body, the Church.

Years must pass before you will be able to read with an understanding heart, what I now write. But I trust that the all-gracious God, the Father of our Lord Jesus Christ, the Father of Mercies, who, by his only-begotten Son, (all mercies in one sovereign mercy!) has redeemed you from the evil ground, and willed you to be born out of darkness, but into light—out of death, but into life—out of sin, but into righteousness, even into the “Lord our Righteousness;” I trust that He will graciously hear the prayers of your dear parents, and be with you as the spirit of health and growth in body and mind!

My dear Godchild!—You received from Christ's minister, at the baptismal font, as your Christian name, the name of a most dear friend of your father's, and who was to me even as a son, the late Adam Steinmetz, whose fervent aspiration, and ever paramount aim, even from early youth, was to be a Christian in thought, word, and deed—in will, mind, and affections.

I too, your Godfather, have known what the enjoyments and advantages of this life are, and what the more refined pleasures which learning and intellectual power can bestow; and with all the experience that more than threescore years can give, I now, on the eve of my departure, declare to you, (and earnestly pray that you may hereafter live and act on the conviction,) that health is a great blessing,—competence obtained by honourable industry a great blessing,—and a great blessing it is to have kind, faithful, and loving friends and relatives; but that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian.

But I have been likewise, through a large portion of my later life, a sufferer, sorely afflicted with bodily pains, languors, and manifold infirmities; and, for the last three or four years, have, with few and brief intervals, been confined to a sick-room, and, at this moment, in great weakness and heaviness, write from a sick-bed, hopeless of a recovery, yet without prospect of a speedy removal; and I thus on the very brink of the grave, solemnly bear witness to you, that the Almighty Redeemer, most gracious in his promises to them that truly seek him, is faithful to perform what he hath promised, and has preserved, under all my pains and infirmities, the inward peace that passeth all understanding, with the support-

ing assurance of a reconciled God, who will not withdraw his Spirit from me in the conflict, and in his own time will deliver me from the Evil One !

“ O, my dear Godchild ! eminently blessed are those who begin early to seek, fear, and love their God, trusting wholly in the righteousness and mediation of their Lord, Redeemer, Saviour, and everlasting High Priest, Jesus Christ !

“ O preserve this as a legacy and bequest from your unseen Godfather and friend,

“ *Grove, Highgate,*

“ *July 13, 1834.*”

“ S. T. COLERIDGE.”

He died on the 25th day of the same month.

No words of ours can add force to this humble and solemn testimony of a mighty human spirit in the view of eternity. Nothing, should come after it—nothing, but his own epitaph written by his own hand.

“ Stop, Christian passer by ! Stop, child of God,
And read with gentle heart ! Beneath this sod
A poet lies, or that which once seem'd he ;—
O lift in thought a prayer for S. T. C.,
That he, who, many a year, with toil of breath,
Found death in life, may here find life in death !
Mercy for praise—to be forgiven for fame,
He asked, and hoped, through Christ. Do thou the same.”

2.—LIFE AND LABOURS OF CALVIN.

There is now no want of Missionary spirit among the Lay Members of the Church : they are willing to go as far as they are urged, perhaps farther. As compared with former times, the number also of those who go forth and preach the gospel has greatly increased : they have little to fear in the way of privation or danger ; the rough places have been made smooth, and the crooked places straight before them ; every where encouraged, sympathised with, and protected, it seems, as if the Lord had said unto them, ‘ Go ye up, and take possession of the land.’ Whence comes it then, that they meet with so little success ? We will not compare them with the Apostles, but why have they been left so far behind by the good of later times ? We fear, it is because they have chosen a lower standard, and compare themselves with themselves, and not with the giants of former days. Which of us can say with Paul, “ Are they ministers of Christ ? I am more ;” or again, “ I laboured more abundantly than they all ?” When we read of their learning, their zeal, their prayers without ceasing, their ardent piety, and Herculean labours, we feel at once that they were men of another mould—men, not like us, timidly following, or timidly struggling against, the movement around us, but fitted to excite and to direct it. In the hope that their example may stir up some amongst us to aim at something higher than merely following the crowd, and to gird up our loins for a race like theirs, we intend to present to our

readers occasionally brief sketches of some of the most eminent servants of Christ in other times ; and we have chosen for the first, JOHN CALVIN.

1. CALVIN. He was born in France, and laboured in the work of the gospel at Geneva. Returning out of Italy, (into whose borders, he used to say he went, that he might return again,) he settled his affairs, and taking along with him his only brother, Anthony Calvin, he intended to go to Basil or Strasbourg ; but all other ways being stopped, by reason of wars, he went to Geneva, without any purpose of staying there. A little before, the gospel of Christ had been very providentially brought into that city by the labour and industry of two excellent men, William Farell of the Delphinat, some time a scholar of Faber Stapulensis ; and Peter Viret, a Bernate, whose labours God afterwards wonderfully blessed and prospered. Calvin, hearing of these worthy men, (as the manner is amongst the godly) went to visit them, to whom Mr. Farell, (being a man endowed with an heroic spirit) spoke with great vehemency, and charged him to stay with them at Geneva, and to help them in the work of God. Calvin, being moved with his earnest protestations, submitted to the judgment of the presbytery and of the magistrates, by whose suffrages, together with the consent of the people, he was chosen professor of divinity. His ordinary labours in that office were these : every other sabbath he preached twice ; Monday, Tuesday, and Wednesday, he read his divinity lectures. Every Thursday he assisted in the consistory for the exercise of ecclesiastical discipline. On Fridays he read a lecture for the clearing of some hard places of scripture ; besides which, he wrote many commentaries upon the scriptures ; answered many adversaries to the truth ; wrote many letters to sundry places, of advice and direction, in weighty affairs ; so that we have cause to wonder how it was possible for one man to undergo so many businesses. He made very much use of Farell and Viret, and yet himself contributed much more to them. And truly their familiarity, as it was much envied by the wicked, so it was very grateful to all good men. And it was a very pleasant sight to behold these three men, so famous in the church, and all agreeing in the work of the Lord, and yet so excelling in several gifts of the Spirit. Farell exceeded in a certain greatness of mind, whose thundering sermons could not be heard without trembling, and whose ardent prayers would lift a man up into heaven ; Viret did so excel in sweet eloquence, that he chained his hearers to his lips ; Calvin, how many words he spake, with so many grave and pithy sentences he filled the minds of his hearers ; so that (saith Mr. Beza) I often thought that the gifts of these three men meeting in one, would make up a complete pastor. Besides the fore-mentioned labours of Calvin, he had also many foreign businesses ; for God so blessed his ministry, that from all parts of the Christian world he was sought to, partly for advice in matters of religion, and partly to hear him preach : so that at the same time there was an Italian church, an English church, and a Spanish church, besides the church of Geneva, and that city seemed too little to entertain all that came to it for his sake.

When he was indisposed, his colleagues admonished and earnestly entreated him, that he would abstain from dictating, but especially from writing ; but he answered, What ? would you have me idle when my Lord comes ? Before his death, among other things in his speech to the syndicks and aldermen of Geneva, he had these words, " Of mine own accord, I acknowledge that I am much indebted to you, for that ye have patiently borne with my too much vehemency sometimes ; which sin also, I trust God, that he hath forgiven me. But as touching the doctrine that you have heard from me, I take God to witness that I have not rashly and uncertainly, but purely and sincerely, taught the word of God intrusted

unto me." When he understood by letters from Farell to Viret, that he, who was now an old man of eighty years old, and sickly, was yet determined to come from Neocom to visit him, and was now onward upon his journey, he wrote thus to him to stay him: "Farewel, my best and sincerest brother, and seeing God will have you to outlive me in this world, live mindful of our friendship, which as it hath been profitable for the church of God here, so the fruit thereof tarrieth for us in heaven. I would not have you weary yourself for my sake. I hardly draw my breath; and I expect daily when it will wholly fail me. It is enough that I live and die to Christ, who is gain to his, both in life and death. Again farewel, May 11, 1564." Yet for all this letter the good old man came to Geneva, and, having fully conferred with Mr. Calvin, returned back to Neocom. The rest of his days, even till his departure, Calvin spent almost in perpetual prayer, with his eyes fixed upon heaven. The day after his death there was a great weeping and wailing all over the city; and when he was carried out, the senators, pastors, and professors of the school, and almost the whole city followed the corpse, not without abundance of tears.

He was a man of an incredible and most ready memory, in the midst of numberless distractions, and of a most exact judgment. He was very regardless of preferment, even when it was often offered: he ate little meat, and took very little sleep. He had a certain sweetness mixed with his gravity. Discreet and mild he was in bearing with men's infirmities; yet would he severely without dissimulation reprove their vices, with freedom he always used from a child. Such a preacher he was, that he drew England, Spain, and Italy to him, filling Geneva with strangers. Such a voluminous writer, that (as it was said of St. Augustine) he wrote more than another can well read. His writings were so eagerly received, that as most rare and precious pieces, they were forthwith translated into all languages. What shall I speak of his indefatigable industry, even beyond the power of nature, which being paralleled with our loitering, I fear will exceed all credit? and may be a true object of admiration, how his lean, worn, spent, and weary body could possibly hold out. He read every week in the year three divinity lectures, and every other week, over and above, he preached every day, so that (as Erasmus saith of Chrysostome) I do not know whether more to admire the indefatigableness of the man, or his hearers. Yea, some have reckoned up that his lectures were yearly one hundred and eighty-six, his sermons two hundred and eighty-six besides. Thursday he sat in the presbytery. Every Friday, and when the ministers met in conference to expound hard texts, he made as good as a lecture. Yea, besides, there was scarce a day wherein he spent not some part, either by word or writing, in answering the questions and doubts of sundry pastors, and churches, that sought unto him for advice and counsel: over and above which, there was no year passed wherein came not forth from him some great volume or other in folio, so that in few years, (besides many golden tractates, and sundry exquisite answers, which upon short warning he made to principal adversaries,) his huge explications upon the five books of Moses, Joshua, Job, Psalms, all the prophets, and almost the whole New Testament, came forth into the world, fuller of pithy sententious matter than of paper. These things considered, what breathing time could he find for idleness, or loose thoughts? In his last grievous sickness, he could scarce be compelled by his friends to pretermitt his daily task of preaching, and reading his divinity lectures: and at home, when he could not go abroad, he rather wearied others with continual dictating to them, than himself. Nothing was more frequent in his mouth than this, "Of all things, an idle life is most irksome to me." Yea, such conscience did he make of mispending a minute, that he was loth to detain the ministers that came to visit him from their public exercises. He died 1562.

3.—AMERICAN POETRY.

In no part of the world is Religion stamped more unequivocally on the intelligence of a nation than in America. It is delightful to see it extending even to the lighter walks of her literature, and influencing her poets to draw all their inspiration from the living oracles of God. In our own country, Coleridge is gone ; and no one has yet ventured to take up the seer's fallen mantle. What, if it has fallen on a young American ? The name of Richard Dana is probably unknown to most of our readers ; but we doubt not, that the following verses will remind them, and not unworthily, of the magnificent hymn in the vale of Chamouni. We hope speedily to return to this subject.

“O, listen, man !

A voice within us speaks that startling word,
 “Man, thou shalt never die !” Celestial voices
 Hymn it unto our souls : according harps,
 By angel fingers touched when the mild stars
 Of morning sang together, sound forth still
 The song of our great immortality :
 Thick clustering orbs, and this our fair domain,
 The tall, dark mountains, and the deep-toned seas,
 Join in this solemn, universal song.
 O, listen, ye, our spirits ; drink it in
 From all the air ! ’Tis in the gentle moonlight ;
 ’Tis floating ’midst day’s setting glories ; Night,
 Wrapped in her sable robe, with silent step,
 Comes to our bed, and breathes it in our ears :
 Night, and the dawn, bright day, and thoughtful eve,
 All time, all bounds, the limitless expanse,
 As one vast mystic instrument, are touched
 By an unseen, living Hand, and conscious chords
 Quiver with joy in this great jubilee.
 The dying hear it ; and as sounds of earth
 Grow dull and distant, wake their passing souls
 To mingle in this heavenly harmony.

4.—BISHOP HEBER, AND THE DIVORCE QUESTION.

Our readers may perhaps bear in mind certain propositions regarding marriage and divorce, which were inserted in the January No. of the OBSERVER. These were also kindly permitted by the Editor of the CHRISTIAN INTELLIGENCER, to appear in that work ; and he has since further favoured us with his own observations on the latter part of the third proposition. He thinks we have failed to establish, that divorce is allowed in the New Testament for any other cause than adultery. We will not at present enter on the arguments which he brings forward, further than to state that there is no inconsistency between the first and the third propositions. Divorce, in cases of desertion on religious grounds, is legal in America, and illegal in England :

and, so far as it is a civil question, each country may have a different standard, whether wrong or right. But which is the wrong, and which is the right, must be gathered from the authoritative word of God: and there only would we search for it. The *legality* of such a divorce, in this country at least, will probably be soon determined by the new Law Commission on its *expediency*, which we believe to be one of the strongest points in its favour, we shall afterwards enter; but we have always laid, and still lay, the main stress of the argument on the passage in the Epistle to the Corinthians. If it can be proved by the rules of criticism, and fair interpretation, that the passage will not bear the meaning which we have attached to it, the dispute is at an end, and we shall willingly come over to the opinion of our brother Editor. In the mean time, we refer him to Bishop Heber's Journal, vol. i. p. 368, where he says, of a case, which had been submitted to him, "It seemed a case to which St. Paul's rule applied, that if an unbelieving husband or wife chose to depart, on religious grounds, from their believing partner, this latter was, in consequence, free." Indeed the Bishop went much further than even *we* propose to go: for he actually married a man to a second wife, whose first wife was alive, though no legal divorce had ever taken place, and though the civil magistrate had previously refused to interfere.

IV.—*Revival of Religion in Ceylon.*

Extracts of a Letter from the Rev. Mr. Eckard, American Missionary, to a Friend, dated Batticotta, December 10th, 1834.

"There have been some events of deep interest at this and the neighbouring stations lately. The Lord has been, and I hope still continues to be, in this district, convincing, converting, and sanctifying. We have had some flashes of divine glory breaking through the dark heathen atmosphere of Jaffna. About the middle of November, brethren Spaulding and Scudder came here to assist in a protracted meeting to be held in the seminary. I cannot enter into the particulars, but shall simply state, that solemnity and awakening pervaded the seminary. The Church Members were benefited, and 10 or 15 boys give good reason to hope, that they have passed from death into life. *Five or six of the best scholars in the first class had leagued together in a secret compact never to become Christians.* The whole of these were the first subjects of Divine power. Two or three of them were, I believe, *converted*, and perhaps the others also. We have hopes of them all. It was from their own public and penitent and voluntary confession that we learned of their guilty agreement to reject Jesus. Even as they made that wretched covenant with hell, the merciful Saviour pleaded for them, "Father, forgive them, they know not what they do," and His intercession has prevailed, I trust. The exhortations of these young men had apparently a great effect on the others. The brethren went with brother Poor, after five days, to Oodooville, where the female boarding

school is located. The Lord made bare his arm there, and about twenty of the girls have given us reason to hope that they have learned "the secret of the Lord." Besides these, some of the Church Members were *converted again*, one or two confessing that they had joined the Church from worldly motives. Others were much tried; for the Holy Spirit came as a Sanctifier, and 'who can abide the day of His coming?' The brethren then went to Nellore, and from thence to Jaffnapatam, which are respectively the stations of the English Church and Wesleyan Missionaries. Some hopeful conversions attended their labours, especially in Jaffnapatam. At the time I am writing these lines (Dec. 11th), the prospect still looks well. Twenty of our heathen school-masters have expressed an intention of taking Jesus in future as their Saviour and God, and some at least are, I believe, deeply sincere. Some conversions took place at Tillipally whilst the work was going on elsewhere, and a protracted meeting is soon to be held there, if the Lord permits. I suppose that between 30 and 50 cases of conversion have occurred at our various stations already. 'Thine, O Lord, is the greatness, and the power and the glory, and the victory and the majesty.' 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake.'

"P. S. Feb. 19th, 1835. All things still look well, though there are no new cases of conversion very lately; from fifty to one hundred give good reason to *hope* that they have been converted recently."

March 5th. The Rev. Mr. Poor writes from the same place: "We are expecting to receive about fifty persons, from the different stations, to our communion, at the next quarterly session."

A few simple remarks are suggested by this intelligence:

"If religion is worth any thing, it is worth every thing." This saying loses nothing by its triteness. Not only should every thing be relinquished, which hinders one from becoming interested in the salvation of Christ, but those who *are* thus interested should make practical godliness their chief concern. To this every thing else on earth should yield. God's law must be continually obeyed; holiness of heart must be daily cultivated. Our divine Master must in every thing be honored: his cause among men must be uninterruptedly promoted. When men become followers of Jesus, something more is to be accomplished by it, than merely their soul's salvation. They have a *work* to perform. The universal establishment of Christ's spiritual reign on earth has been made to depend instrumentally on them. Through their exertions, sinners are to be recovered from the perdition of sin, and raised to God's right hand. How then can a Christian live, for himself, or for any earthly objects? The thing cannot be. To do this would involve a forfeiture of Christian character. "None of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, &c." The way to live *for the Lord* is to live *according to his word*. Living thus, we shall let our light shine, and shall not fail to promote the interests of our Lord's cause. Then sinners will be converted, and songs of praise to the Almighty will be greatly multiplied. Says the Saviour, "Let your light so shine before men, that they may see your good works, and glo-

rify your Father which is in heaven." This is the natural fruit of holy living.

Here then we have a cause for the Revivals of Religion, which in different ages have blessed the Church. Although God is a sovereign, yet he generally dispenses his converting grace, agreeably to principles that are well defined. Accordingly, when there is a special ingathering of souls into the kingdom, it is always connected with humble, prayerful, zealous effort on the part of God's people. To this cause Revivals of Religion must always be ascribed—this phrase being used in the common acceptance, to denote a diffusion of ardent piety throughout any given portion of the Church, and the conversion of sinners, in large numbers, to the faith and obedience of Christ. The conversion of the three thousand at Jerusalem was preceded by the earnest and unceasing supplications of the whole band of disciples, for many days; and the most pointed, as well as affectionate, presentation of divine truth to the consciences of those who were made subjects of the grace bestowed. Subsequently, when "they which were scattered abroad, upon the persecution that arose about Stephen," went into the surrounding countries, and with hearts full of zeal for their Saviour, and love to men, spoke about the redemption of Christ, and exhorted their perishing neighbours to become reconciled to God through him, "*a great number believed and turned to the Lord.*"

So it was with Revivals then, and so with all that have occurred since, as their history plainly shows. Though differing in the minutiae, their general features are alike. All are characterized by prayerfulness, and accompanied by diligent, faithful, untiring effort. The cause necessarily produces the effect.

This being so, a Revival of Religion may arise in any age, in any country, in any place; this being so, the Church is required by her Lord to be in a state of perpetual revival. And is this not desirable, as well as right? Who that loves God, and loves his law, would not rejoice to see that law obeyed by his servants on earth, with the constancy and zeal which characterize his servants in heaven? Who that understands what salvation is, and knows the peril of sinners, would not desire to see them flocking to Christ, with hearts broken under a sense of guilt, and with importunate crying for the life of their souls? These things we *can* see. Let our desires be poured out before God in "effectual, fervent prayer," and cease not till our prayers are answered; at the same time, whatsoever our hands find to do, for the accomplishment of our desire, let us do it with our might, and we may *be assured*, that as God changes not, our "labour will not be in vain in the Lord."

What is there to hinder the same powerful displays of grace in India that are seen elsewhere—in America for example? Is

there any thing? Can the relaxing influence of the climate be urged? Three successive Revivals in Ceylon have proved that an Indian climate is no impediment to the work of God. Will it be said that the population, on which divine grace must chiefly operate in this country, is peculiar—still heathen, or just emerged from heathenism, and therefore unprepared for such extraordinary and powerful influences of the Holy Spirit as are experienced in Revivals of Religion? The instance in Ceylon also forbids this opinion, and the same language is spoken by the Missionary reports from the Sandwich Islands and other places in the heathen world. There can be *nothing* in the *natural* circumstances of men to oppose the idea of Religion being elevated to a high tone, and conversions to God being greatly and rapidly multiplied. Human nature is every where substantially the same, and God has revealed but one system of gracious operations for the human heart.

Why then are not Christians every where revived, and sinners every where pressing into the kingdom? God is no respecter of persons. He loves his church in one place as much as in another, and is ready to dispense grace equally to all. A want of revival then argues guilt. Let those on whom responsibility rests look into this matter. Whether I be an ordained minister or a private Christian, *on the holiness of my daily walk, on the fervency and perseverance of my prayers, on the zeal and constancy of my labors*, the salvation of multitudes may depend. It becomes me to beware then, lest, in the judgment, the blood of these thousands who are perishing around me be required at *my* hand.

These remarks have been extended too far to allow much respecting the means of revival. Let it suffice then to say, that nothing is needed but the common Bible-means of grace, *diligently used*. It is not the means themselves, so much as the *manner of using* them, that makes the difference between the lively and the death-like state of churches. A thousand times have pastors and people sought a reviving from God, and failed to obtain it; and this not unfrequently when means *seemed* to be used properly. The difficulty perhaps was that their *motives* were not entirely right, or that they lacked that *earnestness* in seeking which God requires.

A short quotation from an American pastor, who wrote from observation and experience, will show something of the feeling which usually precedes a large out-pouring of the Spirit; and then a single remark must close this article.

“Individuals are not to wait till the whole church awake, but when God is about to revive his work, there will be some who will feel the pressure of a burden, which can be removed only by laying it over upon the arm of the Lord. A desire will

spring up in the soul for the conversion of sinners, which will express itself in secret in-groanings that cannot be uttered. The imminent danger of the impenitent will be so clearly perceived, that they are *seen* to stand on a slippery steep overhanging the burning billows of eternal wrath. The bleeding compassion of Jesus will be felt to the very centre of the soul. With such views and feelings, how can one refrain from strong crying and tears? There are times when the Christian has a desire which almost breaks the heart;—a desire which swallows up every other; which is more intense than any one can conceive who has not felt it. The man goes bowed down all the day long under sorrows too great for him to bear, because men keep not God's law—because they are bound to that land of darkness from which there is no return. He sees it utterly impossible for him to enjoy life any more, unless the Spirit be poured out from on high. Nothing in the universe does he desire so much, nothing else in the universe will satisfy him. The mighty care hangs immoveably upon his heart. It goes with him from morning till noon—from noon till night—and cannot be shaken off for any other matter. It is the last to press upon him when he sinks to sleep; it is the first to meet him when he opens his eyes."

This must be the feeling, and nothing short of this:—otherwise it is perfectly vain to look for an abundant out-pouring of God's Spirit, and the multiplication of converts, whatever may be the means employed. But where this feeling exists among Christians—though it be a *little* band or perhaps but a single soul—it will secure such a blessing from God that there will scarcely be room to receive it.

V.—*The Little Boy's Letter, intended for our little Readers.*

My dear young Friends,

Will you read the following letter? It was written by a good little boy in England, on the death of a little *brother*, and given to me by his mamma. He was only about 11 years of age when he wrote it, but he was very pious and useful. I love you, and wish you to be pious and useful, therefore I wish you to read the letter.

May 3rd, 1834.

"My dear Mamma,

"I was very much grieved to hear that dear little Alfred was gone; but I trust he is gone to heaven, he is gone to the Saviour; he is now a glorified spirit; he is now a little angel in heaven; he is now singing glory to God and the Lamb; he has changed an earthly for a heavenly world, a mortal for an immortal state. If he had lived he might have grown up an irreligious man, but perhaps the Lord has foreseen this, and so taken

him away. I seem glad that he is gone for this reason, he is happier now than he would have been if he had lived here. He is now enjoying heaven and all its blessings ; all his afflictions are over, all his pains and sufferings are over. His body was sown in corruption, but it will be raised in incorruption ; it was sown in dishonour, it will be raised in glory ; it was sown a natural body, it will be raised a spiritual body.

"Your dear little Alfred is now a little lamb in glory ; he now forms one of the little company above, never more to part ; his little spirit has now fled to God who gave it. We should not repine, but say, 'The Lord gave and the Lord has taken away, blessed be the name of the Lord.' This teaches us not to 'boast ourselves of to-morrow, for we know not what a day will bring forth.' I felt it very much at first, but I seem more composed now. I am afraid it does not do me the good it ought. I wish I could feel it more. It would be very wrong to repine, or wish him back ; it would be very cruel : for we shall soon follow him ; the time is short, and we are hastening to the grave ; if we are the children of God, we shall meet him again in heaven at the last great day. For 'whom the Lord loveth he chasteneth.' Perhaps we loved little Alfred too much, therefore the Lord has taken him away.

"This teaches us to set our affections on things above, where no death is ; where all pain is over, where all is happiness and peace. 'Is there not an appointed time to man upon earth, and are not his days like the days of an hireling ?'

"I remembered him at the throne of grace in all my prayers. I asked God that if he died, he might die happy, and go to glory ; and that if he lived, he might live to his glory, and grow up to call him blessed. Mr. A. tells me that he thinks that when infants or children die, they grow up to maturity ; and when we die, that we shall see them matured spirits ; that we shall not see them little children. He says that he had an infant taken away from him, and he expects to see it a matured spirit when he dies.

"I should very much liked to have seen little Alfred before he died ; but this is *not* of much consequence, for I hope to see him again in glory. I have been pretty happy and comfortable lately, and I hope that this trial will do me much good ; for we have our trials to draw us nearer to God and heaven, to try our faith. And I hope that this will do the family much good, and teach them to 'flee from the wrath to come.'

"I enjoy reading the Scriptures very much : for there lies the treasure, there is in them 'eternal life.' Our short afflictions are but for a moment, and work out for us exceeding joy. I recollect hearing Mr. Harris of St. Alban's preach a sermon at Ware from these words, two years ago this summer. And I recollect hearing him talk about the forms of Christ, and about striving to get the highest form in the school of Christ, and I hope I can say, that sermon did me some good. I should like, if it be agreeable to you and papa, to have a tomb-stone put at the head of little Alfred's grave, with these words on it : 'Jesus said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' And will you, if you please, send me Abbott's Young Christian. May God bless what I have written, and may it do much good to our souls.

"Love to all friends, and accept the same yourself. And may you enjoy good health, and the very God of peace preserve you. From

Your affectionate Son,
J. O. J.

Well, you have read the letter, do you not think the writer was a very good and kind boy ? Do you not desire to imitate his example ? If you do, you must pray very much, love and

read the Bible, love Jesus with all your heart, and poor sinners as yourself. Let me say a word or two about the letter.

I. It teaches you that *little children* die. Yes, they die, and are put in the coffin, and buried in the cold grave. Their mammas weep for them, but cannot bring them to life again. My dear young friend, you will die. You may die while you are young: about half the human race die under seven years of age. We think when we are old, well, we must die now; but we may die while we are very young. Children have souls, and good people say, when the young person dies, I wonder if its soul was saved or lost? For the soul goes at death either to heaven or hell. To which place would your's go, if you *were to die to-night*?

II. It teaches you that when *good children* die, they go to heaven.

“ There is a heaven on high,
Of peace and joy and love;
And holy children, when they die,
Go to that heaven above.”

You wish to go there, I have no doubt, my young reader, but you must be holy. What is it to be holy? you ask. Holy children love the Bible, love Jesus Christ, trust in his mercy, and seek to keep from sin by the help of the Holy Spirit. You say, How can I do this, I am so young? Remember, Jesus was a little boy once, and became a child, that he might teach children to imitate his example. The more you are like Jesus, the more will you be fit for heaven. Do you not wish to be like Jesus?

III. It teaches you that young *Christians love the Bible*. This little Christian in his letter says of the Bible, “ There lies the treasure.” Sometimes young people think they cannot love the Scriptures, because they are too young to understand them. Timothy understood them from a youth, Samuel read them when quite a child, Jesus explained them when 12 years old. If you seek for the Holy Spirit, you will read and understand too. Young people should especially read the Bible. They wish to be happy, the Bible only can make them so. They are inexperienced, and need a guide—the Bible is the best guide; for it conducts to Jesus and heaven. Read and love it.

IV. It teaches you that *good children* are thoughtful and kind.

This boy knew that his mamma would be much grieved for the loss of the child. Instead of playing, he said, I am sorry my brother is dead, and I am sorry mamma is afflicted. I will write a kind letter to her, perhaps it will do her good; and he went and wrote the letter, and you see it is full of comfort and hope. He says, that his brother is dead, but that he is happy that he is in heaven, and if they are good, they will meet him

there. He was both kind and thoughtful. You should be kind too. Kind to dumb animals, never hurt them ; kind to servants, never annoy them ; kind to the poor, never deny them what you can spare to make them happy ; kind to the old, never mock them ; and kind to your parents. Be sorry for them in trouble, and happy when they are glad. But you should think about yourself, about your soul. You should be thoughtful about its salvation when you go to rest, and when you rise in the morning. You might die while you were asleep, and if Jesus was not your friend, what would become of your soul?

V. It teaches that sin *makes children die*. Perhaps you may say, but why do little children die ? It is sin which is the cause of their death. It was sin which took away your brother and sister, your parents, your play-mate. Do you not dislike sin very very much for this ? Is it not very cruel ? Sin will one day make you die. If you are good, it cannot touch your soul ; but if you are bad, it will kill the soul as well as the body. You should hate sin, look upon it with as much dread as you would on a serpent, that had killed your sister that you loved, or your papa.

VI. It teaches you that *good people will meet in heaven*. This will be very delightful. We shall then see all the people we have loved, all that have loved us and Jesus. We shall meet them in a beautiful house, where they will never be cross, or sick, or die. Jesus Christ, the friend of little children, will be there, and all will be happiness and joy. Do you not wish to meet good people ? Then you must pray God to make you good on earth.

VII. It teaches you that *good children love not only the Bible*, but other *good books*. This little boy asks for "Abbott's Young Christian." This is a very excellent book. First you should get a Bible, next Abbott's Christian. It is very cheap, and perhaps if you were very good, mamma would buy it for you to read. But I am afraid I shall tire you, so I will say a word to mamma.

My dear Friend,

You wish your child to be pious and useful. Then you must pray for it, and with it. When it is a baby, take it with you into the closet, that its first associations may be with piety ; that even while it hangs upon the breast, it may imbibe pious and holy sentiments. Endeavour to impress on its mind lessons of early piety, in the simplest and most affectionate manner. Induce it to love religion by the loveliness of your example. Never make religion a task. Strew the path with flowers, not with thorns, so that, with God's blessing, its little feet may be led into the way of pleasantness and peace. This was the course of conduct pursued by the mother of the little boy

whose letter you have read. She was a lovely, faithful Christian, and God honoured her fidelity and affection, by permitting her to see a numerous offspring grow up with the brightest promise. So will he reward you, if you use the means pointed out by God. Children are never too young to be pious. I have addressed mothers, because they have so much influence over children. Dr. Doddridge ascribed his conversion to the instructions of a pious mother, and many many useful ministers have to look to the prayers and solicitude of their maternal parent, as the means under God of their conversion to Jesus.

But let me say one word to *Fathers*. How responsible a part do you fill. The pastor of a little flock. Do you diligently feed the lambs of Jesus? Do you kindly take and lead them to the cross, and point out to them its saving characters? If not, you have not done your duty to your child. *An indifferent parent is a curse to a family; a praying, anxious parent, a blessing.* Be careful that you do not mar the efforts of your partner in the good work. Never frown upon them, never pass by her efforts with indifference or contempt. Encourage her by your attentions and smiles, your co-operation and prayer; then will you

Point to brighter worlds, and lead the way.

8th April, 1835.

ΦΙΛΟΣ.

VI.—*Nature and Extent of the Aid, which ought to be rendered by Missionaries, to destitute Native Christians and Enquirers.*

Q. What principles may safely be taken as a guide to Missionaries in reference to such applications as are continually made to them by professing Native Christians and enquirers, for aid in obtaining employment, by recommendations, whether to private gentlemen or to Missionary Societies—so as at the same time to meet the natural claims of such individuals upon the good offices of their religious pastors and teachers, and yet avoid a practical encouragement to a worldly spirit or a false profession.

As a general principle, it admits, as appears to me, of no question whether any thing ought to be done for the temporal benefit of converts or enquirers, that should operate as a *lure* to an insincere profession of Christianity, or encourage a worldly interested spirit in existing professors of it. The genius of true Christianity is in all respects remote from covetousness, desire of gain, or love of ease and pleasurable indulgence. It is essentially disinterested, generous, active, pure, and heavenly. All sordid aims are diametrically the reverse of its elevated character. Consequently, if we desire to see that spirit pervading and influencing a community of Native Christians, scrupulous regard must be had to exclude the operation of its antagonist principle from entering and gaining ground among them. The more so, as the native mind, under the debasing and enervating power of a false religion of the most corrupting character, is already reduced to so low a condition of energy and moral sensibility, as readily to fall in with whatever may be presented to it promising indulgence or advantage with as little expenditure of exertion and self-denial as possible. It is now

clearly ascertained, that the native mind in general is little attached, from superstitious regard, to its own faith and ceremonial: at least, wherever any tolerable measure of general information has reached, there is almost universally an avowed indifference to Hinduism as a *religion*. The display and gait of its festivals, indeed, are alluring, but only or chiefly as pastimes, as means of dissipation or amusement, diverting without even aiming to instruct, gratifying the senses or the passions without imposing a solitary restraint; rather by the most revolting and licentious exhibitions, exciting and gratifying the lowest of the animal appetites, inflaming wantonness and lust, perverting the natural sentiments of tenderness and humanity, stupifying and deadening both conscience and judgment, and rivetting the chains of sin upon the pitiable victims of satanic usurpation. Under the fostering influence of Hinduism, cupidity exerts a paramount influence, unchecked save by the chances of detection—counteracting sentiments of honesty, honor, and shame. Truth with justice has disappeared; a selfish cunning, an artifice that never is at a loss, an utter insensibility to truth, a facility of unblushing falsehood and deceptiveness almost without a parallel, describe the *general* native character without exaggeration or breach of charity.

The love of gain is paramount to every other consideration; and in the pursuit of it, the only restraints are those of worldly policy or fear, which affect not so much the *measure* as the *mode* of prosecuting the end, itself uninfluenced. There is nothing in the religion of the Hindu to check this sordid appetite, nothing, at least, of power sufficient effectually to bridle it; and no efforts of flattery the most fulsome, of falsehood the most shameless, of effrontery the most unblushing, of low cunning and chicanery the most insidious and persevering are omitted, that may aid in securing the most trifling advantage, the smallest present acquisition of what is esteemed the real, primary object of life.

It is evident then, that a very trifling matter indeed will not be without value to the Hindu mind; that the smallest modicum of worldly advantage which a profession of Christianity may even *seem* to offer, cannot but have effect. Caste, indeed, is a great obstacle, but not an insurmountable one. In men of the higher and better classes, it is equivalent to standing and respectability in society, and that is all; yet still quite adequate to oppose an insincere adoption of, or pretence of inquiry into, Christianity: but in the lower classes, whose ways of gain are small, whose subsistence is often difficult and precarious, the prospect of a support from a profession of Christianity, possesses clearly a strong likelihood of prevailing over ties, that neither standing in society, nor probability of greater gain under their restraint, helps to confirm.

The Missionary or other, engaged in prosecuting directly, or indirectly forwarding the conversion of Hindus to Christianity, should lay it down as a general principle, therefore, that every encouragement, intentional or consequential, to an insincere adoption of the Christian profession, should be most diligently and conscientiously guarded against. The offering of what might in effect prove a premium to hypocrisy; the holding out of direct worldly advantage, whether for reputation, support or influence, by embracing the Christian religion; the giving of place or employment for the avowed purpose of drawing away from Hinduism, should not only be disclaimed but rigidly protested against. A civil Government indeed, as was the case in Ceylon, but has never been such in India, may innocently and even commendably do much to aid the reception of a purer faith, by giving employment to otherwise qualified and respectable natives, who should adopt it; and it can not be deemed even fair and impartial in a *Christian* Government, *ex professo* to exclude such from its favour, and so throw its own mighty weight into the scale of a false superstition and an unsocial system. Let it, at least,

throw open to fair competition all places of trust or emolument to which a native may aspire, irrespectively of religious profession; let the public servant, too, indulge both the natural feeling and positive duty of a Christian, satisfied of the excellence and authority of his divine religion, and alive to the evils of all false systems; and even give the preference, *cæteris paribus*, to the respectable and well-conducted *Christian Native*; but let the Missionary, who is directly engaged in the work of conversion, ever beware of any thing of the kind. Should an inquirer, indeed, offer in the ordinary way of household service, for instance, it does not appear requisite that he should positively refuse employment to him, simply because he professes a desire to become acquainted with Christianity; but let him have no ground for supposing, that thereby an allurements is held out to him to profess what he does not feel; oblige him to perform the same duties on the same wages as if he were hired in the ordinary course; and, if on trial, his insincerity appear evident, let him be discharged for *deception*, as a testimony to the other servants. But let no situation be evidently *made* for a professed inquirer, in which no duties are exacted, while support is given. This would be a bonus held out to hypocrisy, and be most injurious in its result, giving the impression of a desire to proselyte at any cost, and exciting the just suspicion of insincerity, among the surrounding heathen, in every case of conversion. In addition to his cupidity and deceptiveness, the natural indolence of the Hindu must be noticed, as cautioning the Missionary against an injudicious readiness to afford temporal aid to such as apply to him sincerely or otherwise. No Hindu will, however able, vigorous and healthy, set himself to obtain by honest labour what may be otherwise secured—he has an instinctive horror of exertion. The *vis inertiae* is strong in him, and adequate to overcome many and powerful influences. He will ever therefore incline to perform as little and in as long a time as possible. No excuse will be too mean, no artifice too petty, by which he may hope to evade the necessity of an application of his own energies. He will beg, borrow, steal, impose—he will be content with little, and that acquired in the most disreputable way—provided he can only obtain it with little toil. A Christian Native, too, if even principled, sees no violation of principle in indolence and idleness. This debasing character must be corrected—it never can be permitted to foster it. Charity must be confined, when truly such, to the narrowest limits consistent with humanity and necessity—lest in relieving the body, the soul be injured, and an evil of awful prevalence be encouraged and perpetuated.

Thus far, I have ventured to dwell on the general principle. The question itself was lately discussed, with much particularity, by a large number of those interested in its decision, and the result of the examination then entered into, may be communicated in the following observations:

As a general principle, the offer or affording of any kind or degree of temporal inducement to inquiry or profession, is decidedly inadmissible. On the other hand, the genius of Christianity is equally a principle of charity, kindness, and generosity. The Christian Missionary must be *willing* and *able* to exhibit the liberal character of his holy and divine religion in relieving poverty, solacing affliction, and doing good to the bodies as well as the souls of men; yet much caution is requisite in fixing upon the ‘*juste milieu*’ between an encouragement of insincerity or indolence on the one hand, and a suppression of the sweetest character of Christian mercy and benevolence on the other.

The general opinion seemed to be that some distinction should be made between actual Christians by profession, and simple inquirers. Every measure tending to the moral, religious, and social improvement of the former, is obligatory on the Missionary. He may, he ought to employ them as household servants, for instance, yet so as to guard against the evils in

question. While still a learner, for example, acquiring the requisite skill in domestic offices, let a Native Christian receive lower wages than a fully competent person ; let his proper service be exacted ; and while all patience and forbearance with an unskilfulness arising from new modes of occupation, are used towards him, let no appearance of insubordination, no conceit of superiority, no undue familiarity be tolerated, as well for his own sake as for the example to his heathen co-servants. A Missionary may use his best exertions with his friends and others, and with establishments that give employment to natives, to procure occupation affording an ordinary subsistence, for the members of his Native Christian flock. In all cases, it seems very desirable that none should be removed from a previous sphere, save where that may be done with manifest advantage, individual or general. No new habits involving greater *expensiveness*, ought to be encouraged, as in the mode of dress, of living, of interment, &c. No idlers should for a moment be tolerated ; all must be required to labour for their support, and for that of their families. Yet “ the poor ye have always with you,” said our Saviour ; and the great majority of conversions among the heathen abroad, as among nominal Christians at home, will ever be from the poorer classes of society. The sick, those with large and burthensome families, those incapable of any or of much exertion for their own support, must be relieved—seasons of scarcity, whether of food or employment, occasional accidents, calamitous occurrences, as losses by fire, and others, will produce demands upon Christian charity, which the Christian Missionary must never be backward to meet. It should seem here, as in regard to the question of mendicancy and pauper relief at home, that while an essential branch of Christian character, that ‘ charity which is the bond of perfectness,’ which ‘ never faileth,’ and which is even superior in excellence to its concomitant though temporary graces of faith and hope, is exercised on principles of duty and benevolence, all care should be taken not to give encouragement to a spirit of mendicancy ; relief should be temporary, partial, moderate ; support less both in measure and quality, than what may ordinarily be secured by honest industry and personal exertion. To Native Christians, in a season of scarcity, one Missionary had, with the happiest result, tried the experiment of giving the *lowest* remuneration for labour, on which healthy life could be sustained. Being connected with a large printing establishment, he set them to pick up types scattered about the premises, or to perform any other simple *actual* labour, for which he allowed them two pice a day each man, and one pice for each child. He found that after months of subsistence on this modicum of supply, those who had no other resource whatever, were yet alive, strong, and in health ; showing how much *may* be done at little cost, and without injury to principle, in the way of necessary relief.

With regard to enquirers, it is true that many natives of the lower caste do occasionally profess a wish to learn the doctrines of Christianity, chiefly or merely with a view to worldly advantage, either permanent or temporary. Suppose one or more persons to come professing a desire to be instructed in Christianity ; they are, say, husbandmen or fishermen, incapable at once of any other regular employment. Let them be tried, as were the Christians above-mentioned ; if insincere, they assuredly would not continue long satisfied with such mere exemption from animal suffering. In general, the same Missionary found a few days decided the case ; the *interested deceiver* tired of earning his pittance and went off ; meanwhile, actual instruction by the Missionary in the truths of Christianity, at stated times, would shew its result on the *sincere inquirer* ; and the trial ended, he was of course put into a way of earning a sufficient support, or returned to his native spot to pursue his previous course of labour, Christianized, and every way improved.

Again, cases of another complexion may occur. An inquirer comes from a distance, leaving his usual occupation for, as he professes, the advantage of consulting a Christian teacher ; he has no means of supply for his daily wants while absent from home. An experienced Missionary will perhaps commonly be able to form a tolerably correct judgment as to his real motives ; something in the appearance, or manner of the man, some manifest self-contradiction, or clear absence of the actual spirit of inquiry, will betray him. If nothing of this kind appear, the Missionary will not deem it proper to withhold a few pice or annas for the food that nature requires. An experienced and intelligent native Catechist, more versed in native character and duplicity than the European, and better acquainted with the modes in which it exerts itself, will be found of essential use in obtaining an insight into the actual mind of the inquirer. A few days, at all events, will generally suffice to bring the trial to conclusion ; and though a few annas may sometimes prove to have been lost in the experiment, it will not be always, nor altogether, so. Charity at least has been exercised, and no impression, notwithstanding, been given that mere cupidity will gain its end in such applications. Sometimes, it may be evident at once, that bodily relief was the only object ; and if destitution be manifest, it does not seem a duty not to afford it ; then, however, not as to an inquirer, but as to a fellow creature in actual want ; particularly if accompanied, as it should be, with a rebuke of the intended deception.

No doubt, after all, there will be room left still for failure in the exercise of the most cautious prudence, and the most diligent circumspection. But what then?—shall the Christian Missionary steel his heart against the sweet charities of his nature, allow the milk of human kindness to turn sour within him, and distort the fair beauty of the most merciful of religions, lest perchance he should now and then be deceived by a hypocrite, or lose a trifle by the artifice of a rogue? Let it be manifest from his general carefulness in these particulars, and his positive freedom from all forwardness to encourage insincerity, and to hold out a bait for profession in order to proselyte to his faith, that he is discriminating and firm,—and he will neither be often taken in himself, nor give reason to the heathens around to charge him with stimulating the selfish, the covetous, and the base to abandon one superstition for another ; for only such at best would a Christianity, so embraced and so professed, assuredly prove to be.

In the villages, the difficulties in all these points, are less and fewer than in the towns, and especially in Calcutta. In the former, individuals are known—have usually acknowledged means of support—and unavoidable misfortunes are matters of notoriety ; so that their relief is easy and without danger. In towns, the case is far different ; many congregate there having no certain or regular mode of obtaining subsistence, dependant on chance supplies of work ; more ready therefore to try the experiment of gaining on the simplicity or kindness of any : far greater caution therefore is requisite in dealing with such. And even when there is hope that men have really received the influence of the truth, the difficulty of securing their temporal support is not lessened. Yet supported they should be—and if judged genuine Christians, they should not be abandoned without necessity to the dangers consequent upon an irregular mode of living ; but, as far as possible, engaged in steady services, affording, with the means of moderate subsistence, opportunities for attending to Christian duties and ordinances, and facilities for the oversight of the Missionary pastor. There seems a fair warrant in these cases, for his exertion with lay European Christians, to receive such persons into their household or other establishments ; and even if less qualified at first, a strong call for the exercise of considerable indulgence and forbearance with awkwardness or inefficiency, in consideration of the ultimate end and the claims of *real* native Christians on our kindness and charity.

Assuredly no Christian, I think, will say, that so long as the difficulty of their finding support for themselves without our aid exists, such persons should not be baptized, even if judged truly to believe in the gospel of our blessed Redeemer, who has given the warrant and the command to admit all that believe to that symbolical and initiatory ordinance. Who has the right or would use the presumption to deny it to them? And who, supposing it administered, will contend they should not then, be assisted to use their own most industrious exertions for their temporal support, for fear of encouraging cupidity or hypocrisy, but, should be left to contend with the difficulties and consequent temptations, to which all human nature is alike everywhere exposed, and by which it is alike everywhere assailable?

Our blessed Lord, it is contended, worked even a miracle to relieve the pressing and immediate wants of the multitudes who followed him into the wilderness, although he himself declares openly to them his knowledge that they followed him only for the loaves and fishes; but this he did when the occasion justified it, on common principles of humanity and charity. It was not his practice to draw the people after him by such gratuitous displays of his power for the temporal benefit of the sordid and the covetous. In many instances, too, in his divine history, we find some gracious act of bodily relief to the sick, the maimed, or the sorrowful, &c. giving the first impulse to the mind of the persons so benefitted to inquire into his doctrine; and why should it not still be so? Why should not the merciful and benevolent character of Christianity, and its happy influence upon the temporal welfare of mankind, still arrest attention and draw the heart to its better power upon the soul, and its better supplies of peace, purity, and hope?

So, if we advert to the early history of the Christian Church, we find the same principle of charity eminently in exercise; when "all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all as every man had need." More in detail—"and the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed were his own; but they had all things common; neither was there any among them that lacked; for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet, and distribution was made unto every man according as he had need." It is not of course contended, nor to be justly inferred from these passages, that a similar procedure is in all cases or in the present, a duty; but assuredly while circumstances of time, locality, national usages, or a condition of public persecution, and many others, did then and will always modify the detail of Christian principles, those principles themselves are universal, and above all circumstances; nor may any who profess the doctrine of Christ, the brightest pattern and most persuasive teacher of heaven-born Charity, be entitled to so holy a designation as that of Christian, while deficient in this peculiarly Christian virtue. Let all wealthy Christians especially, be respectfully exhorted to consider whether they might not essentially contribute to the promotion of the Redeemer's holy cause, by a discreet and yet very moderate application, in some of the modes above alluded to, by the hands of a prudent Missionary, or otherwise, of some of that substance with which God the great Giver has blessed them in their vocation. The Missionary's personal means are manifestly inadequate to much effort, in this way, on his own part; occasional assistance from others would both encourage him and do good to many, while the great object of Missions would be additionally advanced.

Societies, too, should not be too niggard of the means requisite, with all prudent management, yet with all liberal benevolence, to enable the Missionary to display all the virtues that in his person should describe the full loveliness of his pure and holy faith.

I have thus, with as much accuracy as memory would enable me, put together the substance of the remarks and the result of the experience, of many individual Missionaries ; among whom, while there was I think a general harmony as to principles, of course there yet existed differences of view as to the detail of their application. Should any of the readers of the CALCUTTA CHRISTIAN OBSERVER be enabled, from larger experience, to offer further elucidation or correction of them, they will confer a great benefit upon their co-labourers in the vicinity of Calcutta, by communicating them through its pages, or in any other eligible mode.

HAVARENSIS.

VII.—*Missionary Itineracies and Composition of Tracts.*

We have noticed, with great pleasure, that during the last cold weather our Brethren of different denominations appear to have been actively engaged in spreading abroad the knowledge of Christ Jesus by means of itineracies. We have reason to believe, that as the result, not only have many thousands at a distance from any Missionary station, who before have heard the gospel, been again favoured with its proclamation ; but that in hundreds of villages it has this year been preached, where it never was preached before. This is as it should be. May the Lord add his blessing !

As a consequence of these and similar efforts, and the spirit of inquiry now abroad in India, tracts in different languages have been most loudly called for ; and though large numbers have been lately printed, the stock in the Tract Society's Depository, we understand, is unusually low. To this fact we call the attention of our Missionary associates. The cold season is the best adapted to out-door exertion—the hot-weather, to literary employment. We submit therefore to Missionaries qualified for the task by intimate knowledge of any native language, the propriety, during the approaching hot season, of aiding the usefulness of the Tract Society. As the heat of the weather will probably confine them to the usual routine of labour in their own immediate neighbourhood, each may have leisure to prepare some useful publication on a subject which has not before been touched on, or but slightly treated, in the publications already issued ; or which is capable of being discussed in a far more interesting or impressive manner. Such an effort will not only procure for the individual the thanks of an active Committee, but may also secure his usefulness long after his decease. By his tract he, being dead, may yet speak ; and when his voice has long failed in death, he may be the means of the conversion of many by this effort of his pen. We commend the hint to the attention of our Brethren concerned, and shall be truly happy should it excite any of them to the effort proposed.

BETA.

VIII.—*The Progress of the English Language, and of the Roman Character, in India. No. V.*

Various circumstances have prevented us, during the last three months, from referring particularly to the important subjects at the head of this article. We now proceed to notice both in order.

As it regards the first,—the progress of the English language in India,—we are happy to assure our readers, that whether we look to the princes or the people, we feel justified in announcing a decided advance. If we look to the princes of India, or those who are to be its future governors, we see, that beyond the Sutlaj and the Narbadda to the west, and the Brahmaputra to the east—at Láhor, Kotah, Naipál, and Manipur, the desire for acquiring a knowledge of English is excited or increased; and if we look to the people, we see that in most of the principal cities—Dehli, Agra, Allahabad, Banáras, &c. as well as Calcutta, the study of this language is every day becoming more extensive and popular.

As it regards *Láhor*, the following letter from an intelligent native, who accompanied the Rev. Mr. Lowrie as an interpreter, will show how well disposed His Highness Ranjit Singh and the chiefs in the Panjáb are to the acquisition of English. As the Rev. Messrs. Wilson and Newton, lately arrived from America, intend on the opening of the river to proceed to Lodiána, to join Mr. Lowrie, there is every prospect that a flourishing English school for the natives of the Panjáb will be soon established at Láhor, under the patronage of the Mahárájá himself. On this subject we hope to supply additional particulars in our next, in extracts from an interesting journal of Mr. Lowrie.

Láhor, 3rd February, 1835.

“You must have been ere now informed, that I have come to Láhor with the Rev. Mr. J. C. Lowrie, to act as Interpreter to Mahárájá Ranjit Singh. Before my departure from Lodiána, I had the honor to receive a circular, about my acting as agent for the sale of books at Lodiána. I will do my utmost to give them an extensive circulation. I herewith enclose a letter, with a list of books required at Lodiána, for Mr. Ostell, which I hope you will favor me by forwarding to him.

“We arrived at Láhor on the 6th instant, and since that time have had two interviews with His Highness; though he has been treating us kindly, he has not hitherto come round to the object of Mr. Lowrie. There are many youths who are anxious to prosecute English studies, but they require means of education. His Highness has lately sent a young boy of about 12 years of age, to learn English with us while we are here. He has already been studying English for about seven or eight months. He appears to be very sharp and active. He is the son of Jamádár Khushiál Singh, the minister of Ranjit Singh. If a permanent school could be established here, the Panjáb would provide better English scholars than any part of India. The young men here generally are very smart, and possess an ingenuous mind. A young man, 18 or 19 years old, came here from a distance of 90 miles, to solicit a note from Mr. L., in order to be admitted in the Lodiána school,

which was immediately given. On its being inquired, how he could live during his stay there, he replied, that for even five or six years his family would support him. At the same moment he departed to Lodiana.

"The Lodiána school is getting on remarkably well. Before we left Lodiána, Mr. Lowrie examined the students in the presence of all the ladies and gentlemen of the cantonment. All the boys acquitted themselves so remarkably, that the gentlemen present were quite surprised at the progress which they had made in so short a time. It is hoped, that if they continue to study with the same ardour and zeal which they have hitherto shown, they will beat the scholars of the Dehli College."

We proceed to *Kotah*. In our No. for October, 1834, we gave an account of the seminary there established, and the following letter from Mr. Johnson, their tutor, exhibits further particulars of the character and progress of the pupils. From this it will be seen that four of them are near relations of the present Ráj Ráná, and the other two are the sons of respectable Muhammadan and Hindu officers of Government. Several letters, well expressed, and very neatly written, evidence the progress made by these interesting pupils under the care of their active instructor.

Kotah, 26th March, 1835.

Since you wish a particular account of each of the lads, I will commence, if you please, with *Indarsal*. This youth is the only son of Govardhan Dás, and a grandson of the late Zálím Singh. He is highly to be commended for the extreme docility of his disposition, and for the example of obedience and good-will he sets to his juniors. *Karan Singh* is the son of Jhujhár Singh, formerly of Bikánir, and brother-in-law to the late Ráj Ráná Mádhú Singh. *Chaman Singh* is the son of Gopál Singh, formerly of Jaipur, who was brother-in-law to the late R. R. Mádhú Singh, and is the father-in-law of the present R. R. Madan Singh. *Fattih Singh* is the son of Mahárájá Bhawáni Singh of Khátauli, father-in-law to the late R. R. Mádhú Singh. This is the parentage of the young Rajpúts.

Shaik Abdulláh is the son of Shaik Núr Muhammad, formerly Qázi of Kotah, resident at Pátan, and *Birjballabh*, of Lálá Mathurá Dás, a bráhman in the service of the Mahárau. The two just mentioned are the most forward of my scholars. Sri Lál, of whom I wrote before, having received employment from the Mahárau, has discontinued his English studies since September last. At the earnest request of some of the boys, I have permitted them to write to you, by way of shewing you their progress hitherto. You will observe that I have purposely allowed them to write in their own style, and I beg to assure you, that the grammatical errors on their slates were so few, that I may say, you have almost the rough drafts before you.

As the letters I have the pleasure of enclosing are a fair specimen and catalogue of the attainments of the writers, I need only say, that *Karan Singh*, and *Little Chinnájí*, as he is called, are rather in advance of *Indarsal*, and would have been much beyond him, had not an illness of nearly three months' duration confined them to their houses and beds. They are now recovering their lost time, and I have promised them, that should you approve of it, they shall address you on the next occasion of my writing you. *Fattih Singh* is a little behind them all.

Paná Lál, now *Vakil* to the Ráj Ráná, is prevented, he says, by business from following up the study of English, which he so zealously had commenced.

I am happy to say, that Major Ross has twice visited the College for the purpose of examining the students, and the notice taken of them has certainly had a very beneficial effect on them ; they look forward to each examination with pleasure.

As it respects *Naipál*, the prospect is equally pleasing. Even in that secluded corner, we understand, the study of English is making some progress. The minister's adopted son, Colonel Sher Jang, has for some years past had an English instructor, by whose aid he has already acquired the power of talking English very intelligibly ; and General Mátabar Singh has just got up a respectable native named Rám Náráyan to instruct his eldest son in English, and has agreed to pay him 200 rupees per month for that purpose. Sher Jang's teacher, before mentioned, we are informed, is a very meritorious, industrious person ; and has now a small band of scholars, *composed of the sons of the chiefs of Naipál*, whom he is instructing in English. He has himself long enjoyed the kind instructions of Mr. Hodgson, the learned British resident at the court of Naipal, and now, we understand, with a thirst for knowledge highly creditable to himself, attends upon him as often as permitted, to enlarge his knowledge of Geography, or to "discover his way through the hard passages of Chamber's Life of Alexander, Sherer's Life of Wellington, and other interesting works, which he is in the habit of expounding to the inquisitive minister. Think of this veteran statesman," says our correspondent, "relieving the toils of Government, by listening almost nightly for an hour to the story of the prowess and policy of the Grecian and British heroes !"

Nor is the prospect, as it regards *Manipur*, at all less gratifying. The Rájá, as our readers are aware*, is but a child, and much must depend on the education he receives, as to whether he become a blessing or a curse to his subjects. With a view to deliver him, as far as possible, from the danger to which an Indian prince, without a good education to restrain the indulgence of his passions, is particularly exposed, the Supreme Government have agreed with his guardian to pay one half the expense of an English teacher ; and an intelligent native, educated at one of our best seminaries, has just been despatched, who will we doubt not, under the judicious superintendence of Captain Gordon, the Political Agent at Manipur, diligently and successfully prosecute this object. It is wisely intended by Captain G. as far as possible, to extend the benefits of the tutor's services to the most respectable youth of the place, so that we may soon hope to see not only the Rájá himself, but also *a class of Manipur nobles*, engaged in the prosecution of English literature and science.

Our readers will hear with pleasure, that encouraged by this general desire to acquire our language on the one hand, and desir-

* See CALCUTTA CHRISTIAN OBSERVER, for June 1834.

ous to foster it on the other, the Committee of Public Instruction are about to establish Schools for instructing the Natives in English, in connection with the vernacular languages. (a connection, which we hope to see made still more intimate*) at Patna, Dháká, Hazáribágh, Gawahati, and other places, where the inhabitants have hitherto had but very scanty means of enjoying this advantage. From each of these schools branch seminaries in time will doubtless be established, and thus a beneficial influence be communicated by them to all the surrounding districts.

It also gives us sincere pleasure to observe, that the judgment of the great body of civil authorities having been found decidedly in favour of the substitution of the vernacular languages for the Persian, it cannot be doubted but that the Government will very soon direct the disuse of the latter in its official business. It is indeed by very many functionaries entirely disused already, equally to the satisfaction and advantage of the great body of the people. In this case, the English will become indispensable for a proper acquaintance with public business, as well as the only available medium of a liberal education; and not only the thousands throughout India who have leisure, means, and inclination to learn a foreign language, in addition to their own, as an accomplishment, but also the hundreds of thousands who look for support and employment to the Government, will direct their best exertions to the acquirement of a competent knowledge of our language and literature.

From several of our correspondents, in confidential situations, we find, that the resolution adopted by our late Governor General to correspond with the native states in English, is found an admirable means of giving dignity and popularity to our language. One of them remarks, that when a letter from a Gentleman high in office was presented to the Rájá of an independent state, a short time ago, he remarked with evident surprise, that though the letter was *English*, the seal was *Persian*! Were the seals of all our public offices, and were all the coins we issue, inscribed with English characters, as has been urgently recommended by most intelligent public officers, it would vastly increase our moral influence, and greatly aid the rapid dissemination of a language and character which it would *then* be seen the Government preferred to that of their Mahammedan predecessors.

But we must hasten to notice the *progress of the Roman alphabet*. This, we are happy to say, is steady and satisfactory.

* See some excellent remarks on the importance of a more assiduous cultivation by Natives of their own language, in connection with English, in the FRIEND OF INDIA, April 23, 1835.

Every month supplies fresh books, published by direction of the original projector of the scheme*; while the announcement from another quarter, of a Dictionary in the Roman character†, which we beg leave to recommend to our friends, and of a new edition (the third) of Mr. Yates' Hindustáni Grammar, shews at once the confidence with which the progress of the Roman character is anticipated by the publishers, and patronized by the public. The easy and complete introduction of the system, during the quarter, into the General Assembly's Institution, the most important Missionary Seminary in Calcutta, is also very satisfactory. It also particularly gratifies us to perceive, that the members of Government are gradually becoming satisfied of the practicability and advantage of introducing it into the public records, and it is stated that the Sadar Board at Allahabad have given orders, that any of the native officers of Government, who shall in six months be unable to write the vernacular language in the English character, shall be liable to dismissal. Our correspondent, it will be seen, judging from the general desire manifested to acquire the character, and the success of all who have attempted it, apprehends that *there is no fear of a single individual losing his situation in consequence of the execution of the order.* Were a similar order given to the native officers of every department in Bengal and Hindustán, accompanied, as it would be with advantage, by the present of a set of writing copies, and of a Vocabulary of all the words most commonly occurring in official documents, in the character of the province and the Roman character in opposite columns, to each individual who would be liable to be affected by the change, we venture to say, that no person, with sufficient understanding to carry on the duties of his office, would suffer any loss. We need not point out to our readers how extensive and universal would be the gain!

While on the subject of the Roman character, it becomes a duty to express the obligations felt by its friends to the conductors of the periodical press, for the fair discussion regarding it allowed by all, and the warm and generous support given to the object when first attempted by others. While all have rendered their columns accessible to the discussion of its merits, the Editor of the ENGLISHMAN has sanctioned and adopted the system in that paper, and in other publications under his superintendence; and the Editor of the HARKA'RA has justified and recommended it to the utmost of his power. The following communication, from a correspondent in the latter, is so appropriate to our pages, that we cannot deny ourselves the pleasure of inserting it.

* See Monthly List attached.

† See Advertisement on the cover of the present No.

It occurs to me that many of your readers may like to see a specimen of the style of writing which has been adopted by various gentlemen in different parts of India, in their correspondence with the natives; and as it offers the only means which have yet been devised by which any English gentleman, who has a common acquaintance with the country language, may at any time sit down and address the natives in their own tongue, the plan is becoming more and more popular in proportion as it becomes better known. The only observation which it seems necessary to make is, that the marks over the long vowels may be omitted without inconvenience, when the saving of time is an object; for every person who knows the language will no more hesitate as to the correct pronunciation of words, even without the assistance of these marks, than an Englishman would in regard to the words *tough, dough, plough, man, woman, art, care, &c.*

Nawáb Umdat ul Arákin, Zubdat ul Umrá, Jalál ud Daulah, Munir ul Mulk, Dánish-mand Khán Bahádúr, Dilawar Jang.

MERE DOST,—Ap ká khát meri sihat kí mubarakhádí men Muhammad Nazír Khán ke háth pahunchá aur mujh ko khush kiyá.

Ap ne jo mujh ko tahniyat dí yih dostí kí alámat hai. Khudá ap ko bhi har tarah ká faiz pahuncháwe.

Muhammad Nazír Khán ko, jo mujh se ho saká, main ne is shahar ke ajáibát ká sair karwáyá. Khán Sáhib nek ádmí aur ilm ká khábhán málúm hotá.

Kitní muddat se aksar is mulk ke khaírkháhon kí rái yún muktazí hai kí jaisá kí do dost ádhá ádhá rásta jákar bích men ba ásaní milte hain, agar isí tarah ham log ap kí zabán likhen, aur ap lok hamáre hurúf likhen, to Angrez aur Hindustánion men nawisht o khund ká ek rawiya ba khubí jári hogá. Ap logon kí is rasm kí ba mújib likhná parhná sahal hogá, is wáste kí ap kí zabán hai, aur ham logon ko bhi sahal hogá, is wáste kí hamáre hurúf hain. Har tarah kí rasm jis se Hindusthání aur Angrez ke bích men muásilat aur dostí zíadah hogá, bíhtar hai.

Calcutta, April 10, 1835.

AP KA DOST.

As the last paragraph contains some remarks of general interest, I will subjoin a translation of it:

“For some time past it has appeared to several persons who wish well to this country, that in the same manner as two friends easily accomplish a meeting by each going half way, so, if the English were to write *your language* and you (it is supposed to be addressed to a native) were to write *our character*, a common form of epistolary intercourse might be effectually established between us. To write and read according to this mode will be easy to you, because it is *your own language*; and to us, because it is *our own character*. Every plan by which mutual intercourse may be facilitated between the Indians and English is deserving of encouragement.”

Your obedient servant,

ANGLO-INDICUS.

Calcutta, April 10, 1835.

These and other gentlemen, who patronized the scheme in its infancy, will now rejoice with its friends in its vigorous youth; and will feel particularly gratified by the encouragement now afforded it by the officers of Government at the new Presidency, and which, we may rest satisfied, will not be long withheld by the Government of our own.

Our readers will notice with no little interest, that the system is extending its influence in different directions; and that, in addition to its numerous friends in Bengal, it now claims as its patrons intelligent men in all the other Presidencies of India, in Burmah, and even in China itself. As it regards its applicability to the language of the latter country, we extract with much satisfaction, in addition to the letters appended, the following remarks from the pen of the Editor of the Chinese Repository, in the No. of that work for December last, which we have this moment received. Speaking of the expectations entertained by its friends,

that it would gradually supersede all the other characters of Hindustán, the editor remarks :—

If these high anticipations are realized, as we doubt not they will be, it may be expected that the Barman, the Sianese, the Javanese, the Bugis, and all the other languages of the archipelago, will in due time experience the same renovation. The Japanese, also, must come into the same list. But how will it be with the Chinese? “To convey the Chinese spoken language without the character is not impracticable, though it is difficult and often embarrassing to the learner,” is an opinion which was expressed by the late Dr. Morrison, six years ago. Soon after that, and without any knowledge of Dr. M.'s views, the same opinion was expressed by an able philologist in Europe. Of the correctness of these opinions we have not the shadow of a doubt; nor should we be surprised, were it to be announced in the course of a few years, that ‘the written character of the celestial empire is giving place to the Roman.’

If so good a scholar in the language confidently anticipates, that it can be used with advantage to express the *Chinese* language, (apparently the most foreign to such a substitution that can be imagined, since it is now written in a syllabic, and not an alphabetic, character,) our readers will at once perceive that its triumph in the East—nay throughout the globe—may soon be complete and unbounded.

We will not longer detain our readers from the perusal of the following extracts on the subjects of this chapter, gathered from the correspondence of our immediate friends. Numerous additional notices of the same kind we might readily supply from other sources, but our limits will not allow.

CALCUTTA.

From Mr. Clift, General Assembly's School, dated 25th April, 1835.

Five or six weeks ago, we introduced the Roman-Bengáli alphabet into our 5th class*, which contains about 50 boys. The success of this experiment may be stated in a word—it is *complete*. The boys write *both* characters with equal ease. Many of them had acquired the new alphabet in a week, and now, I believe, there is not one who cannot write as easily, as correctly, and as swiftly, in the English character as in the Bengáli.

From this experiment I am obliged to admit, that for a Bengáli to acquire the art of reading and writing his own language in the English character, is *extremely* easy—far more easy than I expected. In fact, the teaching cost us no trouble, having been performed, entirely, by the teacher of Bengáli, (a native,) who, when he began, knew not a word or letter of English. He first dictated, and then corrected by the card, what was written by the boys on a board; the only direction given to him being, that for every Bengáli letter, the card indicated an English letter, and that instead of the former, the latter was to be substituted. In this purely mechanical operation there can be no mistake, and scarcely any difficulty. At present, the pandit dictates from a book in the new character; but as this is perfectly known, we are only awaiting the publication of a proper work, (good in style and matter) in order to commence our regular Bengáli lessons, in the Roman alphabet.

I have been told, that the pandit who taught the boys, and who thereby learned the English alphabet, has now commenced learning the language, and is reading our 2nd Instructor.

* Several other classes have begun the study.

BHA'GALPUR.

From an Officer, dated Bhagalpur, 28th February, 1835.

"This district affords a good field to the operation of English education. The hill tribes are willing to be instructed in the principles of Christianity; but the school, supported by Government at some cost, only affords instruction in Hindustani and Persian, though of what use the latter language can be to them, I know not; I advise, therefore, that it be discontinued, and English taught instead. They are a simple and willing people, having apparently no religion; though they show their respect to their European Christian rulers, by celebrating Christmas-day by a drunken revel, and a feast on hog's flesh! This may form a proper matter for the consideration of the Education Committee, to whom, I believe, Major Graham, who has charge of the school, has written on the subject."

PURNI'A'.

From a Native Schoolmaster, dated Purnia, the 10th February, 1835.

"We reached Purnia on the 14th ultimo, after a tardy voyage of one complete month. During our trip we observed nothing that can interest the antiquarian or the virtuoso. On Sundays we halted, but the boats being anchored near places such as sand-banks and fields, we found very few objects to feast our sight. One Sunday, however, we halted at Katwá, which you of course know is a Missionary station. Mr. Carey, who is the Missionary of this place, has several schools established under his superintendence. We saw two schools, the one for the boys, and the other for girls, where the Bangáli language is taught: besides a chapel, where the native converts meet for worship. Mr. C. is the only European resident of this place. Mr. N. paid him a visit, and was present at the Sabbath meeting of the Native Christians.

"We also landed at Berhampore, which is a military station. This place contains a large barrack for the soldiers, and the courts of the magistrate and judge of the zillah Murshidábád. Murshidábád is an elegant and well-peopled city. The Nawáb, who, I understand from the news-papers, is now in Calcutta, has in preparation a splendid mansion resembling very much the Government House at Calcutta, but not quite so large and spacious. The Nawáb has a number of pleasure boats, constructed after the fashion of the old Nawáb school. These boats are towed up and down the river here on the occasion of the Muharam and other Mahammadan ceremonies.

"Jangipur is a place of great commercial resort. Here is a silk factory belonging to the Honorable Company, where we observed number of workmen employed. Articles are very cheap here, and can be the means of vast profit to mercantile men. From this place I had for the first time a sight of the (Rájmahal) hills, which appeared to be an immense range of thick clouds piled over one another, and presenting a beautiful and sublime appearance.

"Rájmahal is another excellent place. Among the ruins of this once ancient capital of India, we could only see two gate-ways of stupendous height, with Persian letters engraved upon them, and the buildings of the Nawábs, quite dilapidated and worn out by time. The Rájmahal hills are a long range, that extend as far as Monghyr. They are inhabited by a tribe quite barbarous, and fearful to be looked at, who subsist by cultivating the hilly plains, and selling the produce of the hills.

"Now of Purnia. This place is situated at the distance of 18 miles in the interior from the river Padma. It is inhabited by a set of people who are ignorant and barbarous to an excessive degree, living in poor cottages, and feeding flocks of milch cows and buffaloes. Their language is so cu-

rious, that we can hardly understand a word. I find it difficult to convince them of the importance of knowledge. The Persian is the language of the courts here; it is, therefore, respected and studied by every one. I have written an address to the inhabitants of this place on the utility of an English education, and having translated it into Bengálí and Persian, circulated it (with the sanction of Mr. N.) through the Názir of the civil court.

"Mr. N. and I are busily engaged in trying to get more boys. The school opened on the 20th ultimo with one boy, and up to this day seven more have been added. We expect to get more boys in a short time. All the rich inhabitants, Native and European, have subscribed to the school fund, so that the annual subscription exceeds three thousand rupees."

BANÁRAS.

Extract of a Letter from a Missionary, dated Banáras, 3rd Jan., 1835.

"The copies of the Hindustáni Gospel of Matthew, Romanized, were very acceptable, and have been a great help to me in the acquisition of the language. I am now able to write a sermon with some labour, and am about joining a Missionary brother in preaching written sermons in the chapel."

From an Officer, dated March, 1835.

"I went a short time ago to witness the annual distribution of prizes to the Government Sanskrit and English schools in the city, and was as much disappointed with the former as I was pleased with the latter: it was a striking instance of the triumph of English, which appeared to possess a sort of magic influence, transforming the character, manner, and appearance of both school and scholars. In the Sanskrit school there was a want of system, a carelessness, slovenliness, and indifference which prevented my forming a very favourable idea of it. The prizes seemed to be distributed in such numbers as to do away with all idea of its being an honour to obtain them. Emulation, (which, when rightly directed, is both a powerful and useful agent,) must by this system be banished altogether. The prizes being chiefly in money too, turned it into a "*behind the counter*" sort of exhibition—the students receiving the rupees as if they thought it a debt more than a reward; it was laughable to see how chopfallen many of them looked when unlucky enough to get a book as a prize instead of hard cash. The system adopted here of teaching nothing but Hindu and Sanskrit literature, I could not help thinking erroneous. As in the whole range of it there is hardly a single truth in religion or science, and not many in morals: we can form no great idea of the value to society of the most accomplished student the college could produce. While watching some of the boys looking over a map of the heavens rather Anti-Newtonian, I said to the Secretary, 'What system of astronomy is taught here?' 'The Hindu,' (was his answer;) 'something like the Ptolemaic—you would not have known better yourself 300 years ago.' Surely this is but a poor recommendation of a system, to say it is 300 years behind the civilized world!

The English School, however, amply compensated for the trouble of going; you could read in the countenance of every pupil an interest in the matter. The prizes (which were all books) were received with delight, and acknowledged with civility. The specimens of the writing, arithmetic, algebra, &c. highly creditable to the care and attention of the master, Mr. Nicholls, and their proficiency in reading, considerable. There was evidently very little *cramming*. There is one thing to be said which may make some difference in the schools; namely, that the English one is composed of the children of natives of wealth and rank, and the master is English, neither

of which advantages does the other possess. However, it is the *principle* which I think condemns it, and I cannot help feeling surprised at Government lending its aid to perpetuate any system of the sort."

From a Gentleman, dated March, 1835.

"Education is, I hope, making advance in this quarter: the Missionaries of the London Society have opened a school for the instruction of natives in English and Urdú. At Gorakhpur, a gentleman in the C. S. has commenced an English School; he had a supply of English books, and also some in the Romanized Hindustáni. A Lady at Mirzápur also had copies of each of the works in Hindustáni and Hinduí in the Roman character, that I could furnish her with; but I have not yet heard whether any thing is likely to be attempted at Mirzápur of a public nature, though, as it is a large town, a school would certainly be beneficial. A native gentleman is desirous of establishing a school or college at Sisseram, a few days' journey from this place. This has, I believe, been already noticed in the CHRISTIAN OBSERVER. Much benefit would I think arise from branch schools being established at the towns or stations in the neighbourhood of large cities, in which schools already exist; the more advanced pupils from these branch schools, provided they manifested a desire to pursue their studies, might be sent to the Central Institution at the principal station; these central establishments would then under proper management rise into Colleges, and we might soon hope to see around us in India a class of intelligent, well educated young men. Vast numbers would also be enabled to procure such a portion of knowledge as would be useful to them in the various situations of life in which they were called upon to act. The preparatory or branch schools could be occasionally visited either by the gentlemen in the service, resident at the stations in which the schools might be situated, or by the members of the Local Committee of Public Instruction at the principal station. If the same books were used, and similar plans of tuition adopted, in all these Institutions, we should have a complete system of education extending its beneficial influences throughout the country. It would however be advisable, that the native languages should not be entirely neglected, at least in the branch schools. In the Upper Provinces, Urdú and English should be taught; in the Lower Provinces, English and Bengali ought to be embraced in the course of instruction. The money now expended in the cultivation of Persian would go a great way towards assisting in the support of these schools, and the native gentry might by proper encouragement be induced to assist in defraying the expense."

From another Gentleman, dated Banáras, 14th April, 1835.

I have taken a great interest in the progress of the Romanizing system, and it has for some time been my great desire to do something for its advancement. I have, therefore, Romanized the Acts of the Apostles, and Paul's Epistle to the Romans, which are written out in large letters, and ready for the press. If you will get them printed, I shall send them down immediately; and if you like, I shall Romanize all the remaining Epistles of Paul, which, I hope, will be ready in about two months. A great step will be gained when we have a fine edition of Martin's New Testament, and as the Bible Society has subscribed for 200 copies, I think it should be got ready as soon as possible.

GHÁZIPUR.

From a Gentleman, dated 26th February, 1835.

"We are endeavouring to keep pace with the spirit of improvement and reform, by establishing an English school at Gházipur, and a monthly

sum, amounting to 100 rupees, has already been subscribed. We calculate on the assistance of Government, understanding that they have come forward very liberally in support of the institution at Allahabad."

ALLAHABAD.

From a Gentleman, dated 11th March, 1835.

"I have distributed your tracts on the introduction of Hindustáni among the Amláhs of this court, and could easily distribute ten times the number if I had them; the people were very eager to get them: and if you have any more to spare, I shall be glad to receive them.

"I find I can read your Romanized books very readily myself, and that the boys, who have learned English in our school here, find no difficulty in reading the most complicated words in the vocabulary, written in your Roman character. This appears to me a good criterion."

From another Gentleman, dated April, 1835.

"I am happy to inform you that there now appears a general desire among the more intelligent natives of this place to make themselves acquainted with the Roman character. This has particularly evinced itself within the last fifteen days, and I trust that by the end of next quarter, I shall have to report that the character has begun to be used by the natives in their intercourse with each other. The mere circumstance of some books having been offered for sale, printed in a new character, created some attention, and this has been heightened to anxiety by the constant rumour that English will in a short time become the language of public business. Another circumstance that has made considerable impression is, that the Committee of the Sadar Board have directed their Amláhs, under pain of losing their situations, to prepare themselves to write Hindustáni in the Roman character within six months. It has already been remarked, that such a penalty has never been incurred in similar instances, and I will venture to predict, that in this no one will suffer by the order. Several people who took books within the last week have, on applying for more, evinced their progress by reading the title-pages of pamphlets printed in the Roman character; and one man, who took a copy of the Polyglott, three days ago, spelt several words in a newspaper, pronouncing every letter as correctly as if he had the instruction of an English master.

"I intend, if my other avocations will leave me so much time, to devote one evening in the week to the assistance of those just commencing the study; those who hold situations not being able to attend at my house for instruction during the day. On the whole, the present prospects of the plan succeeding are encouraging far beyond what I anticipated."

LAKHNAU.

Extracts of Letters from an Officer, dated March and April, 1835.

I have the pleasure to enclose Rs. 12-8 for 100 of the Romanized copy-books. Natives, when at all encouraged, seem to like the idea of learning the Roman character, to write their language. It has the appearance of acquiring a *new language*; though, in fact, it is only *learning 25 new letters*, and applying them to the mother tongue. I have got four of my Persian writers to learn it, and four others at outposts will immediately begin; the Romanized copy-books, and the little printed books, will be most useful. Pray send to the Depository a supply of St. Matthew's Gospel, in English and Romanized Hindustáni.

The Address about the establishment of schools is beautiful! May many catch the spirit; and ere long, may every *zillah* boast its school! It may be expected that civilians will feel a pride in having a school under their care in their *zillahs*. In two very late letters from *different* quarters, it has been pleasant to read that schools are to be established in those *zillahs*.

We are encouraged in seeing what others are doing. A list of zillahs and towns, where schools were established, would be pleasing ; thus Kotah, Sagar, Bhupál, Lakhnau, Káhnpur, Subathu, Jabbalpur, (I think,) Futtehpur, Banleah, &c.

The Romanizing system is ambitious ; it now includes a work on Astronomy, and has extended to the sun, moon, and planets ! They shall all be with you forthwith, duly Romanized ; for the Astronomy is now finished, and only requires revision : plates for it are in progress ; amongst the rest one of Herschell's large telescope.

I sent to your Depository here for two of the Romanized Sermons on the Mount, a supply of which arrived only the other day ; the answer was, " All are sold, save three ! " Pray, send 100 more to supply the market—cheap books (two annas !) may thus be expected to find rapid purchasers.

I have the pleasure to send you a little story in English, with a Hindustáni translation. Should you think it suited for your Native Library of Entertaining Moral Instruction, I shall be happy to have it Romanized for you ; it seems well calculated for a class book for beginners in English, and the lesson it conveys is very excellent. I can send you any number you require ; 700 have been printed.

I am packing up for you a few large explanatory maps of the solar system, in *Hindusthání* in the Persian character. If you wish it Romanized, pray let me know.

The manufactory of orreries is going on rapidly. I hope to send you a few in the course of a week. You may, if you like, advertise them as obtainable for gratuitous distribution to schools at each of your depositories. I shall send a box containing four in each. Without some such tangible representation of the motion of the planets round the sun, and of the moons round the planets, I fear the natives will have difficulty in understanding the solar system ; but with the orreries, and English and Hindustáni explanatory plates of the system, every native school may be taught the outlines of astronomy, and this may in some degree wean their affections from, and lessen their veneration for, the sacred books, the source of all their superstitions, which teach the monstrous theory, that the earth is a vast plain, supported upon the horn of a cow !

From a Schoolmaster at Lakhnau, dated April, 1835.

As I am very anxious to forward Mr. Trevelyan's system as much as possible, I think that a few copies of St. Matthew's Gospel in English and Romanized Hindusthání would be very useful. I wish in course of time to endeavour to get a class in the afternoon, for the purpose of making them read and write Romanized Hindusthání. Some of the boys who only read words of one syllable, read the meaning in the new garb with the greatest ease. There does not appear to me even the shadow of difficulty in communicating instruction to the boys in the new character.

From a respectable Native in Upper India, March, 1835.

I have put some of the natives to learn the Romanized publications, and they are making satisfactory progress. Along with my next letter to your address, I will have the pleasure to send some specimens of their improvement for your information. The English Instructor, Part I., containing both the literal and phraseological meaning of each sentence in Hindustáni, is most acceptable to the natives generally, and will facilitate greatly their English studies ; but as the Afghánis, and other nations, between the Indus and the Caspian Sea, are little versed in the Hindustáni, and as there are several students here, who are very desirous of learning from a book containing the phraseological and literal meanings in their own lan-

guage, (Persian,) with the Romanized characters, I am preparing to convert the meaning of the afore-named publication into Persian, and as soon as it is finished, I will submit it for your perusal, which, after undergoing some alterations by your intelligent pen, you will perhaps be pleased to publish for general information under your auspices.

ORISSA'.

From a Missionary Schoolmaster at Katak, 20th April, 1835.

"I have now persons quite ready to teach the English alphabet in the Native schools; a class of masters has been learning in the English school under my instruction. I want nothing but books; do supply us as soon as you can. The Roman system will succeed anywhere where it is understood."

MADRAS PRESIDENCY.

From a Missionary, dated Mayaveram, March 20, 1835.

"The Hindustani and other books you forwarded, have already been nearly all distributed. A good supply went to Trichinopoly, another to Palamkatta by a Christian traveller (Mr. Charles W.), who proposed to make them known in his way at Trichinopoly and Madras. Another small parcel went to Bangalore, another to Maisúr by Banghy, another to the Nilgiris, and to a rich Muhammadan in a populous place (Karaw) half way to the hills. Another parcel shall be sent to the Rájá of Punganúr (near Chittore) whom I know personally, and who is a friend to the English, and speaks English well. I hear that there is an American Missionary at Madura, who is very desirous to spread the Romanizing system. I have forgotten his name, but I have sent him through the travelling friend mentioned before, a parcel of your books with a verbal message, that I wish to receive a letter from him. By his means we may introduce the system in Ceylon; and with the same intention to introduce it, or at least to make it known to the German Missionaries at Mangalore (two of whom are studying Karnataka, and one Kanarese), and to their friends there, I have sent the packets as mentioned above to Maisúr.

"I am more than ever convinced, that the introduction of the Romanizing system is a real benefit to the whole republic of letters. An Englishman has not an idea how every foreigner is puzzled at English words introduced in scientific, *e. g.* Latin books, and spelled, not according to the Romanizing but according to the Anglifying system. When a foreigner meets with such a word according to the latter spelling, he must always first inquire whether the writer is an Englishman or not, before he can venture to pronounce it.

"You will find enclosed a list of a new supply of books which I beg you to send me, and an order for 58 Rupees, which sum will be pretty nearly equivalent to the price of the books.

"I shall be very ready to take care, *as much as my health and other duties* allow, of a depôt of School Books if I am more permanently settled somewhere, and our Calcutta friends will make the experiment in this presidency.

"I am much obliged to you for the various reports and pamphlets which you added to the valuable and liberal donation of the School-Book Society. Several of these publications are so interesting, that I intend sending them to Germany; and I shall thank you for a continuation of such gifts if convenient. I shall also thank you for five or six copies of the monthly list of Mr. Ostell's books, and also some more copies of the report of the Calcutta School-Book Society to circulate amongst influential friends.

"Mr. Mohl, the chaplain, will probably go to Denmark to preach there a crusade against the Hindu gods and the false prophet, and to come out again.

“ If quite convenient, I should also thank you for another copy of ‘ the application of the Roman Alphabet, &c.’ I wish to send it to Germany, to secure the co-operation of my German friends in introducing the Romanizing scheme.”

TENASSERIM PROVINCES.

From a Civil Officer, dated Tavoy, 9th January, 1835.

“ I believe I have received all the numerous papers and little books and pamphlets you have so kindly supplied me with. Have I ever acknowledged the school books, which have been invaluable to our, I trust, flourishing little establishment? In the beginning of last month, there were 84 boys and six girls in the school at Maulmein. They are of all castes and nations. You would be amused at the list, could I send it to you; but it is not by me just now. The first class consists of boys who at far different periods have been learning English under the Missionaries, and their progress is very creditable. In their own language, the Burmese, they are more perfect than boys from a native school. They can read and understand without much difficulty the reading lessons contained in the most advanced books you sent me. Five of them compose in English, and are advancing rapidly. Of course their English is not very correct, but it is a great step to get them to write their ideas in our language at all. These boys, and one or two others of the class, are very tolerable arithmeticians, and will work a sum in the Rule of Three with ease. Their writing too is very good, much better than I could expect, I assure you.

“ M—— tells me, you expressed to him a wish to have some Burmese boys sent to you, to continue their studies under your eye. If you will let me know your wishes, and in what capacity the boys would be received at Calcutta, I think I could induce the parents of our most advanced scholars to send them up. What I feel the want of in our school is, the means of making the boys speak English, when among themselves, and I have been thinking of putting some soldier’s children there for the purpose, if I can find some untainted with the foulness of a barrack room.

“ I regret much to see the girls’ school so badly attended. I have not a single Burmese girl in it yet, and expect none; but patience and perseverance will, I trust, win the day eventually. I am very fearful of alarming the prejudices of our people regarding the school, and it is my object to render all that is going on there as public as possible, and to encourage people to go and see with their own eyes what it is we are doing and want to do. At one time there were some foolish stories circulated at Maulameyn, prejudicial to the school, and I thought the best notice I could take of them would be to have a public examination of the scholars, to which I invited all the principal inhabitants of the town. They came, and as far as I could judge, they seemed much pleased at what they saw; and in one or two instances expressed their surprise, that mere boys could do what was so far beyond their powers, especially in arithmetic. The examination did good decidedly, and the boys’ school, I expect, will ere long be popular.”

From a Military Officer, dated Tavoy, 9th January, 1835.

“ With respect to the Romanizing system, as applied to the Burmese, there are differences of opinion. One Missionary promises to aid, but says, he does not see that any advantage is likely to arise from it. Mr. Mason, the Missionary here (a very superior man), advocates its introduction strongly. The Missionary at Rangoon, Mr. Webb, is favourably inclined, but has not been sufficiently long in the country to have obtained a knowledge of the language, and therefore has had little or no intercourse with the inhabitants of Rangoon, and cannot say at present, how far it

might be introduced among them. Messrs. Brown and Bennet (the latter schoolmaster at Maulameyn) have made a system of their own.

"Dr. Judson, who is undoubtedly the best capable of forming a system, I hope now will do so. I confess, as I told you, that there are some objections (but no mistakes) to my plan: some I propose to correct; but after a long conversation with Dr. J. he came into my views completely. We both think that some points require being simplified; but how to do that, we have not yet been able to decide. He has promised to correspond with me on the subject, mutually making any suggestions, that may occur to us.

"Colonel B—— you will see in Calcutta; his paper is a *very clever* one, but I think too long, and the system too intricate for general use; besides the great objection of its differing entirely from those adopted for all other languages or dialects in Bengál. If he would take Sir William Jones as his model, he would, I am satisfied, make an admirable and useful scheme. B—— you know, is rather inclined to think that the utility of introducing it here, is not so great as many suppose. Mr. Mason is very warm to introduce it at once amongst the Karens: Mr. Wade objected, Dr. J. told me, on the score, that each vowel had some six or more different sounds, which he was obliged to distinguish by certain marks: but surely it would be better to have the Roman letters even with their marks, than allowing them to adopt the Burmese letters. Now is certainly the time with them. Mr. Mason, however, says, that there is no necessity for so many, if any, marks; that the different sorts of the vowels are reducible to certain rules. Mr. Wade is daily expected here, when Mr. Mason will use his best endeavours to have the system introduced. You shall have my corrected scheme in a few days; I shall first send it in circulation to Messrs. Judson and Mason, to see what corrections or improvements they may suggest."

CHINA.

Canton, 18th December, 1834.

"Your favor of September 21st, with sundry interesting papers came safely; for all of which please accept my *best* thanks. I have been, and am still, devoting all the leisure hours I can command to the subject on which you write. The papers are most acceptable, and my own anticipations in regard to the introduction of the Roman character are high and strong—more so, than I dare express. We shall soon touch on the subject in the Repository; and I will then, if not before, let you know my mind fully. More experiment is needed."

Canton, 12th January, 1835.

"We are taking into consideration here the subject of Trevelyan's present labors, with regard to their applicability extensively to Chinese. This subject shall receive our minute investigation, but I am myself in favor rather of a new alphabet similar to the Korean; and, like it, easy to be written with the Chinese brush. The number of names of men and places, which are sounded alike, or nearly so, will, I think, render it necessary to blend the Chinese characters with any alphabetic ones, which we may adopt; and in that case, *Roman* characters would be objectionable.

"As to the *need* of an alphabetic writing for the Chinese, there can, I think, be no doubt. They spend so much time on the present system, in learning merely to read and write, that little or no time is left for the study of science, history, or aught else that can raise them from their degraded situation. In connexion with this, I may mention the formation of a Society for the Diffusion of Useful Knowledge, of which I shall shortly have to invite you to become a corresponding member. When I write for this purpose, I will send you an account of the proceedings relative to its formation."

BETA.

IX.—*The Bishop of Calcutta and the Missionaries.**(From a Correspondent.)*

In one of the charges recently delivered by the Lord Bishop of Calcutta in the south of India, there occurs the following passage.

“Very few Missionaries have fallen into open vice, and profligacy—though three or four, alas! in a century and a quarter, as I before stated, have—but into secularity, into inactivity, into anxiety after petty objects of their own, into jobs for their families, multitudes have been betrayed. Perhaps not one in twenty of those who come out from Europe in all the Protestant societies, with the best promise, and who go on well for a time, persevere in the disinterestedness of the true Missionary.”

These charges are now before the world: and it was felt by the Missionaries in Calcutta, that the passage in question was likely to injure them in public opinion. To them it seemed to apply pointedly to all the Protestant Missionaries in India, to accuse nearly all of having fallen back from their first disinterestedness, and distinctly to impute to them secularity, inactivity, and a preference of their own petty schemes, and family jobbings, over the cause of their great Master. *Here*, where they are known, such an accusation can do little harm; but, viewed as the recorded deliberate opinion of one, whose high station in the church, long experience, valuable services, and known piety and zeal gave him great influence in the Christian world, they feared not unreasonably its probable effects on the public mind at home. For, if it were true, that nineteen out of every twenty fell off so grievously from their first state, nothing could be more effectually calculated to discourage and paralyze the exertions of those who support the Missionary cause. It is not for the Missionaries to speak of their own labours; but at least they may be permitted to say, that for so heavy a charge there is not the slightest foundation. Willing, however, for the satisfaction of their respective societies, to have the matter sifted to the bottom, they appointed a small deputation to correspond with His Lordship, in order to learn from him, whether the charge applied to them; and, if so, to ask for a statement of the grounds on which it was rested.

In the succeeding correspondence, His Lordship, both personally, and in writing, expressed his sincere regret that any thing in his charges should have wounded the feelings of any of the Missionaries. The passage in question, he assured them, was not meant to apply to them, or to any Missionaries now in the field: it was grounded entirely on his own *past* and long observation of the whole field of Missionary exertion, in all the Protestant societies of every part of Europe. The deficiency, which he complained of, was a deficiency, not in ordinary and average, but in apostolic gifts and graces, and had a view to the highest qualifications which belong to that highest of all earthly callings, in the most difficult of all circumstances. He further stated, that he had the highest respect for their office, and that they had his warmest wishes and prayers for their success.

Here, of course, the matter rests.

Missionary and Religious Intelligence.

BANARAS.

We have much pleasure in furnishing our readers with the following extract from a letter recently received from the Rev. R. C. MATHER.

"Here, I have succeeded in getting a house in the native city, quite a castle I assure you, with its loopholes and stone lattice windows; and quite a chamber of imagery, like what Ezekiel saw, for over every door, on the first floor, there is depicted some portion of the Indian mythological history, or the images of the gods. But yet we have made it pretty comfortable by breaking out window places, and we have consecrated the whole as a temple to the living God, so that while the idol vanities have all the pictures and the show, I trust Jehovah has and shall have all the real service and the praise. At first I hesitated in thus moving into the actual sphere of labour, out of regard to the health of myself and family: but here, I am happy to say, all concur in thinking that I run no risk, as the place combines the double advantage of town and country; in this place, I have now been a resident for nearly a month, and have found already the superior advantage of living among the people to whom we are sent. In addition to this, I have got a nice chapel, 30 feet by 13, just on the road side, and in the midst of a small bazar close to my house: so that I feel that the Lord hath blessed me indeed. In this month, I hope to commence a small English school, and extend it as my means will allow. I am delighted to find that Mr. Trevelyan's efforts are making such rapid and sure changes in respect to all former and existing methods of enlightening the inhabitants of India. I wish him every success, and as far as I can I shall help to forward this good cause. But here, there are few friends to it, and we shall not be able to make many more till from our own knowledge of the original languages we shall be able to give our testimony as to whether the plan is not the best that could be pursued.

"We have just now agreed on the formation of a Tract Society, and we hope to have a depository of the Tract Society's Books up here. Some of us also are quite hot for a Printing Press, and a native newspaper; and I think the latter will most assuredly be carried into effect at no very distant period."

MADRAS PRESIDENCY.

For the following intelligence we are indebted to the MADRAS MISSIONARY REGISTER, a religious periodical recently established, and conducted with equal ability and candour. We are persuaded that its continued publication will be found highly beneficial to the cause of piety and Missions in the sister Presidency; and, therefore, trust that all concerned in the work will make an effort, rather than allow it to expire, like some of its predecessors of equal promise.

SEVENTH REPORT OF THE MADRAS AND TRAVANCORE DISTRICT COMMITTEES OF THE LONDON MISSIONARY SOCIETY.—The Seventh Report of the Madras and Travancore District Committees, in connexion with the London Missionary Society, has recently made its appearance. In the Madras Presidency, there are in connexion with this Society thirteen stations. During the time to which the 7th Report refers, there were at these stations 17 ordained Missionaries, besides 2 Hindo British and 2 Native Assistant Missionaries, with a considerable number of school-masters and native helpers, who are employed as catechists and readers. The Reports of the different Missionaries exhibit evidences of the steady progress of religion in their respective stations. It is the privilege of most of them to record considerable additions to their churches of such as afford credible evidences of faith in Christ; and it is a gratifying fact, that between 6 and 7000 children are enjoying the advantages of Christian education under the auspices of the London Missionary Society in the Madras Presidency. The claims of the Society have been powerfully felt, and liberally responded to, by the Christian public. Including 8163 rupees collected for the erection of a new Chapel at Bangalore, which was opened some time ago, 4500 rupees realized by the Madras Auxiliary Missionary Society, and the proceeds of public institutions at Bellary and Belgaum, intimately connected with the Society, more than 25,000 rupees are acknowledged as having been derived from local resources, and applied to local purposes.

THE MADRAS RELIGIOUS TRACT SOCIETY.—The Anniversary of the Madras Religious Tract Society was held on Wednesday evening, February 4th, in Davidson's Street Chapel, Black-Town. The Rev. Mr. Cubitt presided on the occasion, and after prayer, and an introductory address, he called upon the Secretary to read the Report of the Committee for the preceding year. It was stated, that four new tracts

had been adopted and printed; that new editions had been printed of 14 Nos.; and that a series of Tracts, chiefly designed as rewards to children, had been originated. We extract the following notice of the Tamil Magazine: "The Sub-Committee for conducting the Tamil Magazine avail themselves of this opportunity to remind the Christian public, that a subscription of one rupee per quarter to this publication entitles them to four copies, and that it forms a suitable medium of communicating religious sentiments and facts to those of their domestics, dependants, &c., with whose language they are not familiar.—The names of subscribers will be thankfully received by the Secretary and Depository."

The number of tracts received during the year is 75,373; the number issued 59,882:—the total number the Society has issued since its commencement in 1818, is 752,651.

The facts detailed in this and preceding Reports are such as to call for the expression of gratitude, showing that the publications of the Society have been instrumental in leading many benighted souls to Jesus Christ; but the reader is referred, for a detail of them, to the Report itself, which is now being published.

THE MADRAS AUXILIARY BIBLE SOCIETY.—This invaluable institution held its fourteenth Anniversary on Monday evening, the 9th March last. The Venerable the Archdeacon of Madras presided, opening the meeting by imploring the blessing of God, and by an eloquent address; after which, the Rev. F. Spring, A. M., one of the Secretaries, read a Report, detailing the proceedings of the Committee, and the success of the Society. The Madras Auxiliary prints and circulates the Holy Scriptures in the four extensively spoken languages of Southern India, viz., Tamil, Telloogoo, Canarese, and Malayalim. Fifty thousand portions of the Tamil Scriptures were printed during the year, 12,040 portions or copies of the Holy Scriptures were distributed, and the Report, which is about to be published, exhibits gratifying evidences of usefulness in the narratives furnished by correspondents. The Rev. C. Rhenius states in a letter to the Secretary, that during the preceding six months, no less than 221 families, containing 807 souls, had been added to the congregations, who were being instructed in the wholesome word of God, having cast their idols to the moles and the bats. The funds are in a prosperous condition, as the Treasurer's account exhibits a balance in favour of the Society of 9,600 rupees. The Anniversary meeting was characterized by great harmony of feeling on the part of the different denominations combined to advocate the cause of the Bible Society; and it is hoped, the interest then excited will be perpetuated and exemplified in additional efforts for the distribution of the word of God.

NEW MISSION IN CANARA.

By a letter from a gentleman, dated January 14, 1835, inserted in the Bombay Christian Instructor, for April, we hear with much pleasure that three German Missionaries, the Rev. Messrs. Hebich, Lehner, and Greiner have lately arrived, with the view of establishing a Mission in Canara. They have been sent out direct by the Evangelical Missionary Society at Basle in Switzerland. The occupation of a new field of labour (for Canara has hitherto been altogether neglected), and that by a new Society (for they are the first Missionaries sent out direct to India by the Basle Society), is a subject which calls for much thankfulness. It is hoped, the new Mission will hereafter, with God's blessing, be the instrument of translating the Bible into two new languages, the Túlú and Konkani, which both prevail in Canara.

CEYLON.

The following interesting intelligence was communicated in a letter from the Rev. P. PERCIVAL to a friend in Calcutta, who has kindly offered it for insertion in the OBSERVER.

Jaffna, January 27th, 1835.

"At no period of my Missionary career was I so fully employed as at the present, and never were my prospects of usefulness brighter. This will be cheering to you. Since I came to Jaffna I have opened a School on the plan of Mr. Duff's, which is at present every thing I could expect. I have considerably above 200 pupils in daily attendance, of which more than 100 attend Chapel on the Sabbath, and are, after the public service, formed into a Sunday School. In this School I take the lead in teaching, and devote three hours daily to the first class and a general supervision. My assistant, a young man of Portuguese extraction, of considerable talent and fair education, also spends three hours, and takes up my work when I retire from the School.

There are a few boys who give evidence of religious impression, whom I form into a juvenile class, and meet them once a week for the purpose of conversing with them closely on religious subjects. I have had them together this evening, and spent an hour most profitably, at least to myself. We have a Girls' School in Jaffna, containing about 20 girls; and a superior girls' School besides at the Mission House, in which Miss A—— spends her time. Of ordinary Tamil Schools we have five, containing an aggregate of nearly 400 boys, with about 20 Girls included. In the School bungalows we have preaching once or twice a week, and sometimes the congregations are very encouraging. We have preaching in Jaffna in Tamil, Portuguese and English. My assistant takes the burden of the Portuguese work. My favourite engagements are among the Natives, and in Tamil I am quite at home.

"Since I was in Calcutta the American Mission has been greatly strengthened by arrivals from the New World, and they are exerting themselves nobly in the Redeemer's cause. They have lately had a gracious shower of divine influence in their Male Seminary at Batticotta and their female one at U'duville. The brethren, four or five of them, spent some time at Jaffna about the end of November, and we held prayer-meetings, &c. &c. in the Chapel and different parts of the town for ten days successively. There was evidently some excitement produced, but not to the same extent as at their own stations alluded to above. Our last monthly Missionary Prayer-Meeting was held at Batticotta, and was a very solemn day. We hope to see brighter days. We must labour with more faith, and under a more implicit confidence that the word we preach is the Gospel of God.

"In Jaffna I have established in addition to my Sunday School, "A Lending Tract Society." We have a series of bundles of Tracts consisting of 52 (for the weeks) and 14 distributors. They each take a bundle, go to the allotted division, and lend at each house, say No. 1: next week the same distributor takes No. 2, and receives No. 1 back, which is thus at liberty for another division, and another distribution the following week. The lending of the Tract is not the only good,—every house in the town is visited, and the distributor is enabled by the opportunities presented to ascertain the moral state of many individuals and families, and has an opportunity of giving a word in season. In connection with my Native Schools I have formed Juvenile classes of the most advanced boys, and have them more closely watched over and instructed, with the design of bringing home to their minds the truths which they ordinarily learn."

BURMAH.

Extract from a Letter from Rev. T. Simons, dated Moulmein, 13th Dec. 1834.

"You have probably heard before this, that the Board designed sending the next ship if they could to Amherst. On the evening of the 7th instant a note reached us, saying that an American ship had anchored off there, and on Sabbath morning two of the brethren came up. The name of the ship is the Cashmere from Boston, Captain Hallet, Commander. Besides the two natives who have returned in health with Mr. and Mrs. Wade, we have the following labourers for Burmah: Rev. Messrs. Comstock, Vinton, Howard, and their wives, Mr. Osgood, a printer, and his wife, and a Miss Gardiner. Rev. W. Dean and wife leave us to-day, in the same ship, for Singapore, in company with Dr. Bradley and wife, from the American Board of Foreign Missions, and a Miss White, from the same Board. Brother Dean is to join brother Jones; Miss White proceeds to Singapore, where she expects to meet the Rev. Mr. Tracey, to whom she is engaged. Here they will remain. Dr. Bradley and wife go on to Siam."

From another letter from the same, dated January 4th, 1835, we extract the following:

"Since my arrival at this place, I have been mostly engaged in supplying the European Baptist Church, and learning the Burman language. For the most part of the last year, I have had a day-school for East Indians in English, and a lyceum for adults one night in the week—average attendance a few months ago, in school 35 or 40, now 25—in lyceum 12. A flourishing Sunday-school and Bible class have also been in operation. I closed my connection with this department with the year just finished, and

now am about to bend my efforts more directly to the natives. The station to which I have been assigned is one about to be established at Akyab.

You have doubtless heard of sister Cummings' death. A memoir of her *has been written by one of the converts who was her teacher.*"

This happy reinforcement to the Burman Mission mentioned above we hope may be blest in their labors to that interesting portion of the vineyard of Christ. It may be gratifying to the friends of Missionary exertions to know how this good number has been disposed of. Mr. and Mrs. Wade with Miss Gardiner go to strengthen the Mission at Tavoy; Mr. and Mrs. Comstock, together with Mr. and Mrs. Simons, go to form new stations at Arracan; Mr. and Mrs. Howard, are at Rangoon, with view to laboring among the Karens in that vicinity; Mr. and Mrs. Vinton have settled in a little village of Karens about 50 miles north of Moulmein, the place where Miss Cummings spent the greater part of her short missionary life.

Letters have just been received from our brethren in Moulmein, giving us some account of a persecution of the Native Christians in Rangoon, Burman and Karen. The letters are dated March 11th and 13th, and state that several had been thrown into prison, and one, a Burman, had been loaded with irons. The Karens who had been imprisoned were released upon paying, some 100 rupees, some 100 baskets of rice, and others less. The cause of this persecution we have not learned; but from the testimonies to his good character which we have obtained from a friend who was acquainted with the Burman Christian, we feel quite satisfied that he is suffering for righteousness' sake, and that the sole object of the oppressors is to obtain money. About one year ago a similar persecution was experienced in the same place, when the native pastor was imprisoned, his feet put into stocks, and he not released until he had found means to pay them 60 rupees.

It is pleasing to learn that in the midst of all his suffering, the Burman brother, who is employed as an itinerant, declares his determination to adhere to the religion of Christ, and not to worship senseless images though he is called to suffer death. We also learn with unmingled pleasure, that 108 rupees have been collected for his relief in Moulmein, principally among the Native Christians in that place.

Two natives were baptised in Moulmein in March, and general prosperity seemed to attend the labors of the Missionaries.

Mr. Hancock is now in Calcutta, superintending the preparation of Taling and Karen types, for the use of the Burman Mission. He originally proposed to proceed to America, but now thinks it unnecessary, since the object may be as well, and much more cheaply effected in Calcutta.

SINGAPORE.

The following extract from a letter from the Rev. J. T. Jones of the American Baptist Mission at Siam, dated Singapore, March 9th, will be read with deep sorrow by all the friends of that Mission:

Rev. Wm. Dean has just arrived by the Cashmere, which brought our fellow laborers to Burmah, and Dr. Bradley, of the Am. B. C. F. M. for Siam. Brother D. has, within a few days, been called to mourn the early removal of his wife, Mrs. Matilda Coman Dean, who deceased on the 5th instant, aged only 22, before she had seen the field appointed for her cultivation. How thick are death's trophies strewed! Let us, dear brother, derive fresh energy from God's mercy in sparing us.

ENGLAND.

A letter received from an excellent Minister in the neighbourhood of London, dated August 29th, 1834, contains the following intelligence.

"The attention of the religious public has been of late intensely occupied with West India affairs. The whole amount requisite for rebuilding our Chapels in Jamaica is raised, and a considerable sum over. Government nobly granted about 12,000, and the Churches have so exerted themselves, that when the collections came in together with the amount raised by the Jubilee Cards (of which I inclose you a specimen), it was found that there would be two or three thousands over. The meeting at which this was announced was one of the most interesting I ever attended. Brethren Burchell and Knibb took leave of a large and deeply affected assembly; I hope they will be preserved in safety to the land they love, and that our hearts will be again cheered by hearing good news from the West Indies. We are all anxious to hear how the 1st of August passed over, but I believe there is not a possibility of hearing just yet, though I do not know exactly how long the packet is in coming. The general expectation seems to be that all would be quiet and peaceable, and if so what reason will there be for fresh thanksgivings to the God of all grace. Nothing can exceed I think the interest which has been excited by the persecutions in Jamaica, and never surely was there a more striking answer to prayer than we see in the result; often have I thought of those words, 'Before they call I will answer, and whilst they are yet speaking I will hear.'

"I have been almost afraid sometimes that in the midst of all, the Mission in the East would be almost forgotten, or at least not receive its due share of attention; but I hope now that will not be the case.

"I often think very deeply of the stupendous claims of India to the attention of the friends of Missions: what an amazing field you must have before you. May he who has so honoured your beloved brethren in the West, and has honoured you to labour in his cause in the East, pour out upon all the stations in India such a blessing that there shall not be room enough to receive it. I have lately been reading over in my study the early Periodical Accounts, and the "Brief Narrative of the Baptist Mission in India," printed in 1819. I hope I can say, it has warmed and enlarged my heart. Oh that I was more of a Missionary at Poplar; I feel that I want more genuine devotedness of heart to Christ and his cause. 'Quicken thou me according to thy word' is a suitable prayer.

"My neighbour, Rev. Andrew Reed, and another of the independent brethren, are gone on a friendly visit to the American Churches. I have seen a letter from Brother Reed to his Church, written from Ohio; he seems to anticipate that much good will result. I rather think Dr. Cox, of Hackney, and Mr. Hoby will go soon as a deputation from the Baptists. It must be very pleasant to visit our brethren in distant lands, and see how they do. If you were but near home, how I should enjoy one hour's conversation, and how should I be pleased to have a sight of Dr. Carey. But alas! I must be content to labour over my 'few things' at Poplar. Oh may I be so happy as to meet you all in a better world."

JAMAICA.

We much regret that our limits will not permit us to insert all the delightful intelligence which is supplied by the late periodicals, with regard to this most interesting field of Christian Missions, at the most interesting period in its history—the emancipation of the slaves on the 1st of August last. As the best substitute in our power, we present our readers with the following spirited observations from a late No. of the *Friend of India*, prefixed to copious extracts from the *Baptist Missionary Herald* for November.

"The intelligence chiefly refers to the occurrences of the eventful First of August; on which slavery became extinct, and every African in the British West Indies awoke a free man. It is communicated in the letters of our Missionary Brethren, written on the spur of the moment, and under the power of vivid emotions still alive and fresh. In such circumstances they might have been forgiven some transgression of the ordinary laws of moderation. But they have no forgiveness to ask. Their minds, as well as those of their people, appear to have been too solemnly devout to admit of any unseemly exultation. We admire the sober fervidness which breathes through their letters, and cannot help wondering more and more, that such men should have been the persons charged with exciting people to disorder and violence.

"The representation which these letters give of the Negroes themselves is still more important. It was natural that the members of Christian churches should concur with their ministers, in religiously observing a day of such moment to them, both as men and as Christians. But this serious disposition appears to have prevailed much more widely. Of rioting, drunkenness, and dancing, scarcely a trace was to be seen;

and even harmless merriment and exultation seem to have been generally abstained from. We can easily imagine the joy of the poor Negroes to have been too deep for utterance after that fashion. On the other hand, every place of worship, of all denominations, was crowded and overflowing: and how fit and worthy were the subjects of instruction, prayer, and praise which were there introduced! The obligations to order and industry derived from the appointment of God were dwelt upon, as surviving the artificial and iniquitous discipline of slavery. The bondage of sin was shewn to be more degrading and wretched than that of the person; and the liberty wherewith Christ makes his people free was exhibited as far more precious than the temporal freedom which had just been obtained. The people in their prayers and praises echoed back the sentiments of their teachers, and so belied the oft-repeated slander, that they were unfit for liberty. See the first use they make of it! As rational and devout subjects of Jehovah, the Father of all mercies, they hasten to acknowledge their unspeakable obligations to his grace, and to declare their free and willing submission to his authority.

"In the letters of our brethren will be found specimens of the thanksgivings and prayers of their poor people, in their own broken language, which cannot fail to touch the heart of every Christian. This broken language has itself an affecting power. It is so like the language of infancy, that it unavoidably gives the impression of guileless and affectionate simplicity. But the impression is defective. These broken words give utterance to the thoughts and emotions of full-grown men, which are as mature as the men to whom they belong. They indicate in those men the same loftiness of heart and mind they would have done, had they been fully spelt, and pronounced with all possible grace. They are truly called eloquent; for they breathe the highest and most generous sentiments of which the human soul is capable.

"When we think of these warm-hearted and devoted people, we are tempted to repine that our lot is not cast amongst them. Nowhere does the labour of a Christian minister meet with so full and interesting a return. Multitudes are converted to God; and the affectionate ardour with which they give themselves to his service, and co-operate therein with his servants, is inexpressibly delightful. The generosity of their character in the days of their slavery was eminently displayed by the formation of a fund, we believe, in every Church under the care of the Missionaries of the Baptist denomination, and very probably in other churches too, for the redemption of those members who were either subject to peculiar hardship as slaves, or whose freedom was particularly desirable for the service of the Church; and we have heard of the finest traits of character brought out in connection with these remarkable charities.

"There is every reason to expect, that foreign aid, in money at least, will soon be unnecessary for the propagation of the gospel in the West Indies themselves. The enjoyment of Christian privileges will undoubtedly be attended, as in all other countries, with the development of all those spiritual qualifications requisite for a Native ministry; and the unfettered progress of education will in the progress of time raise such a ministry to as high a standard of ability, and to as great efficiency, as now belong to their European pastors. We shall there have a new seat of true and influential religion; from which, as from those already existing, its influence will spread to the unenlightened parts of the globe. It is natural to suppose, that, when the West India Churches find their strength sufficiently grown for them to undertake foreign missions, they will first direct their thoughts to their *father land*. Africa's children's children will then return to her, with a recompense of light and salvation, amply repaying her for all her wrongs; and the visions of the bitterly stigmatized abolitionists of the slave-trade and slavery will at length be gloriously realized.

"We rejoice with our Missionary brethren, who, after their cruel sufferings, are now permitted to look forward with confidence to such a bright train of consequences to their faithful labours: and with all Christian affection we wish them, God speed! Very different are the circumstances of Missionaries in our India. Not only are the people here fast held by the innumerable bonds of heathen prejudice, but sunk in every sordid principle of worldly selfishness. Habitual untruth and covetousness characterize nearly every individual of the nation; and every convert to the gospel has to pass through a difficult regeneration from these hateful vices, in the course of which all the patience and affection of his teacher is frequently put to the severest trial. The contrast between such persons and the West India converts makes us cry, *Oh that we had people with hearts!* Some few indeed we have, and they are increasing; but still they are few. Yet a change may come before our calculations would have led us to anticipate it: and possibly the crowded plains of Hindustan may before very long present a scene of glorious triumphs of the gospel, which will make them as desirable to others as a field of labour, as the West Indies now appear to us."

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of March, 1855.

Day of the Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					
	Height of the Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap.	Wind.	Obsd. Ht.	Temp. of the Mercury.	Of the Air.	Of an Evap.	Wind.	Obsd. Ht.	Temp. of the Mercury.	Of the Air.	Of an Evap.	Wind.	Obsd. Ht.	Temp. of the Mercury.	Of the Air.	Of an Evap.	Wind.	Obsd. Ht.	Temp. of the Mercury.	Of the Air.	Of an Evap.	Wind.	Obsd. Ht.	Temp. of the Mercury.	Of the Air.	Of an Evap.	Wind.	
1	29.922	65.4	61.8	61.3	W.	.984	73.9	75.7	73.	S. W.	.950	76.3	83.	78.5	S. W.	.946	78.8	86.5	81.4	S. E.	.928	79.	84.8	80.7	S. E.	.940	77.8	80.9	77.5	S. E.	
2						.910	75.	77.	74.	S. E.	.990	77.	82.6	79.1	S. W.	.922	79.2	86.7	81.7	S.	.914	79.2	84.5	80.2	S.	.920	78.	80.4	77.3	S. E.	
3						.936	76.2	81.7	79.5	S. E.	.904	78.	85.5	80.	S.	.964	79.7	87.	78.7	S. E.	.956	79.3	85.6	80.5	S.	.964	77.5	80.4	76.2	S.	
4	30.030	71.5	67.3	67.7	N. E.	.908	74.7	80.9	79.	E. b. S.	.962	76.8	85.	78.2	E. b. S.	.914	78.4	86.7	81.	S. E.	.902	78.7	85.5	80.5	S. E.	.900	77.	80.9	77.8	S. E.	
5						.942	71.	65.	64.8	S. b. E.	.904	75.7	72.7	75.	W.	.964	76.7	80.6	78.7	W.	.994	78.7	86.4	82.5	W.	.990	77.	80.9	77.8	S. E.	
6						.948	72.	66.7	66.5	S. W.	.908	77.7	87.5	74.7	N. W.	.984	82.7	85.6	78.2	N.	.916	84.	89.5	79.4	N.	.900	84.	89.1	79.7	N. W.	
7						.948	72.2	68.	68.2	S. W.	.906	76.3	78.8	75.	W.	.966	78.1	86.	80.	W.	.988	80.	90.4	82.	W.	.964	81.3	90.5	82.	W.	
8	29.960	72.	67.6	68.	S. E.	.936	76.	78.2	74.5	S. E.	.922	78.8	86.5	81.	S.	.970	81.	91.7	82.7	S. E.	.960	81.3	90.7	82.6	W.	.982	79.4	85.3	80.2	N. E.	
9						.982	71.9	67.5	67.5	N. b. E.	.952	75.7	78.5	74.	N. b. W.	.938	78.1	85.5	80.7	N.	.952	82.8	86.5	80.2	N.	.960	81.2	83.7	79.7	N.	
10						.906	71.3	65.8	65.4	N. b. W.	.950	74.9	76.4	72.5	N. b. E.	.964	78.7	86.8	80.2	N. b. E.	.952	79.	86.	80.	N.	.960	78.2	83.	79.2	N. b. W.	
11						.964	72.7	69.5	69.	N. W.	.940	75.4	79.5	75.8	N. E.	.932	79.7	84.7	79.	N. E.	.958	80.	88.5	81.4	N. W.	.960	78.7	84.	80.6	N. W.	
12						.908	73.7	67.7	67.7	N. E.	.916	79.	87.	81.7	N. E.	.938	80.4	89.7	83.	S. W.	.914	80.8	89.	82.8	S. b. E.	.930	79.2	84.5	81.3	S. W.	
13						.968	73.7	67.7	67.7	N.	.942	76.2	76.2	74.9	N. W.	.930	77.6	81.4	77.3	N. E.	.916	79.	84.7	80.2	N. E.	.934	77.8	80.7	79.9	N. E.	
14						.936	71.8	66.7	67.3	N. E.	.940	74.8	76.4	73.	N. b. E.	.908	74.3	69.	69.	S.	.924	75.4	77.5	74.	S.	.984	74.5	73.8	77.3	W. b. S.	
15						.946	68.5	62.	61.4	N. E.	.992	70.	66.5	63.7	N. E.	.980	75.7	79.7	77.	S. W.	.958	76.4	80.	77.5	N. W.	.966	75.2	76.4	75.3	N. W.	
16						.906	71.4	69.5	70.	N. E.	.980	73.5	74.	72.4	S. E.	.952	77.	83.2	80.1	S.	.990	78.	85.3	86.5	82.	W.	.976	78.	81.6	79.	N. W.
17						.908	73.	71.	72.	N. E.	.966	75.4	78.	76.5	S.	.910	78.5	83.	79.8	S. E.	.936	79.	86.4	83.	E.	.914	79.6	86.8	83.7	E.	
18						.968	72.7	69.5	69.6	E.	.924	75.3	75.4	74.4	S.	.912	80.	86.8	81.4	S.	.946	81.5	89.	82.5	S.	.932	81.7	88.3	81.3	S. E.	
19	29.976	73.8	71.7	72.	S. E.	.930	77.6	80.8	78.	S.	.934	80.5	88.7	83.8	S. W.	.986	82.2	91.7	85.2	S. W.	.872	82.8	92.3	84.5	S.	.938	80.8	84.	80.5	S. E.	
20						.924	74.3	72.	72.4	S. b. W.	.976	78.	81.5	78.8	S. W.	.936	81.5	88.7	84.6	S. W.	.874	83.5	92.7	86.1	S. W.	.858	84.	93.	86.7	S. W.	
21						.900	76.4	72.7	72.5	S. E.	.952	80.	84.5	81.	N. W.	.936	81.5	88.7	84.6	S. W.	.904	85.4	90.8	88.8	N. W.	.948	84.8	88.	83.7	N. W.	
22						.984	75.7	70.7	70.	N. W.	.936	79.	82.4	75.7	N. W.	.950	82.4	85.2	76.5	N. W.	.904	85.4	90.8	88.8	N. W.	.948	84.8	88.	83.7	N. W.	
23	30.016	74.	69.1	68.8	N. b. W.	.970	78.8	80.8	74.	N. W.	.934	79.	84.	76.5	N. W.	.970	81.4	87.6	79.	N. W.	.952	81.7	86.7	78.2	N. W.	.966	80.3	83.	76.	N. W.	
24						.900	78.6	66.2	64.	S. W.	.922	75.5	80.6	74.2	N. W.	.904	80.8	85.8	78.	W.	.952	81.6	88.1	79.9	W.	.946	81.5	86.8	79.4	W. b. S.	
25	29.968	70.5	64.3	63.3	S. W.	.906	76.3	78.8	72.4	S. W.	.922	75.5	80.6	74.2	N. W.	.904	80.8	85.8	78.	W.	.952	81.6	88.1	79.9	W.	.946	81.5	86.8	79.4	W.	
26						.996	74.3	66.7	66.	S. W.	.904	79.8	83.2	77.	W.	.926	82.8	89.	80.2	W.	.944	82.5	91.8	81.3	W.	.938	83.1	92.	81.5	W.	
27	30.046	71.7	67.5	67.	N. W.	.900	77.6	83.2	77.	S. W.	.900	81.3	90.7	81.3	W. b. N.	.904	82.7	95.	83.2	S. W.	.956	83.3	94.	84.5	W.	.988	82.2	87.7	81.7	W. b. S.	
28						.954	74.	69.	68.2	S. W.	.904	79.4	86.1	78.7	S. W.	.922	84.2	94.7	86.	N. W.	.900	84.2	94.8	86.3	W. b. N.	.920	82.1	88.	83.	N. W.	
29						.942	75.8	73.	73.	S. E.	.904	80.	88.4	81.5	S.	.926	85.	95.8	87.7	S. E.	.906	85.3	95.	87.	S.	.920	82.7	88.	83.	N. W.	
30						.960	74.	70.2	69.7	S. E.	.948	81.4	88.5	83.6	S. W.	.934	83.2	91.6	85.2	S. E.	.924	83.2	91.5	85.7	S. E.	.932	82.1	87.5	84.	S. b. W.	
31						.914	77.5	71.4	71.	N. W.	.914	82.7	88.4	80.	N.	.926	86.3	91.	85.2	N. b. E.	.904	89.7	94.8	87.4	N.	.980	86.5	89.7	85.	N.	

THE
CALCUTTA CHRISTIAN OBSERVER.

June, 1835.

I.—*Defence of Temperance Societies.*

WHEN a writer for a periodical heads his essay, "Objections to Temperance Societies," he is secure in this, that the feelings of the mass of society will rally round him, and that his remarks will secure an attentive perusal. But he who would advocate the cause of Temperance Societies has to do it, assured that he drags the reluctant public mind to an ungrateful subject, and comparatively few will even have patience to hear his remarks. In advocating the cause, he has to consent to do it at the expense of *seeming* to stand in the way of the enjoyment of his friends; to dry up the sources of their social comforts; to be the breaker up of their convivial pastimes—the destroyer of their means of cherishing the social, generous affections. He knows that he must break in upon the cherished habits of many whom he loves, whose kind feelings he is solicitous to secure. To a sensitive mind, few things are more ungrateful.

Yet he has to count the cost, and do his duty at this expense, or consent to barter with his conscience, and the retributions of eternity, and look with heartless uneasiness upon the desolating stream of intemperance, which in its steady flow *wITHERS* the *property*, the *health*, the *reputation*, and the *domestic comfort* of families, and sweeps men by many times ten thousand to where no *pleasant drink* is found, where no convivial party is ever gathered; and not only look with heartless pain upon the present desolating influence, but give his example to aid in rolling this deepening stream of pestilence down on those that come after him.

With these feelings, I offer a few remarks, partly in reply to a few objections stated by a correspondent in the April No. of the "CALCUTTA CHRISTIAN OBSERVER," and partly in reply to some other objections, which are commonly urged against Temperance Societies.

Your correspondent seems to labor under a misapprehension of the *object* of the Temperance Society. Consequently, it is probable that if that mistake were removed, his objections, which were built upon it, would likewise disappear. He tells us that "he understands the Temperance Society to be instituted for two purposes: the first, to endeavour, by the dispersion of tracts, and the employment of other lawful means, to impress upon mankind generally, the baneful effects of drinking spirituous liquors, and the blessings of the opposite course: The second, to give to all men an opportunity of declaring their determination to abstain entirely from using the above-mentioned liquids, except for medical purposes."

Now the object of the society is *to array such a force of moral sentiment against a vice which has prevailed beyond all parallel, as will sustain a man in ceasing to minister to its progress; to combine the example and efforts of the sober part of the community, in restoring a diseased public taste, to a healthful tone.* The Society aims to accomplish this by the circulation of *tracts*, and every other judicious means of inducing men to look at this vice in its true character.

Your correspondent approves the general object of the Society, but has various objections to the signing a pledge of personal abstinence.

His first objection is, that "by this subscription men are in danger of being deceived as to the nature of other crimes, such as *adultery, fornication, gambling, theatre-visiting, &c.*" He asks, "why not call for a public declaration against all these? would it sound worse to call upon men publicly to declare that they will not commit *adultery and fornication*, than to ask them to abstain from spirits?"

When these vices shall have spread over society to the same extent—when public sentiment shall have come to such a tone, that every man, even an officer in the church of Jesus Christ, if he expects a few friends to visit him, expects also to have to furnish them the conveniences for indulging these vices "*in moderation,*" may be thought *mean and inhospitable* to his friends, if he does not at every dinner or social party provide for them the means of giving zest to their social enjoyment, by "*taking a little of adultery or fornication, or gambling in moderation,*"—I trust that good men will not be ashamed to pledge themselves publicly to give their *example*, and use every other lawful means to check the growing evil, and induce every other man to regard it in its true character and tendency.

His second objection is, in substance, "that a member of a church, who is also a member of a Temperance Society, may, possibly, by drinking, though not to intoxication, fall under scandal, and be expelled from the Temperance Society, when he was

not so intoxicated as to exclude him from the Church, and thus the feelings of his brethren be injured.”—“They may expel him from the Temperance Society, but they cannot from the Church—what an anomaly!” Then he asks, “Is the Church record less sacred than the Temperance Society?” “*By their fruits ye shall know them.*” Does the Temperance Society set a higher standard of morals, in relation to this particular vice? The temperance pledge turns the attention to a single object. The *church pledge* embraces a hundred items, of which temperance is one. But is the standard at present set in the various churches at the very point of perfection,—so that it is a crime for a Temperance Society to set a higher moral standard? Besides, the objection is directed against a barely possible case, and is obviated by *facts*, wherever Temperance Societies have existed. I can triumphantly appeal to facts, that where the Society has been in most successful operation, the difficulty is not one of common occurrence; on the contrary, the members of the Temperance Society are not nearly so often found violating their pledge as the members of the Church violating theirs. And the Church has been very much relieved from the trouble of disciplining her drunken members, by the Temperance Society making them *sober*, virtuous men.

Again, he cautions church members to “consider well all the bearings of this important point.” Now, what are the bearings of this caution? Precisely this—to caution members of churches against deliberately pledging themselves to the discharge of a particular duty to their brethren, lest perchance they might be tempted at some time to violate that pledge! Does our friend yield to the same caution, when it is gravely given by the man of the world, against publicly signing the pledge of church membership?—When the irreligious man applies his own argument, and gravely tells us, that it is much better not to become a member of a church, for very possibly he may violate what his character is pledged for, and bring himself into reproach—does our friend acquiesce, and say, Verily he has swept away all solid reasons for becoming a member of the Church of Christ?

He next presses this caution with emphasis on “Ministers of the sanctuary to beware of their public resolves.”

And is it so, that a minister of Jesus should be so guarded as not to pledge himself to be “an example to the flock over which he is overseer,” in relation to a vice, which has blighted the reputation and prospects for eternity of thousands of church members, merely because the corrected moral vision of his flock will not allow him to violate his pledge with impunity?

His third objection is the improbability of the “resolution of the Society in the end diminishing drunkenness,” and the “dan-

ger of leading men to secret drinking, and a system of prevarication and hypocrisy to conceal their misdoings."

He spares me the trouble of a reply to these by giving a triumphant reply himself on the next page, where he states something of what Temperance Societies have already accomplished.

He tells us that "the *church* and the *world* are now more awake to the awful consequences of drunkenness than they ever were. *Professing Christians are, at this time, in many places compelled by public opinion alone, to abstain from, or hide, the pernicious drug.*"

And further, he "trusts that the day is not far distant, when it will be almost as great a *scandal* to see on the table of *Ministers, Missionaries, and other Christians, the brandy bottle*, as to see the pack of cards or the prostitute in their houses."

Now, it is the Temperance Society that has given this turn to public opinion. This was one prominent object in the formation of Temperance Societies, to bring public sentiment to view this subject right, and to class things that *ought* to be disreputable with the disreputable. And this is the very best of evidence, that the founders of the Society did not mistake the system.

Many others approve the formation of Societies, but object to the signing of a *pledge*. They suppose the object can be accomplished as well, by the formation of Societies, and the circulation of information, without any man being trammelled by a *pledge*.

Let us bring this specious reasoning to the test of experiment, and see how it will operate. Let us try it in a parallel case. The proposition has been started by some of the enterprising men in Calcutta, to erect a bridge over the Hoogly. Now, let them apply this principle to their enterprise. Let them protest against all signing of pledges as an infringement of their liberties, and an implication of their character. Let them content themselves with shewing the practicability and importance of the enterprise, but keep clear of all written pledges, lest they should afterwards wish to withdraw from those embarked with them in the effort,—and will their enterprise probably succeed? Nay, "the children of this world are *wiser* in their generation," than to make such an attempt. They have a definite effect which they wish to produce. They wish to ascertain what means they may with confidence calculate on, and whether they are adequate to the effect to be produced. They draw up a written *pledge*, and every one, whom they can convince of the practicability and importance of the enterprise, *pledges himself* for a certain amount of influence. And thus their combined

influence *accomplishes* what their uncombined individual influence never would have even begun.

Just so in throwing a bridge over the stream of intemperance : a *moral* effect is to be produced. It must be done by moral means. A common bond of union is drawn up, and each one who feels the importance of the enterprise pledges himself for a certain amount of influence, the influence of his *personal example* and his efforts. And thus their combined *moral* power exerts a mighty influence, where their efforts uncombined, and without any *pledge*, would have been like *each one* attempting to bridge a piece of the Ganges, and depending on the *unpledged* efforts of others to complete the work.

Let us draw another illustration from a sister vice. Let us suppose the vice of duelling to be as prevalent as that of intemperance, and the reflecting part of the fraternity in consultation as to the best means of bringing the habit into disuse. They all feel convinced that the practice is criminal—that it ought to be abandoned. But how shall a man sustain himself against that public opinion which brands a man with cowardice, if he decline a challenge?

They all are persuaded that the only efficient system is to combine such a force of *moral character* in opposition, as will change the perverted public sentiment on that subject. To effect this, a *pledge* or bond of union is drawn up, in which each one promises, that if he should receive a challenge, he would reply to the challenger that he declined accepting it; not because he feared him, but because he felt that it was a crime against God and his own soul to trifle with his life; that he felt it to be wrong to hurry one or both reeking with the blood of the murderer to the retribution of the next world. They, one after another, sign this pledge. They feel strengthened and encouraged by each other's weight of character. Presently, they find one who approves warmly their general object—approves the Society, desires heartily its success, but does not like the *pledge*. He thinks that probably he may at some time want to fight a duel. They must either go on without him, or take away the pledge, and leave the matter so that if any of them at any time feel a strong temptation to break over the principle, his *yielding* to the *temptation* will not be *criminal*, according to the *statute*. They feel thwarted, weakened, and discouraged, and just in proportion to his weight of character. Does any one doubt that *that* man hinders their efforts, and that his *example* goes with those who wished merely to talk about it, but to leave it so that each man might fight a duel when he felt insulted? Or does any one doubt that his influence would be the same were he to come among the same individuals, when they were endeavouring to combine the force of character of the so-

ber part of the community against the sister vice of intemperance ?

The various objections against publicly signing this pledge may all be summed up in this simple statement, viz. that men are not willing to sign a *written pledge* of personal example, lest afterwards they should wish to violate that pledge ; and they are not willing that it should appear as a *crime* on the *record*, if *they should yield to the force of temptation*. Now, the principle of personal pledges runs through every relation in this life, whenever the efforts of more persons than one are directed to a single object.

And if this objection is valid against the temperance pledge, and the principle be carried out, it will strike at the foundation of every other important relation of this world. The *husband* may not *pledge* his *fidelity* to his *wife*, for he may afterwards be tempted to violate that pledge. A man may not *pledge* himself to the members of a church to be an upright and orderly member, for he may afterwards feel that pledge bind him uncomfortably, and he may violate it. A man may not pledge himself to an association of benevolent men, to pay a certain sum towards the erection of an *orphan* asylum, for he may afterwards wish to employ the money in something else more agreeable to his feelings. Thus there is not a social relation in this life that remains untouched, if you apply this principle to each.

The question of the Temperance Society's pledge ultimately resolves itself into this : Are the relations of men in this world such, that a man is accountable for his *example* and *influence* among men, or is he accountable only for the acting out of feelings towards God ? Do *I owe* to society the influence of my example, to aid in accomplishing that which is of general interest ?

This principle was established in the Bible. Paul on this subject says, " If meat cause my brother to offend, I will not eat meat while the world standeth." Here is his example *pledged* to his brethren in Corinth. And this pledge meets us on record at the distance of nearly 1800 years, that Paul, if he found that his indulging in an *innocent* gratification were the occasion of harm to his brother, would abstain from that indulgence while he lived.

Now, as to the fact, that ardent spirits have caused many thousands of our brethren to offend, and hurried many times ten thousand to the drunkard's retribution unprepared, there is no dispute. All admit the fact.

Are *we* under the same moral government, and subject to the operation of the same principles as was Paul ? If not, then I may perhaps be at liberty to look heedlessly on the inroads

which intemperance, the popular vice, is making in all that is bright and happy in domestic life. I may coolly contemplate the habit which is withering the reputation and domestic comfort of thousands of families, and excuse myself by saying, that to attempt any efficient correction of this evil would curb my own fondness for a common beverage, and make the countenance of my friends wear a less sprightly aspect while they share my hospitality.

Nay, I might, perhaps, for the sake of the few paltry shillings to be gained by it, engage in the manufacture or sale of the drug, whose whole influence is destructive of the health and happiness of men, and look heartlessly on the tears and sufferings of impoverished widows and orphans, whose natural protector had sold the property and *reputation* of his family to me for "strong drink," and support myself against the appeals of humanity by pleading, that "I am not accountable for the sins of others,—to my own master I stand or fall."

But if I *am* under the same moral system as Paul—if I am amenable to the retributions of the next world for the part I take in forming the habits of men in this—then I *do owe to society* the *pledged* influence of my *example* and *efforts* to aid in restoring public sentiment to a proper tone, and in drying up the sources of that stream of "moderate" drinking which but recently threatened to roll an increased tide of intemperance down on the coming generation! *And where is the man that owes to society less than this?*

W.

[As to the principles and exertions of Temperance Societies, our readers will find much interesting information in the ORIENTAL TEMPERANCE ADVOCATE, published in Ceylon, of which a few sets for the year 1834, have been lately received. See Advertisement on the cover.—ED.]

II.—*Extracts from the Journal of the Rev. J. C. Lowrie, containing an account of his Journey from Lodiána to Láhor, and of his interviews with Mahá Rájá Ranjít Singh.*

[The interesting Journal from which we have been allowed to make the following extracts, was written for the information of the author's friends in the United States of America. It may be proper to state this, that if any of our readers should occasionally find a passing remark of less novelty than usual to *them*, they may recollect the circumstances of those for whom it was intended, and thus see that its insertion by the writer was fully justified.—ED.]

January 28th, 1835.—Agreeably to an arrangement previously made, I set out this afternoon on the journey to Láhor. An elephant had been sent from that city to carry the tents, and another which the Mahá Rájá keeps at Lodiána, was assigned for my use to ride on. The latter is a noble animal, being nine or ten feet in height.

I have a Persian *múnshí* or secretary, who goes with me as interpreter. He is a Musalmán Hindu, who has acquired a pretty good knowledge of our language at the English College at Dehli. He will be of great use to me, as in addition to his knowledge of the language, he is acquainted with the customs of the people; and his pleasing manners render him not unacceptable as a companion. I feel anxious to be of use to him in return, and especially in regard to that knowledge which is "unto salvation."

There are no hotels in this country, so that in travelling, it is necessary to take every thing along, that is needed for cooking, sleeping, &c. And such is the division of labor among different castes, who will not do any thing not pertaining to their own class, that it requires no small number of men to form an establishment. Thus our present company amounts to about sixty persons, including myself, *múnshí*, horse guard, and our respective domestic servants, as also tent-pitchers, attendants for the elephants, horses, &c. Large as this number appears to be, I have the satisfaction of knowing that it is smaller than the attendance of any previous European traveller in the Panjáb.

After crossing the *nallah*, or moderate sized creek, of clear beautiful water, which flows almost half around Lodiána, our road led through fields of grain, covering the level sandy plains with a carpet of green.

We passed two or three small, ill-looking villages, where the mud-houses of the people, of the cattle, and of their grain, were all jumbled closely together, and surrounded by a low clay wall.

At five or six miles distance, we came to the river *Satlej*. Its appearance would be deemed singular in many parts of the world, as there are no rising banks, but the water flows along in a naked channel through the sandy plains which characterize this part of India. There are a great many shoals or sand-bars in the channel, which make their appearance at this time of year, yet in the main channel there is rather a strong current, and about ten feet depth of water. During the rainy season, the waters of this river are spread over the country two or three miles in breadth. Formerly it ran past Lodiána, where the *nallah* now runs, but it forsook that channel some fifty years ago,—an occurrence which one may suppose would not be unfrequent, as the water receives a rapid impulse in the mountainous regions, and the sandy soil of the plains opposes but feeble resistance to their progress. The ancient name of this river was *Satúdar*, whence *Hesudrus*. It is the most eastern of the five rivers from which the name Panjáb* is derived, and forms the boundary on the east of that part of India. After continuing its course forty miles from this place, it receives the *Bías*, the ancient *Hyphasis*, the second river of the Panjáb, from the east, and thence the united stream is called the *Gharrá*. At Uéh, lower down to the south-west, the river formed by the other three rivers of the Panjáb joins the *Gharrá*, and thenceforward the name is *Panjnad*, which falls into the *Indus* at Mithan Khot.

We crossed the *Satlej* at a town called *Filor*, on the opposite bank, where there is a fort of some strength, garrisoned by 150 men, and a population of 6000 or 7000 persons, chiefly Musalmáns. Here we encamped for the night on the open plain near the town. A guard of twenty men came to keep watch, who cheered and kept each other awake, every now and then, by exclamations which I did not understand—but while lying awake and listening to them, I could not but feel grateful for the care of Providence, and more than usual confidence in the goodness of the Lord, who has protected me and provided for me heretofore.

January 29th.—Started this morning at 7½ o'clock, and came to *Pagh-wárrah*, 10 kos, or about 13 miles.

* From two Indian words, *panj*, five, and *áb*, water.

The road led us past six or seven villages, some of them large, containing probably two or three thousand inhabitants each. Many others were in sight, and several had small forts, though of no great strength.

Pagharrah almost deserves to be called a city, according to the way that title is used in America, as it contains probably 15,000 inhabitants. The houses and public buildings make a better appearance than is usual in Indian cities—a larger portion of them being of brick than is common. The people are chiefly Hindus; the Musalmáns have two mosques; and there are 200 or 300 Sikhs. So we were informed by the chief man of the town, himself a Sikh. There are a few Persian and Sanskrit schools at this town, attended by a few scholars each. The chief trade of the people is in the common white sugar of the country. The fort presents a formidable appearance at a distance; we did not go near enough to examine it closely.

In the afternoon a company of *nách* girls came to the place where our tents were pitched on the plain, wishing to exhibit their skill in dancing, in order to obtain a present. There were about twenty of them, attended by two or three men with instruments of music. All were unveiled, and were dressed in their richest finery. Nearly all were quite young, probably not more than ten or eleven years of age. As I did not wish to give them any encouragement by witnessing their performances, they went away apparently much disappointed.

This class of girls is to be found in all the large towns and cities of India. Their profession, from which they receive their name, is that of dancing and singing, in which they are employed at all feasts and joyous occasions. The Hindus consider such amusements very disgraceful in themselves, though they take great delight in witnessing the performances of others. These poor girls are universally of disreputable character, and their manner and style of dress afford one of the many proofs which exist that impurity extensively prevails among this people. It is said that their songs and dancing are often very indecent. This general subject is a painful one to every Christian mind, and requires the veil of silence to be drawn over most of its aspects; yet it would be a want of faithfulness in Missionaries not to advert to it at all, as thereby one of the most prominent evils of heathenism would awaken little sympathy. If any of the views, however, which may be presented, admit minuteness of statement, and call for peculiar concern, it is the affecting truth that the great majority of this class are so very young. It not only shows that they are early initiated into the grossest vice, but that their course in it is brief. Soon they are discarded, wander about as beggars, and perish wretchedly.

January 30th.—To *Jhalandar*, 10 kos. We started at 6 o'clock; the morning was cold and frosty, the thermometer standing at 32° in the open air.

We passed two large villages, and saw several others at a short distance, from one part of the road no less than six, all of them but four or five miles from all the others, and connected together by the greenly-covered fields of grain. At one of them there is a large mosque. The appearance of villages in the northern parts of India is almost every where the same. If rising ground can be obtained, they are placed on the highest part, which, however, is seldom more than a few feet elevated above the vast surrounding plains. The houses are almost always built of clay or mud, as is the wall which commonly encloses the town.

There is greater neatness and cleanliness in the interior of these villages than a person would expect to see, but on the outside of the walls there is much to offend more senses than one. I have often been reminded of the expression in *Revelations*, "without are dogs." These animals are by no means held in such estimation in this country, as among western

nations. Many of them run wild or unclaimed by any owner, and often several of them may be seen, half-starved, sneaking, and stupid in their appearance, preying on the filthy, putrid matters that are thrown over the walls.

These cultivated plains over which we are travelling are said to yield two crops in the year, the first of wheat and barley, sown in November and reaped in April, the second of different kinds of a native grain, generally called *dál*, sown or planted in July and gathered in October. The seed of the *dál* is used by the natives for food, and the stalks make fodder for the cattle. The wheat and barley seem to be cultivated with very great care: often it is planted in rows a few inches apart, and often the seed has been so deposited as to spring up in bunches or clusters of two or three stalks each.

Before reaching our stage to-day, we met a string of 60 or 70 camels loaded with salt. They travel in "Indian file," a cord being attached either from the crupper or the tail of the first to the nose of the second, and so on. The salt is brought from *Dádan Khán ká Pind*, a place on the other side of the *Jilum*, upwards of 100 miles from *Láhor* to the N. W. There is a range of salt hills, in which at some distance, and partly descending, the salt is found in solid masses of a reddish colour. It is dug with sledges and hammers, and imported to all parts of the *Panjáb*, yielding a revenue at the mines, it is said, of more than a million and a half of rupees.

Jhalandar, in the vicinity of which our tents are pitched to-day, is a large, substantial-looking city. It was formerly the residence of the Lodi race of Afghan kings (from whom the town of *Lodiána* takes its name), who have left many traces of their having made this place their home. It is surrounded by a high wall, partly of brick with bastions, and partly of clay; has a large fort, and many brick houses. The population is said to be 40,000, chiefly Hindus, then Musalmáns, and a few Sikhs. The country around is highly cultivated, and in the immediate vicinity are numerous gardens, mango, pomegranate, orange, and rose trees, &c.

Our tents are near three large tombs, erected to perpetuate the names of former kings; but their remembrance has passed away, and their memorials are fast sharing the same lot, being in a very ruinous condition. I estimated the smallest one to be forty feet square, and twenty-five to the commencement of the dome. The other two are larger, and of different structure, but are also surmounted by domes. This circumstance is proof itself of the Musalmán faith of their builders. They seem to be very fond of that kind of structure, probably because it forms so large a part of the ornamental roofs of their sacred temple at *Mekka*. They place domes in this country on the tops of nearly all their mosques, usually three, and on their tombs and other public buildings. I was amused at *Dehli* to see five or six little domes, sitting side by side, over each gateway in the lofty wall that surrounds the imperial palace.

In the afternoon the *thánadár*, or governor, of the city came to pay his respects. He was attended by several of the chief men, and a crowd of guards with long spears, making a little forest of sharp points over their heads. I was indebted for this mark of respect to my character as an Englishman, for such they think I am, and to my travelling through the country at the *Mahá Rajá's* invitation. The custom is for inferiors of respectability, in approaching a person whom they regard as superior, to offer a rupee or two on the folded corner of their mantle, which was done this afternoon, but I think it best to decline receiving the present. It is only meant as a matter of form. After making some inquiries, I distributed tracts to those among them who could read, which were accepted

with many thanks, chiefly I suppose because they look on me as their superior, so that it is a mark of favor from me. I am thankful that this adventitious dignity will probably secure a careful perusal of these silent little messengers of salvation.

January 31st.—To *Kaphúrtalah*, 9 kos. Soon after starting this morning, we passed two of the twelve pakká villages which belong to the city of Jhalandur. Their houses and walls are all built of burnt bricks, (whence their name,) which gives them a very superior appearance to that of most Hindu villages. None of them are more than three kos from the city. The district of Jhalandar, including the city, is farmed for its revenue by a Sikh chief, who pays 200,000 Rs. annually for the privilege to Ranjit Singh.

When we got within a mile of our halting place, we were met by a *Vakíl*, or kind of ambassador, from the sardár of this part of the country, mounted on an elephant, and accompanied by eight or ten foot soldiers with their muskets, who presented arms as a salute, and then went before us, the *Vakíl* riding by our side. For this mark of respect we may thank partly the circumstances under which I make the journey, and partly the custom of the country.

We were conducted to a large and fine building, for this country, in a garden some distance outside of the walls of the city, where the sardár wished me to take up my quarters.

Futteh Singh, the sardár of *Kaphúrtalah*, is one of the most powerful of the Sikh chiefs, having a revenue of about seven láks of Rs., or dollars 350,000. He was formerly an independant prince, but was obliged to become a feudatory of Ranjit Singh, after being deprived of a considerable portion of his territories. Part of his possessions lie in the district of country between the *Satlej* and the *Jamná*, under British protection. The population of the town where he resides is probably about 10,000 persons, chiefly Hindus, then Musalmáns, and a few Sikhs. It is a new town, and is apparently increasing with much rapidity. Some of the public buildings are large, and not deficient in Hindu taste. The most singular and extensive is a temple to *Shiva* erected for the Hindus by the sardár, himself a Sikh. It has a lofty pagoda-like structure at each corner of a square, and a similar building in the centre of larger dimensions. These pagodas are from 30 to 50 feet high, with many gilded short spires shooting up from the various projections.

In the afternoon the wind was very high, and from the east. The thermometer stood in the open air at 40°, 101° and 50° at sun-rise, noon, and sun-set. At noon it stood at 60° in the shade.

February 2nd.—Monday. Yesterday afternoon I went to see the sardár, agreeably to a wish he had expressed to see me at that time. I thought it not improper to go, though it was a Sunday, as the interview might afford an opportunity of advancing the objects I wish to promote. We found the *darbár* or court, assembled at a summer residence in a fine large garden. The display or parade was not very great, though on a respectable scale, and the old sardár, after shaking hands with me in the English fashion, bade me welcome as much by the kindness of his manner as by words. His two sons sat beside him, and some twenty or thirty courtiers and attendants sat on the floor on each side in two lines, while a number of persons of inferior rank stood behind.

The conversation was a good deal miscellaneous. After the usual inquiries and expressions of friendship, some inquiries followed respecting the school at *Lodiana*, which gave me an opportunity of explaining how generally knowledge was diffused in my country. It was thought strange enough that women and children could generally read. I was then asked

our belief in regard to abstaining from particular kinds of food, from wine, &c. They seemed to approve of the statement in answer, that we considered religion as not consisting in mere external observances, but in love to God and to man. I took occasion to tell them further about our belief in Christ, the love of God towards sinful men in giving his Son to die for them, and the forgiveness, peace, support in death, and future happiness which we expect through his mediation. But the natural man is every where the same; these remarks seemed to fall coldly on their ears, though almost every thing else was received with that frequent repetition of "drust, khúb," *good, excellent*, which is so common in polite conversation in this country.

In the course of the visit, I was asked many questions—how books were printed? What was my age? Why I wore glasses? How I became a *Pádri*? They seemed much gratified to hear of our time of study, examinations, and ordination. After remaining about an hour I took leave, receiving their kind wishes and compliments.

This sardár is rather under the middle age, has an intelligent countenance, dresses plainly, much more so than his sons, and all his remarks evinced strong good sense, though not much cultivation of mind. I was struck with the frank, unceremonious, yet respectful manner in which all seemed to address him. It wore something of a patriarchal aspect, which the grave countenance and long beards of the people rendered the more dignified. It was interesting, also, to see Sikhs, Musalmáns, and Hindus, intermingled among the chief men of this court, in the same manner as the mosques and temples of these sects are seen standing in the same streets of the town. I should think it very probable that in a few years, if favour still be given, a branch of our mission might be established here under promising prospects. Even now I think the sardár could be persuaded to grant his protection, if not his influence, and especially if an English school were undertaken.

Our halting place to-day is at *Bhárowal*, 11 or 12 kos from Kaphúrta-lah, on the opposite bank of the *Biás*, the second river of the Panjab from the east.

The *Biás* is here a pretty stream of about a hundred yards breadth. The eastern bank is low, and covered with a deep fine white sand for a mile from the water. The other bank is bolder, and is probably 30 feet high.

The town of *Bhárowal* stretches along the western bank for two or three miles, but does not contain more than 5,000 or 6,000 inhabitants, who are chiefly Hindus. It is a kind of landing place for rafts of timber, which are brought down the river in the rainy season, but it does not present the appearance of a business place; rather it seems to be "going down hill." As usual, there are no schools, and but few persons who can read.

February 3rd.—To *Jandyála*, 11 kos. The country to-day has the same general appearance that we have noticed on former days, level, sandy, destitute of trees, stones, houses, or any thing to break the uniformity of the landscape. There were occasional fields of fine wheat, and a few villages looking as uninteresting as usual. The fields have now commonly a low brier fence around them. One is ready to wonder at the richness of the grain on so sandy a soil, but the soil is rather a loam, in which much sand is intermingled, and which becomes very productive, where water can be applied to irrigate it. To obtain water for this purpose, the Persian wheel is commonly employed.

To-day, as on every former day, we met a number of Káshmírís (Cashmerians), emigrating from their lovely native valley in search of employment and livelihood. Through famine and oppression the valley of Kásh-

mír is said to be now almost deserted, containing probably less than 1,00,000 inhabitants, and yielding no revenue at all, where some years ago, it is said, forty láks, or four millions of rupees were collected. These emigrants look very wretched, being ragged, dirty, and often bare-headed, which in this country indicates much deeper poverty than to be bare-footed does in other, at least in western, countries. They carry with them a few utensils for cooking, and perhaps a small bundle of ragged clothes. The men have usually fine, intellectual-looking countenances, and are rather tall in stature, and of active make. The women are between the poorest classes of the Dutch and the Irish emigrants to the United States in their appearance, and have frequently good countenances.

In the evening the sardár of this district, Lehuá Singh, paid a visit, ostensibly to the garden grounds, where the tents were pitched, but really, to see the "Pádrí Sáhib." He is a very sensible and *thinking* man. In the course of the conversation, he adverted to the almost atheistic principles, or rather want of principles, which many Europeans of his acquaintance manifested.

Seeing a thermometer and a compass lying on the table, he soon showed that he perfectly understood the use of each, and wished to know why the magnet always pointed to the north? He referred to the healing effects of some kind of metals when applied to different parts of the body as an instance of European science, and asked for the reason. I saw that he had heard something about the "magnetic tractors," which were so famous in France towards the close of the last century, and explained to him their history. He then inquired about the extent of my studies, and finding I had paid some attention to geometry, mentioned that he had an instrument which he did not know how to use, and asked me to explain the mode. Making a sketch of it with a pencil, it proved to be a *Quadrant*. The sardár wished to know the mode of taking the latitude and longitude of a place, and what instruments were necessary, and wherein they differed from each other.

He adverted to spires of buildings becoming magnetic after some years' exposure, and also remarked (of which I had not heard, or else had forgotten), that iron which had been some years exposed to fire, often becomes magnetised. He mentioned about seeing the stars in day-light when in the valley between mountains, as a parallel example to a remark I had incidentally made about seeing them from the bottom of wells—and in the course of the interview, asked many questions about these and other subjects, evincing both thought and observation, as well as a judicious mind, while there was but little shading of vanity in his manner, or disposition, either to value himself on account of attainments so unusual among his countrymen, or to make a display of them to others.

I was highly gratified with the scientific part of the interview, but regretted that religion did not form a prominent part of the conversation. On proposing to present him with a Gúrmukhi Testament, I found that he already possessed one; and the attempt made to introduce religious topics through that door was prevented by the questions already referred to. However, the latter may prepare the way for the former.

Lehuá Singh is a middle-aged man, of mild but dignified manners, and greatly beloved, I understand, by his subjects. He aids the Mahá Rájá when necessary with a quota of troops; his own revenues are said to be about 3,00,000 rupees per year.

February 5th.—To *Kanjri-ká-pul*, 14 kos or 20 miles; for I have come to the conclusion that the kos in this part of India is nearly, if not altogether, equal to $1\frac{1}{2}$ English miles.

The general face of the country was more than usually barren, though there were many villages, and numerous Karil trees. Our station to-day is in the vicinity of the village already named, which is not very large. Thermometer in the shade, at 3 P. M. 60°.

A newly raised regiment of infantry is encamped in our vicinity ; they muster about 800 men. They are commanded by an Englishman who receives here the title of "Conell" from the natives, instead of Colonel. There are three or four Englishmen, as many Frenchmen, and one American, in Ranjit's service ; chiefly by the aid of one or two of the French officers, a large part of his army has been organized and trained according to European tactics.

February 6th.—To Lâhor, 12 kos. From Amritsir to this city there is a gradual descent in the plain, so that a canal had been dug to supply the latter place with water from the canal which furnishes that important element to the good people of Amritsir. This canal runs side by side with the road, but is now dry, and it is said, another has been formed for the same purpose.

Lâhor lies rather south of west from Amritsir ; the intervening country exhibits a more barren appearance than any other part of the Panjâb we have seen, though, owing probably to the vicinity of the two cities just named, the number of villages is greater. The soil is of a hard, dark, sandy nature.

About five miles from Lâhor the whole scene changes, and the road passes through an extremely fertile tract of country, covered with luxurious wheat, and fine gardens, and adorned with beautiful mango and tamarind trees. One of the gardens, the *Shah lâ bigh*, is a mile by half a mile in extent, filled with orange, pomegranate, rose, and other beautiful trees. This tract of land is abundantly irrigated by means of numerous Persian wheels.

At two or three miles distance, we entered the ruins of the old city. A great many mosques, temples, palaces, and tombs are seen in every direction, and in every stage of dilapidation : some are almost entire, but most are greatly injured ; of some the domes are yet unimpaired, while the pillars which support them totter in every breeze, and must soon share the common fate.

These ruins are very extensive, so that Lâhor may be termed the Delhi of the Pânjab, if not in the magnificence, at least in the extent, of the ruins of its former self.

The present city presents a good appearance at a distance, as it is compactly built and has several lofty towers, and many brick houses of considerable height.

We were conducted to an extensive garden of orange trees, in which a French officer had erected a large summer residence. This place has been assigned for our lodgings ; and is all that I could wish, as it is retired, and yet sufficiently near the city, being about a quarter of a mile outside of the walls.

It would seem that there must be some difficulty about the manner of receiving us. The necessary orders for provisions did not arrive until I had ordered them to be purchased, and when those ordered by the court did come, they were less than usual in amount.

The *Ziâfat* also, which was sent, was not half so large as is usually given : this gives me little concern, as that consideration had no influence in my deciding on the journey. But these things, viewed in consideration, seem to indicate that something is wrong at head-quarters. I feel no solicitude about the result. Having the consciousness of no motives in regard to this journey, but those which I can submit to the eye of God, with humble confidence, through Jesus Christ, of acceptance, I leave the ordering of all things with him. I trust he will so direct the hearts of these people, and their counsels and their conduct, as to make my connection with them, whatever it may be, the means of advancing the Saviour's cause.

In the afternoon, one of the chief men brought the *Ziâfat*, with the addition of much profession about the good understanding existing be-

tween the British Government and themselves. This I was prepared to expect.

As he is a faqir, though nothing in his manners or appearance would indicate that he is, he made various remarks of a religious kind ; but they were common-place and indefinite in their nature : as that those who trust in God would be happy ; and, while expressing sympathy at hearing, in answer to some inquiry, of the loss of my dear wife, that those who trust in God would enjoy each other's company in the next world. The latter remark he made in reference to a remark of mine, that my sorrow was alleviated by the hope that she was happy, and that I should rejoin her when called to die myself ; and he went on to illustrate it by some remarks about the difficulties of conducting friendship on earth, which would be removed in the heavenly world.

He introduced the subject of an English school in a very skilful manner, inquiring successively how I, who understood so little of the native language, could teach the English ; how I should act if different pupils wished to learn different branches ; who should decide ? The answers seemed to give much satisfaction, and suggested another question, which I think was the chief subject of his long interview, though he presented it as if it were a matter of no importance : " If a government established a school, who should decide on the branches to be taught ? " I answered, " The government, certainly." This was " very good," he thought : I took care to add, however, that if a government should establish a school, it would still be optional with persons proposing to take charge of its instruction, to do so or not, as they might approve or disapprove the plan proposed : to which he assented. The whole conversation was as abstract as if we had been sitting somewhere in the regions of the north star ; but its bearing on the points of interest here on the earth, and at Láhore, is sufficiently obvious.

Faqir Núr-ud Dín is very much of a courtier, perhaps, I should say, of an eastern statesman, in his manners—grave, cautious, cool ; yet abounding in compliments. He has a fine, large countenance, good eyes, and greyish beard ; is about fifty years of age, I should think, and dresses plainly.

February 7th.—Last night a note came from Núr-ud Dín, to say that he had communicated the conversation during the interview to the Mahá Rájá, who expressed much satisfaction, &c. that his brother (the chief man here) would come to see me to-day ; and wishing to know whether I would prefer to pay my respects to-day, or to-morrow. I sent an answer that I should prefer going to-day, but would leave the Mahá Rájá to decide.

To-day Azíz-ud Dín, the prime minister, called with a present from Ranjit Singh, of pomegranates and grapes, and afterwards oranges, &c. The conversation was miscellaneous, and a little more of a business character than yesterday. It turned, however, chiefly on the friendship subsisting between the British and themselves, now known to all the world, cementing the two nations into one, causing them great joy to see the face of any European, &c. &c. : then some inquiries about my health ; what would become of the school at Lodiana if I leave ; what had been the course of my studies, whether including military science, &c. Having mentioned that I expected some friends to arrive, it led him to inquire very particularly, both as to the time of their coming, and of my probable leaving.

This faqir, as well as his brother yesterday, paid me some high and extravagant compliments, chiefly expressive of their great joy at seeing me, and the great pleasure my conversation gave them—an instance or two will be amusing. Yesterday the faqir said, " The bud of my heart (that is, my dearest bud) which was shut up, has been opened by the wind of your conversation into a fine flower." To-day, at taking leave, the faqir

in expressing his great happiness at having the interview, said, "that I was like a treasury of precious jewels, which he could not obtain," referring to my not being able to communicate the knowledge to him, which he supposed that I possessed. I was quite at fault when he referred to an "ancient tradition about the philosopher's stone, which converted every thing into gold; but if even a leaf intervened between the stone and the material to be changed into gold, then the latter received little benefit:" at first I thought the remark was intended as a display of learning; but saw presently that it was a further compliment in reference to the difficulty of communicating by an interpreter.

This faqir is a very different looking man from his brother. His countenance indicates much sagacity. His conversation was marked with good sense, less display, and a more direct "coming to the point," than that of his brother. He has evidently been much in intercourse with the world, and I detected him scrutinizing my countenance with an almost embarrassing closeness.

Faqir Aziz-ud Din is about the middle stature, dresses very plainly, and wears a full beard, dyed blue by way of ornament.

I regretted to learn that the sarkar wished me to call and pay my respects to-morrow in the forenoon, instead of this afternoon, as "the morning is a propitious time for friendship." But as all days are alike to them, and my objects are such as may be lawfully prosecuted on the Sabbath, I do not decline to go.

February 8th.—About 9 o'clock we went to pay our respects to the Mahá Rájá. He was seated in an open hall, on the highest ground in the enclosure where his palace is erected, and was surrounded by about a dozen of his chief men, all dressed very richly, and sitting on very rich crimson cushions. Reserving the notice of other things for some other time, I would note at present, that after being seated on a cushion on the floor like the rest, and after exchanging the usual compliments, I presented the English Bible and Gurmukhí Pentateuch I had brought with me for that purpose. He then asked, without any further introduction, "Where is God?" "It would be as easy to answer the question, where is he not?" "Well, if you don't know where God is, how can you worship him?" Inferring from what I saw, that it was their intention to make a trial of my skill in such subjects, I answered more fully, "We do know that God is every where present, though he specially reveals himself in heaven; that he can see us, though we cannot see him; and that he has made known in his Holy Word (pointing to the Bibles I had just presented) how we should worship him." The answer appeared very satisfactory. "What precepts has God given in his Word?" I mentioned the two great commandments; which also gave much apparent satisfaction. "But what will be done to those who disobey his commandments?" "God will punish them with eternal suffering in the next world." "If so, why do rulers punish men who commit murder [for instance] in this world?" "Rulers are appointed by God, to punish in this world many kinds of wickedness; but all will have to give an account in the next world to God, both rulers and subjects." He inquired, if it was so written in our Scriptures. I took occasion, then, to mention, that "Christians believe that they may avoid the suffering in the next world which is due to all men for sin, by trusting in the Lord Jesus Christ." "Why, then, if Christians think they can avoid suffering in the next world by trusting in Christ, do [Christian] rulers inflict punishment on any of their people?" "God requires the sin which is in the world to be visited with suffering in this life as a punishment, even though there may be deliverance from suffering in the next." These replies seemed to give good satisfaction, and the questions proposed subsequently did not

appear to be intended to "gravel" me, but rather to be prompted by Sikh curiosity. Having inquired about my learning, and whether it included military and medical branches, he introduced some inquiries about his interview with the Governor General, two or three years ago, at Rúpar. Then he inquired about my acquaintance with horses, and rising from his cushion, he led the way to an outer hall, where, being again seated, he made further inquiries about my health, whether I were married, why I wore crape on my hat, why I wore spectacles, &c. &c. ; to all of which I gave briefly the proper answers. Then telling me that the faqir would come to see me, and to talk about other subjects, permission was given to take leave.

February 9th.—Yesterday afternoon Faqir Azíz-ud Dín came to see me. It was soon apparent that things have taken a more favourable turn at the palace in regard to us ; and two boys presently arrived, wishing to study English under my direction, while I remain here. They are the sons of one of the chief ministers. Before they came, the Faqir, inquiring about the books lying on the table, wished to hear me read out of the Greek Testament. I turned to the latter part of the 3rd chapter of John's Gospel, and read the distinct testimony there given of our Saviour's mission. Polite as the faqir was determined to be, his Musalmán prejudices would not allow him to say, "Drúst," "khúb," *good, good*, to all that was read, though he did not manifest the opposition I had expected. I had the opportunity of explaining the sense in which Christians hold the doctrine of Father and Son in the Trinity, which is so very offensive to the Muham-madans, partly because they understand our creed in the sense those terms convey in regard to human relations. Afterwards, I read the Apostle's glowing and sublime account of the resurrection, in the 15th chapter of the 1st Cor., with which he was much pleased.

The more I see of this man, the higher my opinion rises of his talents and address.

In the afternoon to-day it was announced that the "Bará Faqir," the chief faqir, was coming, this same man ; and presently the news was brought that he had stopped to say his prayers in the garden. About a quarter of an hour afterwards, he made his appearance, and told me himself that he had been at prayers. I made some remark about that being a good employment, which led to a long series of remarks and quotations from the Qurán in Arabic on the subject of religion, as if he were determined to inflict punishment for the Greek of yesterday. He assented to an observation, that prayers should not be made to be seen of men, and that they should be from the heart, with much cordiality ; and went on to give illustrations, which were very appropriate.

One point in which we both agreed was, that we should not reason or dispute concerning any thing that God makes known for us to believe, but should receive it at once. I stipulated, however, that we should exercise our reason to judge *what* God had revealed, or what book contained his will. To this he agreed, after some demurring. I then wished him, as he was a learned Musalmán, to tell me, in some of his visits, why he believed *the Qurán* to be the word of God ? The request was obviously not very agreeable ; however, he quoted, in a sort of singing or chaunting tone, a long Arabic sentence from the Qurán, about God as our Creator, Preserver, &c., and ended, with telling me, that Mahammad had challenged the Arabs to produce any thing equal to a chapter of the Qurán, which he (the prophet), though illiterate, had spoken to them ; and if they could not do so, then they should believe in his mission, &c. The inference from the fakir's argument was obvious ; but as I had previously obtained his consent to hear me explain our religion at some other time, I deemed it best to waive argument on this occasion.

To-day, a young man, who had come all the way from Jhalandar, 90 miles, to make the request, wished permission to go to the English school at Lodiána. He is willing to defray his own expences, and to remain four or five years, if necessary. I received a letter in Persian, also, from a Wakíl, who is about to send his son there, commending him to my care, and soliciting kind offices towards the young man. These incidents speak for themselves. They deserve to rank among "the signs of the times" in this part of the world. In the evening, a guard of forty soldiers was sent. It would be useless to decline their service, as it would be said they are necessary for the Mahá Rájá's dignity, if not for mine.

February 10th.—The sarkár sent to inquire this evening, whether I should wish to take leave before the festival of the Holi, about a month hence, or after it, (its ceremonies continue some time,) "in order," as Faqír Núr-ud Dín said, "that he might know when to give the directions necessary, and not that he was at all desirous I should take leave soon." The true reason probably for the inquiry was, either to convey a polite hint to ask leave soon, which some circumstances lead me to think was not the intention; or, (which is more probable,) that it was a wish to obtain a full statement of my views about education, which they have not had the frankness to ask openly, perhaps, because they do not know how to act.

After giving the proper answer, I went on to explain, that I should be happy to give any information in my power concerning a school; and that though I could not undertake one myself, yet it was probable that the friends who are expected might do so, should the Mahá Rájá wish. He then inquired about the time of their coming.

I deemed it best further to explain frankly the way in which we, (that is, Missionaries,) receive our support, and the objects we have in view, viz. to impart a knowledge of our learning and religion; adding, "that all sects would agree about the importance of the former, education; and that as to the latter, we are taught to use no means but persuasion and presenting the truth." The remark about the way we are supported, struck him with evident surprise, which even his politeness could not restrain. I suppose, he regarded it as a sheer imposture, an absurd tale intended to cover selfish purposes in some way. However, he inquired presently how we acted when presents were given to us? I explained, that we always made them over to the Society; that they paid all our expences, and we were expected to appropriate to them whatever funds we received, if any. This was more and more surprising. After repeated expressions of approbation, he took leave.

I thought it was due to them and to myself to make this explanation. It is necessary to any permanent effort of any kind among them, and would have to be made sooner or later. My belief is, that it is better that there should be a perfect understanding at first.

There is another view of it, these people are shrewd, sensible men, and keenly alive to all the selfish views that can be taken of any subject. It does not enter among the thoughts of their minds that I am influenced by any other than the common money-making motives in relation to education, or to any service I could render them. Not to mention how very unpleasant it is to know, that a person's best desires and efforts lie under such an imputation, I conceive, that is important to attempt removing it from other reasons. 1. Such a suspicion would prove unfavorable to the full success of any exertions, could any be attempted;—but, 2. It would most probably, under present circumstances, prevent any attempt being made. For it is not apparent that the desire of the Mahá Rájá to have some of his people learn English is so strong as to incline him to decide on encouraging a school, if he thinks he will have to pay for it.

My hope is, if opportunity offers, to explain further, that our Society would probably be willing to send a Missionary to this city, either all the time, or during part of the year, and would pay his salary as usual, so that the people here would have but little expence to incur ; stipulating, that the Missionary should have permission to teach religion. This measure would consult the money-loving propensity, so commonly ascribed to the chief ruler and the chief minister, and would yet leave us in the hope of having some justice done to our motives, and thereby prepare the way for greater usefulness.

If they *will* treat my declaration as insincere, and *will* believe me to be selfish as themselves—so be it. I have done my duty.

I find great satisfaction in committing all the results of my intercourse with these people to the Lord's direction—a satisfaction, which the consciousness of having no objects in view, but such, as I trust the Lord approves, and such, as would be for their good, enables me the more fully to enjoy, though it is founded, I think, on the higher ground of faith in his wisdom and goodness in controlling the hearts of men, so as to accomplish his own purpose.

[To be continued.]

III.—Morton's "*Bengálí Proverbs, translated and illustrated.*"

[Continued from page 182.]

43. বেগারের পুণ্যে গঙ্গাস্নান।

A bathe in the Ganges with the piety of one impressed—

That is, of one who would not have undertaken a visit to the holy stream, but who being pressed into a service in the direction of it, either by chance or design enters its purifying waters. Used to depreciate compulsory, accidental or undesigned acts of goodness or piety ; or to lessen the merit of one indebted more to good fortune than to his efforts for his advantages.

44. মিনে মেঘে বজ্রাঘাত।

The thunderbolt may fall though there be no clouds.

Spoken of sudden and unanticipated calamity, when all was quiet, promising, and at rest.

45. জোঁকের মুখে চুণ।

Lime to the leech's mouth ! (That makes it let go its hold.)

An illustration of a person justly punished while in the very act of enjoying the fruit of crime ; applied also to one startled and confounded by the sudden appearance of danger or calamity.

46. বোঝার উপর শাক আঁচটি।

'Tis but a small bundle of herbs laid over a load !

A phrase employed to illustrate accumulated afflictions or impositions ; spoken by the sufferer to express his habitual endurance, or by the inflictor, to excuse and extenuate his severity or selfishness.

47. সোজা আঙ্গুলে ঘি ওঠে না।

The ghee comes not up on a straight finger, (which must be crooked to draw it out of the vessel.)

A defence of necessary strictness or severity, &c.

48. আপনি করে না অথেকে বনে । তাতে শরীর দ্বিগুণ জ্বলে ॥

*The work you shy and to another leave,
With two-fold smart shall make you sorely grieve.*

A dissuasion from entrusting to others what is always best done by personal oversight and exertion, as well as in the result attended often with far less trouble and vexation : present indolence and self-indulgence may occasion the necessity for severer toil or heavier endurance afterwards.

49. কিসে নাই কি ধনকে তিন চড়া ।

What has he not in every thing ? he has three strings to one bow !

A rebuke addressed to one who expends his time, means or labour, on things irregular, superfluous and unnecessary, while neglecting what is suitable and urgent.

50. সোণায় সোহাগা ।

Applying borax to gold ! (in order to brighten it.)

Referred to the augmentation of real excellencies or perfection of what is already good and estimable ; in some cases superfluous and vain.

51. ঘরে পাণ পরেশ তুল্য, বাহিরে এলাচ চায় ॥

*Betel leaf is scarce as gems at home, yet abroad he craves cardamums !
(a more expensive luxury.)*

Said of one, who, though he fares poorly and sordidly at home, is ostentatious and fastidious in the houses or at the tables of others.

52. সোণা বাহিরে আঁচলে গিরে ।

*The gold is left out, while knotting the garment hem ! (to hold it fast.)
(N. B.—The Hindus carry money tied up in a corner of their outer covering.)*

Uttered when one has unawares omitted something important, while busied in a smaller matter.

53. তপ্ত জলে ঘর পোড়ে না ।

A house is not burned down with hot-water !

Spoken of a benevolent and good man's anger, which never proceeds far, and is little injurious to others ; which reproves without overwhelming.

54. হাতের আড়ে কি ভান্ ছাপে ।

Can the sun be obscured with the hand for a screen ?

Spoken when a low and worthless fellow defames an eminent or great person ; intimating the insignificance and contemptibleness of his guilty malignity.

55. যার খায় তার পাল মজায় ।

He drowns the flock of him by whom he lives ; literally— whose (salt or food) he eats.

Spoken of the ungrateful, who basely injure their benefactors.

56. খাট ভাঙ্গিলে ভূমিশয়া ।

When the bed is broken down, one must sleep on the ground.

Intimating the necessity of accommodating one's self to circumstances, and of putting up with unavoidable inconveniences.

57. সমুদ্রে ছাত্ মুট । or— সমুদ্রে পাখ অর্ঘ্য ।

A handful of meal to the ocean, or—an offering of the water, in which the feet have been washed, to the ocean !

Both sayings applied to a trifling matter given to a needy person, quite insufficient to relieve his wants, or remedy his misfortunes.

58. বিপাকে বাপের মাথা যায়।

In calamity even a father's head falls, i. e. is sacrificed to one's own advantage or deliverance.

Shewing the power of self-love over even the sentiments of nature and gratitude, when calamity presses; spoken also to reprove one who, to screen himself from suffering, endeavours to throw the blame of his actions on another, regardless of either justice or affection.

59. পদ্ম তলার ভেক।

'Tis the frog at the root of the lotus; (that visits it not, like the more sensible and industrious bee, to extract its sweets.)

Descriptive of one who regards not those advantages or that intercourse with the wise and good, which are yet within his reach; having neither perception of the excellence, nor taste for the enjoyment of what he so ignorantly and insensibly overlooks.

60. ছাগল দিয়া যব মাড়া।

Using goats to beat out barley!

(N. B.—Threshing is still performed by the feet of oxen.)

Spoken in ridicule of the employment of inadequate means, or of the appointment of incompetent persons to offices demanding some ability and acquirement.

61. স্বাতীর জন ধূলায় কাদা।

The rain drop (when the moon is) in Arcturus, becomes mud upon the dust—(but pearls in the oyster.)

The reference is to fools and the corrupt, who profit not by advantages, of which wiser and better disposed persons make the happiest use.

62. হেঙুল কি জানে ভুলসীর বন। পা ভুলে মুহুর্তে মন।

Does the dog recognize the holy basil? nay, he will raise his leg and dishonour it.

Said, when a low or worthless fellow shews disrespect to an honourable person; to intimate the baseness of his nature and habits.

63. শঠের দয়া মুখে।

A crafty man's regard is on his lips, or—a rascal's pity is on his tongue.

Applied to insincere professions and protestations of regard or sympathy, from those whose hearts are corrupt and selfish; in whom, therefore, no confidence should be placed.

64. গ্রামের যোগী ভিক্ষা পায় না।

The mendicant saint obtains no alms in his native village.

‘A prophet is not without honour, save in his own country, &c.’ Said when a deserving person meets no favour or acceptance at home, while strangers are well received and regarded.

65. দেশি কুকুর মাহাড়ী বোল।

A country dog with the bark of a Mahratta one!

A sneer upon the affectation of foreign manners, dress, &c.

66. থেকী কুকুরের চড়া ডাক।

The snarling dog's bark is over-sharp!

Contemptuously said of an inferior person, adopting the tone and authority of a superior, threatening loud, though without power to enforce attention to his will.

67. এক কুকুড়া সাৎটাই যবাই ।

One cock's throat cut in seven places !

The fretful expression of one who is reproved for a neglect, &c. which from press of calls upon him he was unable to avoid ; overworked, yet unreasonably blamed ; or in many ways tried and punished.

68. শত কথায় সতী ভোলে ।

Even a chaste woman may be ensnared by a profusion of words.

Applied to recommend gentleness and persuasion in preference to harsher measures ; these often fail in a good object, those may succeed even in a bad one ; for none are insensible to kindness and conciliation.

69. সবে ধন নীলকানু ।

All my wealth is Nílkánu, (a son or other beloved person.)

Said in reference to a single source of comfort or support, &c.

70. ধনুর্ভাঙ্গা পণ ।

A promise depending on a broken bow for its fulfilment !

Alluding to the story of Sítá and her father Janaka, sovereign of Mithila, who promised her in marriage to him who should be able to break a bow so heavy that 1,000 men could not carry it. Ráma broke it, and obtained Sítá.

Uttered when a promise is made on difficult or impossible conditions.

71. জোনাক পোকার আঁধারে শোভা ।

The fire-fly's splendour shines forth but at night.

A sarcasm upon a worthless or insignificant person, who has no credit or importance, but among such as resemble himself, and is unfit to emerge from his natural obscurity into the society of the truly great or good.

72. ক্ষুধা পেলে কি দুই হাতে খায় ।

Does one eat with both hands because one is hungry ?

A reproof of too great eagerness to profit by circumstances, and of over-covetous haste in pursuit of personal advantage.

73. রাখালের হাতে সালগ্রামের মরণ ।

A Śálgrám is lost in a clown's hand.

Spoken on occasion of an ignorant person's despising what is really valuable and estimable.

N. B.—The Śálgrám is a stone said to be the cast of a shell of the Argonautic genus, which is worshipped by the Hindus as an emblem of Vishnu.

74. সত্র যোগে দুষ্ট যেমন ।

কলি যোগে দুষ্ট তেমন ॥

As was the rogue in the first or golden age, such is the rogue of the last or iron age. i. e. vice is the same at all times.

Said of vain efforts to reform those who are confirmed in vicious principles and habits, and who are ever alike obstinate in evil.

75. পেটে ভাত নাই গোফে তা ।

Great smoothing of whiskers, but no rice for the belly !

A sneer upon the absurd apery of wealth and importance without means.

76. যর সজ্জানে রাবণ নষ্ট ।

Rávan was destroyed through the rupture in his house, i. e. in his family.

Alluding to the story of Vibhishana, Rávana's brother, who, offended by

the rejection of his advice, went over to Râma, and so occasioned the successful issue of that demi-god's war against the giant Sovereign of Ceylon.

A dissuasion from family quarrels and domestic disagreements, and consequent recommendation of unanimity and concert in all.

77. যদি ভাখ মন্দ হয় । বন্ধু লোকে মন্দ কয় ।

*When fortune shews an adverse face,
Friends will abuse, and fly apace.*

A couplet repeated when such as are fallen from favour, wealth or office, meet with unwonted indignities and slights.

78. শিরোবেষ্টনে নাসিকা স্পর্শন ।

Making the circuit of the head (with the finger), in order to reach the nose !

The reference is to useless expenditure of exertion, unnecessary circumlocution, or 'much ado about nothing.'

N. B. Some of the aphorisms in this additional collection were kindly procured and contributed by the Rev. T. Weitbrecht of Burdwan, but without either English rendering or application. The compiler thus publicly offers to that gentleman his best acknowledgments and thanks. He would feel much indebted to any other person who might be enabled to favour him with similar contributions.

[To be continued.]

IV.—*Reminiscences of Home.*

CHAPTER III.

On the following morning, the village was full of gladness. The little maidens appeared in their best attire ; presents of flowers, the seeds of which had been given by Marie, were brought as tokens of gratitude ; while others displayed their needle-work, to show that they had not retrograded since her departure. It was a pleasing scene. The homage which they rendered might have been envied by a prince, for it was the homage of sincere affection. Though the offerings they brought were but perishing flowers, they were more valuable than gems presented by flattering courtiers. Though the expressions of gratitude they tendered, were uttered in broken and unpolished language, they were more valuable than the eloquent effusions of cringing courtiers. It is in such scenes that the religion of Jesus appears in all its loveliness, raising the poor from their degradation, and humbling the wealthy not to meanness, but utility ; and rendering spots of earth beautiful by nature, still more so by the type which they afford of a better and brighter world. Marie attempted to speak, but in vain. Her feelings were too highly excited. The scenery, the faces, all in fact called up a thousand pleasing associations of former years, when, in the zenith of youth, and in the possession of a beloved parent to guide and control her steps, she had enjoyed that highest of all happiness, the happiness of social life, sanctified by true religion. She dismissed the little band with a promise that she would commit to paper the subject which she had intended to commend to their attention. She retired to her room, and poured out her soul in prayer, that she might have strength equal to her day. In a few days, she left this once happy spot, perhaps, for ever ; and returned to her new sphere of exertion, where she endeavoured to exercise her influence to the highest of purposes, the happiness of man and the glory of Jesus.

Here the narrative ends. From fragments of papers we gather, that she still lives, though in the extreme of suffering; this will be manifest from the following extract, from one of her letters.

"I have not long to live, but I do not repine. Jesus, who is my all, lives at the right hand of God. My physical strength decays daily; every hour the gracious Parent of all appears to be taking down the frail tabernacle; but my soul has strong confidence in Jesus. I shall meet my dear parents in glory, and may I add, and you also. O how happy! what felicity! to be for ever with each other and God."

We close these remarks, by embodying, by way of improvement, the substance of the letter which Marie promised to her village friends.

My dear Friends,

When I last saw you, my heart was too full to speak to you on a subject of the deepest importance—the Christian character, and especially on the importance of that character being your's. Once I thought I was a Christian, but I had deceived myself; now I trust I have found favor in the sight of the Lord, and may from experience say, that a Christian is 'the highest style' of being: he approaches nearest to what man was in paradise, to what he should be now, and more especially, to what he will be hereafter.

He is one whom God delighteth to honour, whom angels gaze upon with transport—the righteous emulate his example, and devils fear before him; for

"Satan trembles when he sees
The weakest saint upon his knees."

His life, how happy—his conversation, how holy—his benevolence, how diffusive—his example, how salutary—his triumphs, how complete—his end, how peaceful—his reward, how great.

All are not Christians; many, who esteem themselves such, are under a delusion, "having a name to live, and are yet dead."

We are *not* Christian by nature. Our nature is corrupt; it is opposed to holiness, to Christ, to true religion; hence, it is grace which effects the mighty change—grace which changes the lion into the lamb, the enemy into the friend, the sinner into the saint. "By grace ye are saved, and that not of yourselves."

Assuming the *Christian name* and profession will not constitute us Christians. Many are wise in the company of fools, who are fools in the company of the wise, and only need to be introduced to such society to prove their folly. So there are many who bear the Christian name, who need only to be measured by the Christian standard to prove, That all are not of Israel, who are called Israel. Many too of these who bear all the marks of the followers of the Lamb externally, if weighed in the balances, would be found wanting.

True Christianity is a blessing which cannot be attained by talent with all its influence, by connexions however holy, or by a life however exemplary. "Without a man be born again, he cannot enter the kingdom of God. Neither by might, nor by power, but by my Spirit, saith the Lord." The individual, who is properly a Christian, rests his hopes on a firmer basis, and gives holier and more certain evidences than those, of his heavenly birth and immortal destiny.

Christ is the rock on which his hopes are built, and the word of God his guide and support in life. The example, which he emulates to follow, is that of Christ; and an inheritance among the saints in light is the highest object of his ambition; thus shewing, "that he is renewed in the spirit of his mind;" "that he is a new creature in Christ Jesus." The true Christian is the only

man who can be the partaker of peace here ; he is the only individual who can have any reasonable hope of happiness hereafter. How important is it then for us to ascertain what likeness there is between our characters, and those lively portraiture of Christian character, which are presented to us in the oracles of truth. How awful must a mistake be on such a subject ! to be imagining, that we are alive, and yet dead ;—that we are heirs of life, and awake to the awful reality of our mistake in the wretchedness of eternity.

Feeling the dreadful import of the subject, I would desire briefly to lay before you some features of Christian character, that you may examine yourselves, and see whether you are in the faith or no.

The first evidence is, *Union with Christ*. This is one prominent feature of the true Christian. It is not for me to endeavour to explain the nature of that union ; it is sufficient for us that we have the evidence of its existence. Our Lord says, “ Every branch in me that beareth not fruit, he taketh away : and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.”

On the face of this passage appears a very startling truth ;—that there are some who are only visibly united to Christ ; who have the form of godliness without its power—the trappings of religion without its benefits ; who have assumed the Christian character in a day of fashionable profession ; who have attached themselves to the church, from other motives than love to Christ. “ They are clouds without water”—trees without fruit—Christians, but in name.

Their existence, however, gives stronger confirmation to that real and vital union, which exists between the Lord and his people. It is a union the most intimate and entire, beneficial and indestructible : neither joy, nor sorrow, adversity or prosperity, life or death, can affect it. Under what beautiful and instructive emblems have the sacred penmen spoken of this union ! One of them says, as by the first birth we partook of the nature of the first Adam, and through him received those evil and rebellious propensities, and were alien from God, were spiritually dead ; so being united to Christ, we receive new desires, new hopes : by him we are reconciled to God, and raised to newness of life. “ For as in Adam all die, so in Christ shall all be made alive.”

If in this sense it may be spoken of as beneficial, what intimacy is conveyed to the mind in the emblem of the vine and its branches. There are life and succour ; there are beauty and fruitfulness. What safety does union to Jesus insure ! As the culprit under the old dispensation hasted to the city of refuge, and was secure ; so the Christian, united to Jesus, is sheltered from the impending wrath of God, and all the fiery darts of Satan.

“ Should earth against his soul engage,
And hellish darts be hurl'd,
Then he can smile at Satan's rage,
And face a frowning world.”

The sympathy which exists between the various members of the body, and the delights of the connubial life, are not less forcible illustrations of the nature of that union, which is better felt than expressed, yet which gives demonstrable evidence of its reality by its fruits, while the source from whence it springs is hid from the inquisitive eye of man in the sacred place of the Most High.

This union produces the next feature in Christian characters,—

Conformity to Christ.

The Christian becomes a partaker of a new nature. He is born again—he is alive from the dead—his eyes are opened to behold the beauties of the Saviour—his desires quickened to become like him. “ Create in me a clean heart, O God, and renew a right spirit within me ;” “ Make me holy even as thou art holy,” are the prayers of his soul. By the aid of the

Holy Spirit, "his feet with swift obedience move in the difficult and circuitous path in which the Saviour trod." By nature he was opposed to Christ: sinful, injurious, vile, haughty; active for Satan; impatient, prayerless, revengeful, irascible; far from God, and an heir of eternal death. But, oh how great the change effected by grace! Like the Saviour, he is become holy, harmless, undefiled; humble, zealous for God, patient in suffering; benevolent, prayerful, forgiving, meek; brought nigh to God, and made an heir with God, and a joint heir with Christ for immortality. Like Christ he loves the law of the Lord. The promises of God are his support; the precepts of the Lord are as binding upon him, as the promises are cheering; and as the Saviour, so the saved endure the reproach of the cross, despise the shame, and press on by the work of their high calling, &c. until, like him, they shall be perfectly glorified, and sit down at the right hand of the Father in the cloudless land of the blest.

The reception of this new nature, and the calling into action new principles, fill the Christian with a desire to display the third feature of Christian character,—

To live for Christ.

One feeling predominates over all others in the Christian breast, and that feeling is love to Christ. One inquiry prefaces every undertaking, and that is, how will this act glorify Christ? One peculiarity distinguishes the Christian from the man of the world, viz. a uniform and anxious desire to shed additional lustre over the despised cross, and the still more despised Nazarene. "I am determined to know nothing among you, save Jesus, and him crucified," is the language of every Christian; and the mode, which he adopts to effect this purpose, is such as the word of God requires.

There is, in fact, amid all his imperfections, a vein of holy consistency running through all his actions; in the closet, in the family, in the church, in the world, in the market, in his ordinary pursuits, in his country-house, in his public transactions, in his private retirements, he is still a Christian.

The Saviour is glorified in him more than in others;—in his *closet* exercises, by private prayer, and self-examination;—in his *family*, by erection of an altar for God—the perusal of the Scriptures—the instruction of his children—the holiness of his conduct, and influence of his example;—in his *neighbourhood*, by integrity in his dealings, by his holy example—by faithfulness in reproof—by his communications of consolation;—and in the *world*, by the efficacy of his prayers, by his pecuniary aid, by the devotion of his time, talents, and influence to the advancement of the kingdom of Christ. Conscious that the love of Christ has laid him under eternal obligations, there is a perfect surrender of all to him without a lingering sigh.

"Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my life, my soul, my all."

The train of thought in which I have indulged will warrant me in offering *congratulation* to those who are interested in Christ. What a change is then effected in you. "You were in darkness, now are you light in the Lord. You were slaves, now are ye the freedmen of the Lord. You were without God, nay, you were enemies to God; now you are reconciled to God, yea, you have God for your almighty and eternal Friend."

What a change in your enjoyments! The world, with its transient good, was once the source of your pleasures. Every enjoyment left a sting behind, and induced you to rush into greater dissipation, to drown the cries of a troubled conscience. But now it is trampled beneath your feet;

Christ is the source from whence you derive your enjoyment, and every delight prepares the way for another and a higher description of enjoyment, until the last earthly transport shall be effaced by the fulness of joy which is at the right hand of God.

What a difference in your prospects ! How tedious was life—how dreadful the anticipation of death—how dark and cheerless the tomb—how awful to contemplate the bar of God, and the realities of eternity ! But oh, what has true religion effected for you ! How delightful life ! it is eternal life in the bud. How welcome death ! he is the messenger that bears you to God. What a halo of glory is shed round the darkness of the tomb, since Christ slept there ! How awfully transporting your contemplations of judgment—how delightful your anticipations of eternity ! It is your house, your Father's house, your eternal rest, the residence of the blest.

" They are happy now, and ye
Soon that happiness shall see."

The subject will warrant me in enforcing on you the duty of self-examination.

" Examine yourselves whether ye be in the faith,"—not whether you think ye are in the faith, but whether you walk worthy of the faith, nay, not only whether you think that you walk worthy of the faith, but what say they, that are without ? They are good judges of what a Christian should be. That knowledge will add to their condemnation, but it will not excuse your guilt. Do you live as Christians ? Do you live, so that you would not hesitate to be tried by the word of God, to be weighed in the balances of the sanctuary ? Do you live so that you would not hesitate for the holiest of men to live with you ; to see you in the adjustment of private and commercial affairs, to see you in your private retirements and closet duties. O remember, if you shrink at such a proposal, the Holiest lives with you. He sees you, watches you, mourns over you.

What tempers do you display ? What dispositions do you manifest ? What conversations do you indulge ? What zeal do you manifest ? What love to the brethren ? What love to Christ ? Do you live as you will wish you had lived when you come to die—as becometh the gospel—as its precepts demand—as the glory of Christ demands ? Do you live in the world, as the professions you make require, demand, exact.

Oh remember, an inconsistent professor is a disgrace to religion, an idle one, a libel on the truth ; and a formal one, but a spot on your feasts of charity. Remember, every inconsistency is a stumbling block to the inquirer, a matter of scoff for the infidel, and an impediment to the spread of truth. *The subject will further warrant me in appealing to the unconverted, on the importance of the Christian character being theirs.*

I probably address some who are the subjects of religious convictions, but who rest there. Remember convictions are not conversions ; " except a man be born again, he cannot enter into the kingdom of God." You may be on the threshold of heaven, and never enter ; you may see its pleasures, but never enjoy them. " There is," says Mr. Bunyan, " a path to hell from the gate of heaven." You profess to be convinced of sin, resist it ; to avoid its consequences, flee from it. You profess to love Christ, but your indecision casts an imputation on your sincerity. You are saying, we will serve Christ in secret, but we cannot avow him in public. He says, " Them who honour me, I will honour," &c. You wish to have the happiness of religion without its trials, its honour without its odium, its glory without its cross.

There is a period coming when you anticipate Christ will own you—you who have been ashamed of him.

" Ashamed of Jesus, yes, you may,
When you've no sins to wash away."

But then he will say, "I never knew you; depart from me, all ye that work iniquity." "I was an hungred, and ye gave me not to eat, &c." Now they say, "Here's my heart, Lord, take and seal it; seal it from thy courts above."

I address some who are not religious, who would not wish to be esteemed so for a world, yet they are foolish enough, nay, mad enough, to hope for the Christians' end, and the Christians' reward.

There is, however, a day coming in which your folly will be manifest, your pleasures have passed away, your idol world vanish, and eternity open on your eyes, your ears—that day *will be death*. How will you meet it?

There is a day coming, in which, "the secrets of all hearts will be revealed,"—when your idol world will be consumed, when you shall meet with your ample recompence. You will meet that God you have hated, you will feel the force of the Truth you have despised, you will be mingled with your friends and associates in guilt—that day *will be judgment*. Are you prepared for it? Your prayer will then be, O that I had been a Christian! but it will be too late. Now, now, therefore I entreat you to be reconciled to God: flee to his cross, cast yourself upon the mercy of Jesus,

"He is willing, he is able,
Doubt no more."

Then shall we meet never, never, to part, in that land, "where the assembly never breaks up, the sabbath never ends." Until then, pray for your friend,

MARIE.
φιλος.

V.—Vindication of Temperance Societies.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I was concerned to read, in your last number, serious objections against Temperance Societies, not because it can be proved that they have done mischief, but because they are prospectively pregnant with some of the worst evils that can affect society. According to the opinion of your correspondent, "the remedy is worse than the cure;" and instead of the appropriate name of Temperance Societies, they should be called Hypocrite Societies, and their Committees—Dens of Thieves. I cannot persuade myself that he would really go so far, as it is evident that he is no friend to Intemperance, from the manner in which he speaks of the brandy bottle; nor do I believe that he is a bigotted advocate for the down-fall of all Temperance Societies, which encourages me to offer a few remarks for his consideration, and for those who may be carried away by the plausibility of his observations.

Let us suppose, in the first place, that the immense population of China is depopulated and demoralized by the indulgence of opium. Would it be desirable and commendable for a Christian to relieve the thousands of China from so dreadful a scourge? I imagine that I hear your correspondent reply in the affirmative. What would do it more effectually than to persuade the Chinese voluntarily to pledge themselves against the use of opium altogether, and to remove the fatal poison beyond their reach?

Would this make the Chinese greater hypocrites, or more notorious liars than they are? or would it make our merchants more covetous and more pharisaical, if they were to resolve to abandon their traffic in the vile drug, except for medical purposes?

Let us suppose again, that it is the custom of the inhabitants of Spain and Portugal to bear swords and carry knives, and for the revengeful Malay, to wear his cress; and that such were the irascible tempers of these people, that, in every dispute, they had recourse to these bloody instruments, and sacrificed each other by thousands. Would it not be desirable and commendable for patriots to establish amongst such a people Societies, where all should pledge themselves to lay aside their instruments of cruelty, and beat them into plough-shares and pruning-hooks? Would they become more fiendish by such institutions, and be changed from men tenacious of insult to vile and secret assassins?

Let it be remembered, that we are not supposing what does not exist. How many are ruined by opium and other noxious drugs! How many have disgraced their characters, and ruined their souls by these abominable evils! What frequent murders have been perpetrated in open day, by men who have always their offensive weapons on their persons! It is enough to horrify one, even to read of a Malay running a muck. What must it be to witness such a scene?

Your correspondent finds it difficult to know what to do with a minister or deacon, who, having joined a Temperance Society, should *accidentally* make a breach of the self-denying rules, by departing from his voluntary pledge. I do not see what a Christian Church has to do with such a character, unless he commits himself otherwise, any more than the Church could interfere, with a man who determines, in spite of persuasion or remonstrance, to wear his sword, and carry his knife. What would a Christian Church have to do with a soldier who does not see the propriety of Peace Societies? or what could be done with a Quaker, who, having belonged to a Peace Society, feels it his duty to take up arms in the defence of his country? What has the Christian Church to do with a man of wealth, whose property consists in slaves, and who obstinately refuses to give them their liberty, notwithstanding the Christian arguments and noble exertions of Anti-Slavery Societies? I believe no Christian Church has exercised authority over such characters, unless it be that consistent denomination of people called Quakers. I do not know that Temperance Societies demand the interference of the Church. We are not alarmed at such characters, nor do we despair respecting them, any more than we feel alarmed at the arguments of your correspondent. It is not a hopeless cause, and we are sure that it is a commendable one. Whatsoever things are pure, lovely, or if there be any virtue, think on these things, and

encourage them. Your correspondent candidly acknowledges the successful results of Temperance Societies, both in America and in England; nor can he be ignorant of; or have failed to rejoice in, the nobler triumphs of Anti-slavery Societies. As the results of both can be traced to the finger of God, we hope that the results of the latter will not make men more tyrannical and degraded than ever, any more than Temperance Societies will induce men to drink in secret and guzzle for the sake of wine alone. Those confirmed and incurable drunkards alluded to by your correspondent were once moderate and temperate men, and imbibed the habit by first tasting, then sipping, and then at last guzzling like water-spouts.

If we cannot destroy the root of sin, we may shew our hatred to the branches, by lopping off all we can: peradventure it may affect the root, and leave it to perish for ever. The advocates of Temperance Societies are fully convinced, that drunkenness is a more fruitful branch of evil, than any mentioned by your correspondent.

To conclude, I wish the Hindus would establish Anti-Idolatry Societies, Anti-Polygamy Societies, and Anti-Perjury Societies; we should not fear that greater evils would grow up in the room of them.

April 8th, 1835.

ADAM'S ALE.

VI.—*Extracts from the Journal of a Missionary at Cuttack, (Katak.)*

[Concluded from page 143.]

August 6th, 1834.—This morning examined the Christian Native children's School, and was highly pleased with the manner the children went through their work. They first read Matthew xvi. and gave the meaning without hesitation, and without mistake. This done, they read and explained to me a chapter of Sutton's Geography, which describes the poles, the zones, the equator, the tropics, &c. and the uses of a correct apprehension of their distances from each other, and the means of ascertaining them. They demonstrated their ideas upon a large pumaloe, a good representation of the earth's form. When they had finished this chapter with its demonstrations and explanations, they read a chapter in the tract called, An Examination of the Hindu Gods, &c. relating to Gunài, Kantika, and some female deities, and saw the folly and uselessness of worshipping such things; and lastly they repeated several pages of the Essence of the Bible, a nice Christian poem, and did it very creditably. I was much delighted with the whole of their exercises. There are two female children in the first class of this school. The second class, which is small, read and repeated from a poem and catechism. They are all proficient in Oriya arithmetic.

8th.—The Talicie school came up again for examination this morning, and went through the tasks and lessons very well. They read a chapter in the New Testament, giving the explanation with tolerable ease and correctness. They were then exercised in the Catechism, answering the

questions promiscuously. They went through the whole readily, and evinced their knowledge of the meaning of the questions it contained. They then repeated a page of the poem called the History of Christ. The second class read and repeated about 10 pp. of the Catechism, and the third class exhibited their writing and arithmetic on the floor of the bungalow. There were about 35 children. In the afternoon went down to Tailंगा-bazár, where I found Gangadhar preaching among a crowd of people. He had been at work some time when I arrived, and was glad to be relieved. Spoke to the multitude for about $\frac{3}{4}$ of an hour without interruption, and then gave them three books, and came away. The subjects of our discoursing and argumentation were various, and are not easily described. This line afforded matter sufficient to commence with, as the hearers were pleading for the block of wood, and declaring that it was God :

“ A million suns whose glory is,
In darkness can he dwell ? ”

Produced other passages to prove that God was light, and spirit, and truth, not subject to delusion, one undivided essence, &c. and then examined their Puri idol as to whether he possessed these qualities. To say that I proved that a log of wood was not spirit may seem ridiculous; but it is not so here, for the people believe that their Jagannáth is spirit. The delusion of their minds is so great, the prostration of their judgment so complete, and their dependence on the declaration of their foolish and lying priests so implicit, that they can believe any thing. They quite believe that the Fort of Lanká was one hundred miles high, that the heads of Rábana were seen above it as he walked inside, that the fort walls were made of gold and precious stones, &c. They believe that Hanumán jumped to the summit at one leap, and that Agustí Muní emptied the seven seas, and drank them from the palm of his hand, and that, at one birth, the king Sobana had 80,000 sons born to him, and that, not being able to give them food, he sent them to eat earth, which they did, and thereby formed the depths of the seas. These and thousands of such like silly legends they believe—they find them in their sacred books, their fathers believe them, their bráhmans declare them to be true, and *they* receive them. They have not at present a thought of disputing their truth, or of examining them for themselves. They therefore find no difficulty in believing that Jagannáth somehow or other has spirit, and they are confirmed in this persuasion by obtaining a sight of him; for by fixing their eyes on his white eyes in the midst of a black face with great earnestness, and for considerable periods, they soon think they discern a spirit moving among the features, not considering that it is their eyes that deceive them. I found opportunity of saying something to them on their moral and spiritual condition as the objects of divine wrath—then, that God nevertheless was merciful, that he had appointed Jesus Christ as the mediator betwixt himself and sinful men, and that if they would leave their blasphemous idolatries, turn from their sins, and come to Christ, they would find pardon, holiness, favour from God, and finally everlasting life. Upon the whole though there was not much interruption, yet the people were trifling, and disposed to laughter, which made working among them *very hard work*.

17th.—This day the Uriyá congregation was thinner than usual, in consequence of the mafasal Christians not being able to come. There were moreover few from the bazár. We however enjoyed some pleasurable feelings, and I found the opportunity profitable to my own mind. While I endeavoured to feed others, I found benefit myself:—text, “ Come for all things are now ready.” This text and the subject of it are eastern, and were particularly suitable. When the service was over, a couple of professed Native Christians were married according to our adopted form. The man had been a Hindu, and the woman a Musalmán. They desired to

change their names, and did so before the congregation. The man chose to be called Joseph, and the woman wished to be named Mary.

19th.—This day was the Gama Purnami, or the anniversary of the birth of Balorám. This god was born at the same time with Krishna, and was from the same parents, only that just before his birth he was conveyed from the body of Daibakí his own mother, and Krishna's, and placed in the body of another of Basudeb's wives, who through fear of the giant Koni had fled to Gopipur, and had secreted herself in the body of one of Manda's cows. He was, therefore, born of a cow. He might be the patron of prostitutes, for they were pacing the streets and bázárs in companies, decked in their grandest attire and richest ornaments. Ten or twelve came and heard my preaching this evening, and paid some attention. Went down to the bázár, and preached to a good many people in the chaudri; commenced by commenting upon the following passage, "By the strength of judgment, conscience, and knowledge, death is easily conquered." Had not much opposition, and the people generally heard with attention, and apparent conviction. I soon found opportunity to introduce something evangelical; and a few quotations from the New Testament were made and explained: after an hour's hard preaching I distributed 8 or 10 tracts, and retired.

We are contemplating the substitution of the Uriyá with the Roman characters, and the plan appears to have many advantages. Mr. Goadby has taken up the business in earnest. I think of trying to introduce it into our Christian Native School, but not to the exclusion of the Uriyá character.

Sept. 7th.—Heard Daitári this forenoon. There were more than 40 Christians present, and forty of them natives. In the afternoon baptized a female, who is a widow, and was the wife of a person named Sádhu, a half brother of Rámará. She is one of our most promising and interesting native converts; is modest, humble, and teachable; her experience is very clear, and conduct consistent. The service was as follows: first a hymn in English by Mr. Brown, prayer by Gangádhār, after which I addressed a good congregation, which behaved very orderly, and listened with attention. She was then baptized. The ordinance took place in Christianpur. In the evening the English chapel was comfortably filled with communicants and ordinary attendants. After preaching by Mr. Goadby, Mr. Brown administered the ordinance. It has been a very comfortable day. O that it may prove a useful one also!

11th.—To-day the two brethren Gangádhār and Rámchandra were set apart to the ministry. The services were interesting, solemn, and very delightful. The whole of the Native Christians (town and country) were at the chapel. Several Europeans and East Indians attended, and the doors were surrounded by hearers from the town. When I left England I did not expect to see a tolerably numerous church of Native Christians, and to assist at the ordination of two ministers! I need not attempt to describe my own feelings on this occasion. Unenviable indeed must be the state of that heart which could not feel sensations of delight on such an occasion*. The Native Christians took tea with us in the evening, when we had upwards of 50 real and professed Christians around us. The time passed in useful conversation, and domestic worship. On the whole I feel that I do bless God for this day. It will, I doubt not, be long remembered, and will form an interesting era in the history of this province and of our mission. On it the two first ministers of the Gospel from among the people have been ordained to their ministry. We bless God and take courage.

L.

* For an account of these services, see the CALCUTTA CHRISTIAN OBSERVER for Feb. 1835, p. 9.

VII.—*New English School at Banáras.*

A letter recently received from Banáras contains the following paragraph respecting a building about to be erected there, for the purposes of education.

“We are about,” says the writer, “to have here also, a new building for the English school, under the care of Mr. Nichols, for which Government has given 10,000 rupees, with the understanding that the natives are to assist in making up the amount necessary for completing it in a solid and substantial style. In this way, I trust, the cause of English education will advance rapidly, though, I fear the cause of Christ will not be much advanced by it; as in this, as in all other Government institutions, Christianity is not only merely *not* taught, for that is right, but it is *persecuted*, and *if a boy will read a book or ask a question on it, or make it the subject of conversation, in the eyes of the sage conductors of the school it would be ground sufficient for a pretty sharp rebuke.*”

Gentlemen, my object in forwarding the foregoing paragraph, is to call attention to the part I have put in italics. Constituted as the Government of this country is in relation to the overwhelming majority of its subjects, it is too much to expect that it should do any thing directly to accelerate the conversion of the people to Christianity; and I for one neither ask nor desire such an exercise of its power and authority, as, in my opinion, it would be a violation of its solemn engagements, and in all probability be as productive of evil as of good, in leading to a hypocritical, or merely nominal profession of the Christian faith.

But while we do not ask its aid in the work of conversion, is it unreasonable to expect that, as a Government professedly Christian, it will not oppose the conversion of its native subjects to that faith which its own members profess, and the practical influence of which is so directly calculated to promote the present moral and intellectual improvement, as well as the future happiness of men, beyond that of any other agency that can possibly be employed? And is it too much to expect of such a Government, that it will in its public acts, and in its plans for the instruction and improvement of those entrusted by Divine Providence to its care, scrupulously avoid whatever is likely to impede the progress of the cause of truth and righteousness in the land? That Christianity should not be taught in the proposed seminary at Banáras, or in any other Government schools, I am content; but it should not be proscribed and persecuted, nor should inquiries into it, not prosecuted in those seminaries, subject those, who dare to make them, either to exclusion, or to reprehension and reproofs from the conductors or managers. Cannot

religion be pronounced perfectly neutral, so far as Government schools are concerned? These are intended not for the propagation of religion under any name or form, but only for natural science,—to qualify men for the business of life, not to fit them for heaven. Why then should the profession or rejection of a creed qualify for participation in the advantages such places afford, or occasion exclusion from them? If the inculcation of Christianity in the Government schools and colleges be prohibited, and no encouragement held out to induce to a profession of it, is not this sufficient without pains and penalties, or persecution under any form, being awarded those who may choose to inquire into the nature and evidence of the Christian religion—the religion professed, by the members of that Government, by which those institutions are supported, and who would be among the last to admit that such inquiries were really worthy of censure?

There may be some difficulty in so wording the regulations under which Government schools and colleges shall be conducted, as at once to afford protection to inquiring minds, and not to alarm the prejudices of the native community; but I do hope this difficulty, if it exist, will be shortly overcome, and that ere long nothing in the management of these establishments will, even in appearances, justify the notion that for a native youth to read the Bible, or inquire into the principles of our holy religion, is criminal in the estimation of our rulers. J. T.

[We cannot condemn unheard, but wait with anxiety for an explanation.—ED.]

VIII.—D. B. and Dr. Hengstenberg.

As the subject of my remarks, published in your last number, appears to me, in the present inquiring “temper of the times,” of considerable importance, I trust that you will favour me by the insertion of a few words in reply to your note, (p. 203;) which, if left unanswered, might, in the opinions of some of your readers, be conclusive of the questions at issue.

These are: first, whether the voice of history be in favour of our admitting, without religious scruple, such unavoidable inferences, on the subjects of the creation, and ordering of the universe, as may result from the careful and unbiassed investigation of physical facts. Secondly; whether it be our religious duty, as far as circumstances may permit, not to confine our inquiries on these points to the *written* volume of inspiration, but to extend them to that book of *nature*, which is equally the work of the Deity. Thirdly; whether it be incumbent on those who approach these subjects, in the way of argument, to do so neither lightly, unpreparedly, uncandidly, nor intemperately. Fourthly, whether great harm be not done to the cause of revealed religion, by the revival of the unhappy and groundless, though, perhaps, inevitable, controversies on these matters, which disgraced the past two centuries.

I will sincerely say, that it was in no spirit of fault-finding, but in what I felt to be merely an honest indignation at the flippant and supercilious tone, and mischievous tendency of the article originally commented on, and the superficial knowledge, or still more inexcusable and useless sophistry of its author, that I ventured to address you. *His* feelings cannot be

hurt, by what I now write, or have written ; or my animadversions should have been expressed in more general terms ; but in combating abstract principles, that form of expression is the most eligible, which employs the fewest and most forcible words.

The same regard for conciseness, and an unwillingness to encumber your valuable pages with any technical detail of so simple a matter, induced me to pass over Dr. Hengstenberg's "three blunders" about the polar star, with a mere reference to the three contrary facts, which he had overlooked. In self-defence against your severe censure, and serious imputation, I beg to say, that in your version of Dr. H.'s argument, you have omitted the important word "exactly ;" which clearly implies that Dr. H. entertained the *erroneous* notion, ("popular," if you will,) that the pole-star is, and has ever been, truly situated in the prolongation of the earth's axis ; and that, consequently, the star, if *once* seen, from a fixed point, to coincide accurately with the *wire-like* apex of a distant spire, would at *all times* be found to do so. It may be proper, after what has passed, to state that such would *not* be the case ; precession, in the course of half a century, causing the prolongation of the fixed line, intercepted by the eye and the point of the spire, to travel, in right ascension, the full mean breadth of the moon away from the star ; and nutation, giving at the same time, an undulation, nearly equal to 1-150 of that extent, to the circular arc, thus traced in the heavens. Let it not be said, that the united effect of these changes would, in the short course of six months, be too small to be regarded. Dr. H. has declared, that the star's apparent place would be *exactly* the same ; and I will point it to any person who has given two thoughts to the subject, whether any one *versed in astronomy*, (for that is the question,) would ever have thought of employing so fallacious an illustration. Or, if you still remain of opinion, that Dr. H. was aware of the progressive motion of his supposed fixed line, and is justifiable in neglecting the half-yearly accumulated effort of a change, which becomes sensible to good instruments in the course of a single week ; what say you to his still stranger forgetfulness of the fact, that at the end of "six months," the star, instead of "exactly" coinciding with the apex of the spire, would be about double its north polar distance, or *more than five times the moon's mean breadth*, from its supposed place of re-appearance ?—an effect resulting from the circumstance that the polar star does *not*, as supposed by Dr. H., intercept the pole of the equator.—Again, if Dr. H. did not suppose, that the polar star was the only one destitute of appreciable parallax, why should he have fixed upon it exclusively, as a proof of the apparent fixity of the earth in space.

Your young Hindu readers, the "hope of their country," will read this discussion not without interest, nor, I humbly hope, without benefit, after the perusal of Dr. Hengstenberg's Review. May *they* profit by the past history of half-bigot, half-infidel, (because half-instructed,) Europe ; and may *we* never fail to revere and cherish that lamp of science, under whose mild radiance alone, with the Divine blessing, Great Britain has maintained her political independence, and the western world has been, as the eastern will be, delivered from civil and religious tyranny.

10th April, 1835.

D. B.

NOTE.—Our friend D. B. seems determined to prove Dr. H. to be no astronomer. Nevertheless, as the pole star on the night of the 21st December may pass the meridian *twice*, and as the united effects of precession and nutation in six months, would not displace it to the eye by so much as the thickness of a little finger, we think Dr. H. has used no greater liberty, in writing as he has done, than is common even in popular astronomical works. Who, for instance, ever thinks of distinguishing between real and apparent sunset, except when it is necessary to explain the difference between them ? Can any thing, indeed, be looser than Dr. H.'s expression, "*exactly over the spire ?*" he does not say in contact with it, nor does he even allude to an hour. D. B. must excuse us, if we still think him hyper-critical.—Ed.

REVIEW.

An English and Japanese and Japanese and English Vocabulary, compiled from native works, by W. H. Medhurst, Batavia, 1830.

A few copies of the above work having been sent round to Calcutta for sale, we take occasion to make a few remarks: first, upon the work itself, and secondly upon the view it presents to us of the written language of the Japan Isles.

1. A short introduction states the sources from which the compilation is derived to have been "some native books in the Japanese and Chinese character combined." The compiler is, we believe, a respectable Missionary, competently skilled in the language of China. He speaks modestly of his work: "that it contains faults, he is aware, and that it comes far short of what is requisite, he is ready to acknowledge; but he is, at the same time, conscious of having strictly followed the *best native works* within his reach, and of having spared no pains to render it, as a first attempt, tolerable." "The printing needs a thousand excuses; but it must be remembered, that the work has been executed at a Lithographic Press, by a *self-taught* artist, and in a warm climate, where the lithography often fails; also that the whole has been *written* by a Chinese, who understands neither English nor Japanese." Indeed, under these circumstances, the book is surprisingly well executed, though certainly not in the first style of our Calcutta Press.

Little if any thing of the written or colloquial medium of Japan is yet known to Europeans generally, and Mr. Medhurst deserves very high credit for this most useful and acceptable contribution to the slender stock of which we are in possession. The toil he has undergone must have been considerable; and considering the disadvantages under which he has laboured, merits, and no doubt will obtain most thankful acknowledgments from all lovers of literature, from those especially who are devoted to the study of languages, not so much to gratify a laudable curiosity or propensity to such studies, to enlarge the sphere of our geographical knowledge, and of the habits and history of the various nations of our race, or for purposes of commercial enterprise, (all commendable in themselves,) as for the high and holy end of conveying to every people under heaven the glorious tidings of the blessed gospel of God and our Saviour, the great light that shineth in the deep and palpable darkness of heathen blindness, vice, and superstition, and the great moral instrument in the hands of the Almighty Father of the Universe, of recalling his wandering rebellious children to his worship and obedience; of

raising the moral dead to the life of righteousness, and of spreading holiness, peace, industry, and happiness over the whole creation.

Shut out as we are from nearly all intercourse, in the way of commerce, with the singular people who inhabit the Isles of the 'Eastern Britain,' if we may so speak, whose jealousy by no means causeless, it must be confessed, is kept alive as well by information gained from China and India of the encroaching domination of European foreigners, as by the indelible recollection of past dangers to their independence and religion from the craft and perseverance of the Jesuits of years gone by, we can scarcely hope to reach them with the blessed truths of God in any other mode at present than by the introduction of tracts and books in their own language among their population. The language must first be known; and every aid towards its attainment is most important, and therefore valuable. Mr. Medhurst modestly says, indeed, of his own work, what we can hardly admit; that "a mere vocabulary has been produced, and one too of few pretensions and many defects; but such as it is, the compiler casts it upon the indulgence of the public, hoping that it will not be hardly dealt with." We can venture confidently to assure him, it will not; and that so much meritorious and zealous labour, accompanied with so much modesty and candour, will not be unappreciated by the public—while the lovers of Eastern language and lore, and the Japanese student in particular, will deem the assistance thus offered to them too valuable to permit them to dwell upon the unavoidable defects, were they even much greater than in truth they are, of the mechanical execution; or to be severe on the faults, if such there be, of the compilation itself: of the latter, *we* are ourselves unable to form a judgment. "The arrangement is in the former part of the vocabulary, *i. e.* the English and Japanese, according to subjects, so that all words of the same class (of natural ideas) may be found together: in the second or Japanese and English part, the words are arranged according to the Japanese alphabet."

A considerable mass of words is here assembled, each part exhibiting upwards of 6,000 words, and shewing the language to be both copious and expressive.

2. We shall now venture a few remarks on the specimen of the Japanese tongue here brought before us.

1. It is an alphabetic language; its alphabet contains 48 letters, having a two-fold form analogous to our printed and written character. Having no clew to the grammatical arrangement of the letters, as they appear in the table prefixed to the vocabulary, we are unable to say how far it may be the one ordinarily followed by the natives themselves. In the table, vowels and consonants follow each other, without any apparent

order or analogy. Thus, i, ri, re, wi, ko, mi, ro, noo, so, &c. a very satisfactory classification, however, may be made upon the Indian system, as follows:

1. Vowels, four—a, i, e, o, pronounced after the manner adopted by Sir W. Jones, for the Sanskrit vowels.

2. Consonants, 44 characters, but which by diacritical marks, effecting a variety of enunciation, are augmented to 78 vocal sounds; viz.

Rough Palatines,	{ ka, ki, ke, ko, kfoo, }	(oo sounded as in <i>fool</i> .)
Soft Ditto,	{ ga, gi, ge, go, gfoo, }	5 letters.
Hard Dentals,	{ ta, tsi, te, to, tsoo, }	5 ditto.
Soft Ditto,	{ da, dsi, de, do, dsoo, }	5 ditto.
Rough Labials,	{ pa, pi, pe, po, poo, }	5 ditto.
Soft Ditto,	{ ba, bi, be, bo, boo, }	
Hard Ditto,	{ fa, fi, fe, fo, foo, }	
Aspirates,	{ ha, hi, he, ho, hoo, }	5 ditto.
	{ ma, mi, me, mo, moo, }	
	{ na, ni, ne, no, noo, }	
Liquids,	{ ra, ri, re, ro, roo, }	5 ditto.
	{ la, li, le, lo, loo, }	5 ditto.
Hard Sibilants,	{ sa, si, se, so, soo, }	5 ditto.
Soft Ditto,	{ za, zi, ze, zo, zoo, }	
Semi-vowels,	wa, wi, — wo, woo,	4 ditto.
	ya, — ye, yo, yu,	4 ditto.
And one final consonant,	n,	1 ditto.

Consonants, 44

Vowels, 4

Total of letters, 48

3. The initial consonants and final nasal are manifestly, as *sounds*, drawn from Sanskrit sources, or sources common to it and the monosyllabic languages, the first and third of each class being preserved, while the alternate, aspirates are discarded. Thus *ka* and *ga* are retained, while *kha* and *gha* have been rejected. The difficulty of accounting historically for this evident adoption of the Indian *phonetic* letter, in application to a language of wholly distinct origin, having no points of resemblance, or approximation in vocabulary or genius, to the more elaborate language of the Bráhmans of India, is great, and in our present absence of all light from unexplored sources, insurmountable. But since it is most certain that the Chinese and its kindred dialects have borrowed from the same source and to the same extent of *sound only*, with even still less mutilation, whatever serves to throw light upon this interesting problem in the one case, will equally serve to elucidate it in the other.

4. The consonants have each its *inherent* vowel in quintuple variation; thus, *ka, ki, ke, ko, koo*. The four *separate* vowel *letters* never coalesce with a consonant, but ever form a distinct syllable, initial, medial or final.

5. In certain cases, however, the inherent vowel is dropped by contraction at the close of either a word or syllable; thus *ts'* is found for *tsi* or *tsoo*, *r'* for *roo*, *kf'* for *kfoo*, &c. This species of contraction occurs frequently in the vocabulary, as *bir'* for *bira*, a leech, *oos'* for *oosa*, a cow, *yob'* for *yoba*, to call, *yor'* for *yora*, because; the contracted letter is then sounded strongly, almost as if doubled.

6. The Sanskrit Sandhi, or conjunction of letters, and consequent substitution, is not unknown to the Japanese language. The character *tsoo* at the end of a syllable and followed by a hard consonant, loses its original sound, and takes that of the succeeding letter; as *te-tsoo* (contracted to *tets'*) *po-oo* is pronounced, *tep-po-oo*, a musket; so *mots-to-mo*, becomes *mot-to-mo*, exceedingly.

7. The single final letter *n*, which alone expresses the several nasals of the Indian alphabets, coalesces into *one* syllable with a preceding vowel or consonant and its inherent vowel, as in *on*, sound; *sin*, sincerity; *bo-oo-gon*, mockery, &c.

8. The semivowels *wa*, *ya*, *wi*, *yi*, &c. are often sounded as the simple vowels, *a*, *i*, &c.

9. The liquids *l* and *r*, are frequently confounded, being used one for the other, as in many other languages.

10. One of the singularities of the Japanese alphabet is that it confounds the aspirate *h* and the hard labial *f*, which have but *one* letter in common, pronounced "with a whizzing noise something between the two;" *i. e.* the propulsion of the breath in the aspirate *h*, is modified by an approximation of the lips such as is necessary to pronounce the labial *f*: somewhat it is apprehended, as in *blowing* upon something warm in order to cool it.

11. Consonants of the *same* class have but *one* letter in common, and are distinguished in writing by two small strokes beside, in, or over the character, which is then rendered soft, as *ka*, becomes *ka* for *ga*", *ta* for *da*", &c.

12. The letters of the 3rd class including *p*, *b*, *f* and *h*, having only a common character, which in its simple form is *h* or *f*, this is made *b* by the two dots as before, and *p* by a small circle, *i. e.* *ha*, (or *fa*) is *ha*" for *ba* and *ha*° for *pa*.

13. The fifth variety of the 1st or Palatine class, instead of simply *koo* or *goo*, is (inserting an *f*) *kfoo* or *gfoo*. So the 2nd and 5th varieties of the labial class, insert an *s* in enunciation, making *tsi*, and *dsi*, *tsoo* and *dsoo*, for *ti* and *di*, *too* and *doo*. This would approximate them to the Sanskrit *ch* class, of which (unless it be in the soft sibilant *z*) there are no other traces.

14. The *form* of the Japanese letters, which we cannot present to our readers for want of types, are clearly drawn from Chinese characters, either simple and unaltered, as those for the sounds of *i*, *mi*, *ho*, and *tsi*, or in a form, for alphabetic purposes, curtailed and simplified.

15. A considerable proportion, fully more than a third of the vocabulary, is of Chinese origin, and very properly the Chinese corresponding *characters* are annexed, to all such. The monosyllabic property is then too, as far as possible, preserved by a "short" or rapid utterance, that in some sort brings the several syllables into one. We have been able to trace no words whatever of certainly Indian origin.

16. It should appear, though not stated, that the Japanese *writing* is in perpendicular lines like the Chinese, as the characters forming the words are so arranged in the vocabulary; *i. e.* the letters which are upright (to our notion) in the table and at the heading of each page, are horizontal in the vocabulary, and the book must be turned with the *back* upwards, to be read.

17. It should seem also, that the Roman alphabet is fully adequate to express any Japanese sound, although it has also both vowel and consonantal sounds with which the language of Japan appears to be unfurnished. As however, they have so far outstripped their Chinese neighbours as to have formed an alphabet for themselves, and that by no means a difficult, clumsy or inelegant one, though still less neat and facile than ours, it is of less moment to contemplate the adoption of the Roman notation for the Japanese language. Under the present system of excluding all foreigners from their soil, at least, whatever may be thought of its expedience otherwise, there is no room left for the trial, as there is no possibility of making the natives themselves acquainted with it, or of inducing them to accept it. The acquisition to Europeans indeed, of the Japanese language, might thereby be rendered if not easier, more inviting perhaps.

In conclusion, we feel happy in recommending the present work as likely to prove a most useful one to Japanese students; and as it includes a *double* enunciation in Native and Roman characters, and may therefore be learned with facility even without the assistance of a master, others may possibly be allured to the study. There are no *peculiar* sounds to offer impediments in this way, or to occasion much risk of acquiring a vicious pronunciation.

Other observations might be made: but as our object is rather to draw the attention of betterscholars than to venture ourselves into a region of mere conjecture in regard to a language with which we have no acquaintance whatever, not having even access to any other specimen of it, we shall here close by stating, as we are informed, that the Japanese and English Vocabulary may be had at Messrs. Thacker & Co.'s, Calcutta, Price 16 Rs. per copy.

HAVARENSIS.

Poetry.

HYMN FOR THE NEW-YEAR.

No voices heard on high,
 No signs in heaven proclaim the coming year :
 Nought from our mortal sphere
 Can leave its traces on the upper sky !
 Far o'er our heads the stars of heaven are burning ;—
 Ring within ring, and sun round sun, are turning,
 Flashing, with strange and many colour'd light,
 Amidst the dark magnificence of Night.

Why stoops the lofty brow,
 Which God hath fashion'd to look up to Him ?
 Things shapeless, vast, and dim,
 Are with us in the shadows here below.
 Dim fall the shadows ! and beneath them lies
 The world of human hopes and sympathies,
 Of kindred hearts, and looks, and smiles more bright
 To human eyes than all yon maze of light :
 And through the dark veil thrown
 O'er all around, we vainly strive to trace
 Familiar haunt, or place,
 And wonder if we are amidst our own.

The veil is lifting ! lo,
 A far off gleam !—it lightens,—'tis the morn !
 And now the YEAR is born,
 And golden beams rush o'er the mountain's brow.
 They climb the mountain height ;
 They flood with glory forest, stream, and vale ;
 And yon bright stars grow pale
 Before the radiance of our nearer light.
 Forth ! forth ! the world is up : cast care away,
 And warm thy nature in the smile of Day.
 Hark ! school-boy shouts ring out, and merry greeting,
 And low glad tones of youthful lovers meeting ;
 Sweet warblings from the greenwood come and go ;
 Sweet lute-like murmurs o'er the waters flow ;
 The low sweet laughter of the wakening Earth,
 Rejoicing with her children in their mirth.

Wilt thou not think, O soul !
 How thou art out amidst the darksome night,
 Gladden'd by many a light,
 Though far away, and far above they roll ?
 TIME warns thee, as he marks another year,
 How far that night is spent, the day how near !
 O read its glories by the lights that shine
 Bright, pure, and many, in the BOOK divine :—
 Read, pray, and ever, as thou pray'st, rejoice ;
 Lift up thyself to God, lift heart and voice ;
 And, till that envious veil be rent away,
 Which hides the glories of the coming day,
 Sing thou on earth, as sings the heavenly host,
 " GLORY TO FATHER, SON, AND HOLY GHOST ! "

M.

LINES WRITTEN ON THE BURIAL OF A CHILD AT SEA.

" BLOW gently, ye winds ; be calm, thou wave,
While we launch this babe to its watery grave :
And thou, rising sun ! gild the spot where she lies ;
Ye stars, shed your lustre from the dark vaulted skies ;
Ye spirits that dwell near the throne of your God,
Speed your course to the sea, thro' the æther untrod,
Bear, bear on your light wings, to mansions of rest,
Her spirit to dwell 'mid the myriads of blest.
From the presence of Jesus " the shining ones " come,
And flutter their light wings o'er " Ada's " blue tomb.
The wave yields its trust at the " Holy One's " call,
And they cast o'er her spirit a heavenly pall.
A smile like a cherub's on her sweet features played,
While a bright vested angel with dulcet voice said,
' Come ! Haste spirit ! Come ! to thy heavenly home,
Leave the trammels of earth in the watery tomb.'

With airy flight by angels led,
The mazy heavens the spirit treads ;
The gates of heaven at length unfold,
And shew the babe the streets of gold.
With heavenly pleasures fully blest,
Admitted to the land of rest,
She dwells in holy transport there,
Forgetful of her sufferings here,
Yet bending from her starry home,
Whispers and beckons, " Mamma, come."
' Yes, yes,' the mamma's cry will be,
' My Ada, I will follow, and dwell with thee.' "

φίλος.

TO MY BIBLE.

THOU precious book ! guide of my early years ;
When in the giddy paths of life I stray'd,
The fire of my bright eye unquench'd by tears,
As oft in fairy fields my fancy play'd ;
Ev'n then I sometimes felt a secret pang ;
My bosom then, sometimes would heave a sigh,
As I beheld eternal prospects hang,
On every moment as it hasten'd by.
Then to thy page I turn'd ;—thy sacred page ;—
Where God displays his grace to rebel man ;
Obtain'd experience from each holy sage ;
With vigour warm'd my heavenward race began.
Since then I've often read with sweet delight,
And turn'd thy leaves with holy ecstasy ;
And caught a beauteous, tho' beclouded sight,
Of that bright world of pure and holy joy.
And I do love thee, oh thou book of God !
And still thy sacred pages I'll explore,
Nor will I mourn the world's approving nod
From me perchance withheld ;—thou show'st the shore
Of better promise,—more enduring joy—
Of solid happiness, eternal, pure,
Far, far beyond the reach of earth's alloy ;
Where never wounded bosom seeks a cure.

And I will love thee ;—now, when manhood stern
 Has stamp'd upon my brow the mark of care,
 I'll read thy pages still, and from them learn
 My load of sorrow patiently to bear.
 Thou art a treasure, richer far than gems
 That stud the crown upon a monarch's brow ;—
 Far more to be desired than diadems,
 Or ought *this* world can give its votaries now.
 The mightiest emperor, who has thee not,
 Is poor and destitute ! I'd rather be
 Possessor only of the humblest cot,
 Yea, rather that no place on earth for me
 Were form'd to dwell,—to lay my weary head,
 Than be without thy light. Were all the waves
 Of ocean changed to glittering gold, I'd tread
 Upon them scornfully ! Buried in graves
 Of kindred dust, they should unheeded lie,
 Sooner than I would part with thee ;—my Friend !
 My Guide ! My Counsellor ! Thou show'st on high
 A world of bliss and joy that knows no end,—
 Fair land of everlasting blessedness !
 Thou art my chart to guide to that bright world—
 And tho' surrounded here by wretchedness,
 The banner of the Cross I see unfurl'd—
 The ensign of the Saviour thou mak'st known ;
 Who died that men might live, who rose again
 To bless, to justify, and to bestow
 A kingdom, free from sorrow, sin, and pain.
 Thou taught'st my lips to pray, mine eye to soar,
 Thro' an immense eternity of peace,
 And glory inconceivable ! yea more
 Of heavenly rapture ! where for ever cease
 The sounds of woe, of anguish, and despair :
 My grovelling mind thou'st raised from earth to heaven,
 And bid'st me contemplate that region, where
 Angels rejoice,—and where to saints are given
 Bright crowns, and golden harps attuned to bliss.
 Thou taughtest me to sing my Father's love,
 In holy breathings, heavenly ecstasies ;
 And with divine ambition didst inspire
 My voice t'exceed the songs of all above,
 To swell the notes, and strike the sounding lyre.
 Come then, my Treasure ! I will love thee more.
 O let me feel thy genial influence now,
 And while I search thy still exhaustless store,
 Oh ! bind devotion's wreath around my brow.

PHILO.

Missionary and Religious Intelligence.

INDIA.

1.—REV. MESSRS. DUFF AND HILL.

Our readers will be gratified to hear, that the Rev. Mr. Duff, who with Mrs. Duff and children, and Mr. Groves, proceeded to Europe in July last, have safely reached Scotland. Mr. Duff's health, we are happy to report, was at the last account nearly re-established, so that we hope in a few months we may have the pleasure of welcoming him again to his active labours in Bengal.

The following paragraph, which we extract from the Evangelical Magazine, for December, just arrived, will be read with interest by the nume-

rous friends of the Rev. James Hill, late of Union Chapel in this city. We are personally acquainted with some of the excellent men who form the church with which Mr. Hill will now be associated, and are persuaded, that the union contemplated will, under God's blessing, be one of mutual pleasure and improvement.

"We are happy to learn, that the Rev. James Hill, whose impaired health constrained him to leave his station in Calcutta, which he had occupied as a Christian Missionary for more than twelve years, has accepted the unanimous invitation of the Church of Christ meeting in George Lane Chapel, Oxford, to become its Pastor, and has entered with a pleasing prospect of success upon his stated labours. The day appointed for his public recognition is, we are informed, the 25th of December, 1834, on the morning and evening of which day, it is intended to hold public services."

2.—CUTTACK—(Katak).

Extract of a letter from a Missionary in Orissa.

"I have just been a journey in the jungle, and have had the pleasure of introducing the Gospel into eleven villages, in which before the Saviour's name had never been heard, and in all of them we were heard with attention, and our books received with eagerness. It was a very laborious but very pleasant trip, much exposure and much exercise. The Lord graciously preserved me. I know not that my health was ever better than now. I get on pretty well with the language, though I dare not attempt a public address; but shall do it I hope ere long. Do not you think that intercourse with the natives, while it familiarizes us with their superstition, tends not a little to blunt our sympathies? I feel that it is only in proportion as I view them in all their heinousness and turpitude, and the wretched beings who are subject to them as destined for *eternity*, that I can keep alive that earnest desire to do them spiritual good which brought me hither."

3.—BELLARY.

In our No. for December, 1833, we inserted an interesting memoir of a native convert, named Purushuttam Deb, written by himself, with an account of his baptism at Cuttack, by the Rev. Mr. Lacey. It is gratifying to find, by the following letter to the latter gentleman, that this interesting young man still sustains his profession, and that he is now engaged as a native preacher in the service of the Society, through the labours of whose agents, he was first brought to the knowledge of the truth.

Extract of a Letter from Major Brett, dated Madras, August 27th, 1834.

"I am much pleased (as I am persuaded you will be) when I acquaint you that this young man has not only been consistent in his profession of Christianity since you baptized him, but that he has been growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. His intimate acquaintance with the New Testament quite surprises me, and since he has been here, he has had an opportunity of perusing part of the Old Testament in manuscript. I am sorry to say this portion of Scripture, translated by Messrs. Pritchett and Gordon, still remains in manuscript, for want of a Sub-Committee to revise it. His services not being required here, we have sent Purushuttam to Mr. Reid of Bellary, who has great need of him as a Catechist, and he now belongs to the London Missionary Society. It is with much regret I part with him, but I trust the Lord will be gracious, and raise up others also among the poor perishing heathen to proclaim to their fellow countrymen the unsearchable riches of Christ."

BOMBAY.

The May No. of the Bombay Oriental Christian Instructor contains the following notices of the lamented death of Mrs. Wilson, wife of the Rev. John Wilson, and of the proceedings of the Bombay Bible Society during the last year.

4.—DEATH OF MRS. WILSON.

Mrs. Margaret Wilson, of the Scottish Mission, Bombay, died on the 19th April. The grace of God, which animated her during life with so much zeal for the Divine glory, and which enabled her to consecrate all her powers, and endowments, and time, to the Divine service, did not forsake her in the hour of death. Her anticipations of eternal glory, the purchase and gift of her Divine Redeemer, were joyous and rapturous; and when her heart and flesh fainted and failed, she found Jehovah to be the strength of her heart and her portion for ever.

5.—BOMBAY BIBLE SOCIETY.

"The Translation Committee have proceeded with their labours; and they have used their best and united endeavours to accomplish the great objects for which they were appointed.

"The Gospel of St. Mark in Maráthí, agreeably to the intimation given in last report, has been, in the first instance, written out by Mr. Nesbit, and afterwards submitted to the perusal and criticism of the other members of the Translation Committee. After having been modified according to the collective votes, it has been put to the press; and an edition of 8000 copies of it will speedily be ready for distribution*.

"The Acts of the Apostles in Maráthí, prepared by the Rev. W. Mitchell, are at present circulating among the members of the committee. It is to be hoped that they will be ready for the press in a short time.

"The preparation of the Gospel according to St. John, by Mr. Wilson, has considerably advanced. Mr. Stevenson will proceed with the Gospel according to St. Luke without delay.

"Mr. Farrar, and the other members of the committee, as soon as their engagements with other books are finished, will proceed with the other parts of the New Testament. It is to be hoped, that, before another year revolves, considerable progress will have been made in the work which is so much to be desired.

"With a view to the benefit of the lower orders of the natives, the committee resolved to publish an edition of each of the Gospels in the Mod Máráthí character, with which they are most familiar. 2000 copies of the Gospel of St. Matthew, according to the edition in the Balbodh character, published last year under the direction of the Translation Committee, are at present in the press. 2000 copies of the Gospel of St. Mark, according to the last edition of the American Missionaries, has just left the press. It was lately resolved, that till such time as the Translation Committee have particular books in readiness for publication, a small reprint shall be made, when necessary, of parts of the New Testament, according to the old edition†.

"The Translation Committee, it may be here observed, have exerted themselves during the past year, to obtain the consent of all the members to a uniform system of orthography, and to the fixing of renderings for theological terms. It is intended by them to submit the result of their decision on these points to the public, through the medium of the Oriental Christian Spectator, for the purpose of exciting general consideration. They request the prayers of all the friends of the propagation of the Gospel in India, that they may ever be guided by a spirit of wisdom, and the friendly hints of all acquainted with the native languages, who desire to see the words of eternal truth faithfully and intelligibly translated into the languages of the numerous inhabitants of this great country.

"A communication has been received from the American Board of Commissioners for foreign Missions, approving of the constitution of the Translation Committee, and authorizing their Missionaries in the Presidency to purchase such parts of the Scriptures as may be published under its direction, for distribution at the expense of the American Bible Society. The committee received this communication with peculiar pleasure.

"The Rev. John Dixon, having completed a translation into Maráthí of the Book of Psalms, as part of the Liturgy of the Church of England, to be published by the Church Missionary Society, this committee have accepted of the kind offer of the liberty of striking off any number of copies for this Society. 1000 copies are to be procured in this manner.

"The Gospel of Matthew, in Kachi, by the late Rev. James Gray, was some time ago examined by Mr. Wilson with the help of a learned native, with the view of discovering any literal errors or omissions, but without any view to verbal alteration. 500 copies will in a few days leave the press‡. After some of them have been put into circulation, the committee will be able to come to a determination as to the reprinting of the work.

* It is now ready.—*Edit.*

† The editions in the Mod character are now ready for circulation.—*Edit.*

‡ A considerable number of them have been circulated. A reprint, as will appear from a report by Mr. Wilson, founded on personal inquiries in Kach, is not necessary.

"The Parent Society has lately made a grant of 200 Hindustáni New Testaments, and 500 Hindustáni Gospels, to be procured from Calcutta; 150 Hebrew Bibles, which have been received in Bombay, and 100 copies of a Persian translation of Isaiah, which are on board ship in the harbour, and which will soon be in circulation. 100 copies of the Hindustáni translation of the New Testament, and 80 of most of the historical books of the Old Testament, have been received from the Calcutta Bible Society.

"There has been no publication of the Scriptures in Gujráthi during the past year.

"A grant of 500 reams of printing paper, and a corresponding quantity of ink, have been solicited from the Parent Society. It is to be hoped, that the bounty of this great institution will not have been appealed to in vain. The desire that all people should read in their own tongues the wonderful works of God, seems to be growing in ardour in Britain. May it speedily be realized; and may the knowledge of the Lord cover the earth as the waters cover the channel of the seas!"

NORTH AMERICA.

NEW YORK.—From different parts of the State of New York, very pleasing accounts have been recently received. The Rev. G. Pettit writes from *Fabius*, that a revival has been enjoyed in that place, commencing with the services at the ordination of the Rev. Oreb Montague, May 14th, and materially promoted by a protracted meeting of eleven days more which followed it. The church came up to the work like one man. At the close, fifty arose to testify their hope, begotten or renewed during the meeting. Of these, forty-one have been since baptized; and others, amounting to about sixty, have followed. Of these, twenty-six are heads of families, chiefly under forty; fourteen are husbands and their wives, and eight others are husbands or wives of previous members of the church; and two males and sixteen females between 10 and 20. Appearances remain favourable that the work will continue. In *Whitesborough*, a protracted meeting was held in February, during which, and since, about forty hopeful conversions have occurred. In the village of *Oriskany*, in which part of the Whitesborough church reside, there is also a revival: thirty-six have been baptized, and six others are candidates. The Rev. Levi Peet writes, that about forty hopeful converts have been the partakers of God's grace at *Farmersville*, Oat. county, while many others are inquiring.

We have often had occasion to remark, that no powerful revival of religion will take place as long as Christians continue to cherish feelings of party, and are more concerned for the increase of their own denomination than for the prosperity of the church at large. We cordially rejoice in copying, from the latest American papers we have received, the following paragraphs, which go far to illustrate and confirm our views:—

At East Otto, a protracted meeting was lately appointed by the Methodists, and as they had no meeting-house, they were offered, and accepted, the use of one belonging to the Baptist Society. The Baptists and Presbyterians joined the Methodists in the meeting, and the result was, a remarkable revival of religion in all three of the societies. At the close of the meeting, the following preamble and resolution was adopted:—

Believing that it is the duty of all who love our Lord Jesus Christ, to engage in proselyting the world to their Divine Master; and believing that this can be done only by teaching or preaching the Divine truth, and that this is rendered efficacious only by the agency of the Holy Spirit; and believing that a sectarian spirit, or a desire to have our own party prevail, or none, is calculated directly to kill the life of godliness in the soul, to grieve the Holy Spirit, to stop revivals, to harden and ruin the souls of men, and bring reproach on the cause of Christ, the God of our salvation: therefore—

Resolved, That we will for ever renounce this spirit in ourselves and others; and while we believe it the duty and privilege of all Christian ministers and churches to believe, teach, and practise, what they honestly believe to be the will of God, as taught in the Bible, we will, as Methodists, Baptists, and Presbyterians, as we have opportunity, labour with, and for, one another; pray unceasingly that the Holy Ghost may rest upon, enlighten, and sanctify all; that the time may speedily come, when all the saints shall so far put on Christ, that there shall be one mind and one spirit pervading this whole body; and that we will make it the first and prominent business of our lives to live for Christ, and to pray and labour for the conversion of the world and the salvation of souls.—*Revivalist*.

DOMESTIC OCCURRENCES.[Where the place is not mentioned, *Calcutta* is to be understood.]

FEB.

MARRIAGES.

12. At Sulkea, by the Rev. J. Thomas, Mr. Robert James Beauchamp, to Mary Ann Booth.

MARCH.

5. At Macao, H. P. Sturgis, Esq. to Mary Georgiana, third daughter of the late R. Howard, Esq.

9. At Hansi, H. Milne, Esq. 21st Regt. N. I., to Marian, daughter of the late Major R. Skinner, 1st Local Horse.

17. At Cawnpore, Lieutenant D. Ogilvy, 15th Regt. N. I., to Caroline Helena, eldest daughter of Major Carter, H. M. 16th Foot.

23. Mr. M. R. Crawford, to Mrs. C. E. Fowler.

26. Mr. George Dick, to Miss Louisa Hamilton.

27. At Hazareebaugh, Captain J. Cumberlege, 41st Regt. N. I., to Mary Sophia, third daughter of the late Col. Sir H. M. Farrington, Bart. of Exeter, Devon.

— At Allahabad, Major Irvine, C. B. Engineers, to Marianne, fourth daughter of the late J. Shakespear, Esq. B. C. S.

28. Captain H. J. White, 50th Regt. Bengal N. I. to Elizabeth, only daughter of the late Captain W. Bury, H. M. 35th Regt.

APRIL.

8. Mr. H. W. Mitchell, to Miss M. Walker, of the Military Upper Orphan School.

17. Mr. G. Bowrd, to Mrs. M. Barrett.

21. Captain H. Sibbald, 41st Regt. N. I., to M. A. S. Penman, widow of the late Dr. Penman, of Calcutta.

23. The Rev. John McQueen, to Miss Catherine Neville Wyatt, daughter of the late G. N. Wyatt, Esq. Civil Surgeon.

25. James Prinsep, Esq. to Harriet Sophia, eldest daughter of the late Colonel J. Aubert.

29. At Chinsurah, Mr. P. J. Letellier, to Mrs. F. Pinnetz.

— J. H. Brundt, Esq. to Jane Cherry, eldest daughter of the late J. Thompson, Esq.

— Mr. M. Gavin, to Mrs. E. Raban.

30. F. Dunmaine, Esq. to Miss M. L. DaCosta, third daughter of the late J. DaCosta, Esq.

MAY.

1. Mr. James Stark, to Miss A. H. Smith.

5. Mr. J. W. Linton, of the Naval Sanatorium, Howrah, to Miss Mary Ann McMahon, a ward of the Bengal Military Orphan Institution at Kidderpore.

11. Mr. James Eede, to Mademoiselle M. Simonin.

12. Mr. J. Dearden, School-master Serjeant, Dum-Dum, to Mrs. M. A. Abbott.

13. Mr. J. Poirer, to Miss Caroline Glassup.

14. The Honorable H. T. Prinsep, Esq. to Sarah Moncton, third daughter of J. Pattle, Esq.

19. R. J. R. Campbell, Esq. to Anna, second daughter of C. E. Eweler, Esq.

20. J. Swiney, M. D. to Harriet Meredith, widow of the late Captain J. W. Row, 31st Regt. N. I.

MARCH.

BIRTHS.

6. At Cananore, the lady of Captain Minchin, 47th Regt. M. N. I., of twin daughters.

10. At Futtehghur, the wife of Mr. E. Anthony, of a daughter.

14. At Saharunpore, the lady of C. Raikes, Esq. C. S. of a daughter.

— At Agra, the wife of Mr. J. W. Chaplain, of a son.

16. At Saugor, the lady of Captain C. R. W. Lance, 2nd Regt. N. I., of a son.

20. The lady of J. R. Martin, Esq. of a son.

21. At Janjemow, Cawnpore, the lady of C. E. Goad, Esq. 67th Regt. N. I., of a son and heir.

— At Benares, the lady of Captain F. Angelo, Deputy Judge Advocate General, of a daughter.

— At Bhaugulpore, the wife of Serjt. J. Burnett, Army Commissariat, of a son.

25. Mrs. A. Lingham, of a daughter.

— At Saugor, the lady of Captain K. F. McKenzie, 64th Regt. N. I., of a son.

27. At Hazareebaugh, the wife of Mr. E. Townsend, Conductor of Public Works, of a daughter.
28. At Baitool, the lady of Lieutenant Edwards, 18th Regt. N. I., of a son.
30. At Benares, the lady of the Rev. W. Buyers, of a son.
31. Mrs. F. Bolst, of a son.

APRIL.

1. At Nundencoojah Factory, Rampore Bhauleah, Mrs. A. C. Monier, of a son.
5. At Cawnpore, the lady of Captain M. Smith, H. M. 16th Foot, of a son.
7. At Hyrampore Factory, the lady of J. B. Crawford, Esq. of a son.
8. The lady of R. S. Homfray, Esq. of a son.
Lately, the lady of J. A. Walker, Esq., of a daughter.
8. At Hansi, the lady of Captain J. C. C. Gray, 21st Regt. N. I., of a son.
9. The wife of Mr. J. S. Morton, Veterinary Surgeon, of a son.
— Mrs. Moses Simeon, of a daughter.
- At Goruckpore, the lady of F. B. Todd, Esq. 11th Regt. N. I. of a daughter.
10. At Dum-Dum, the lady of Lieut. F. B. Boileau, Horse Artillery, of a son.
11. The lady of T. C. Robertson, Esq. C. S. of a son.
14. The lady of J. Avdall, Esq. of a daughter.
17. The lady of Captain H. Timings, Bengal Horse Artillery, of a son.
18. Mrs. J. Rebeiro, of a daughter.
20. The lady of John Franks, Esq. of a daughter.
— Mrs. T. Rutledge, of a son.
- The widow of the late Capt. C. Winlow, of a son.
21. At Salgurnudea Factory, near Commercolly, Mrs. T. B. Razet, of a son.
23. Mrs. A. L. Davis, of a daughter.
25. Mrs. Lewis Tyen, of a daughter.
— Mrs. W. Sturmer, of a daughter.
29. At Dacca, the lady of John Louis, Esq. of the Civil Service, of a daughter.
30. At Chinsurah, the lady of Lieut. Leighton, H. M. 44th Regt. of a daughter.
— At Benares, Mrs. G. Nicholls, of a daughter.

MAY.

1. At Tirhoot, the lady of J. Cosserat, Esq. of a son.
2. Mrs. T. J. Philips, of a son.
— The lady of J. Lackersteen, Esq. of a daughter.
- The lady of E. Wilkinson, Esq. of a son.
4. The lady of Captain Steel, Superintendent of Police, of a daughter.
5. Mrs. J. Adams, of a daughter.
— At Mymunsing, the lady of G. Adams, Esq. Civil Service, of a son.
6. At Meerut, the lady of Lieut. F. R. Modie, of a daughter.
7. At Chittagong, Mrs. H. Turner, of a son.
— Mrs. Augustin Pereira, of a daughter.
11. At Benares, the lady of Geo. Mainwaring, Esq. Civil Service, of a daughter.
14. At the General Hospital, the wife of Mr. W. D. Berkely, Barrack Serjeant, of a daughter.
18. The lady of R. Swinhoe, Esq. of a daughter.
— At Jellasure, the lady of T. Campbell, Esq. of a son.
19. The lady of F. Macnaghten, Esq. Civil Service, of a son.
23. The wife of Mr. J. Jahans, of the Agra Accountant's Office, of a son.
25. Mrs. M. A. Lackersteen, of a son.

MARCH.

DEATHS.

25. At Dum-Dum, Henry William, infant son of Apothecary H. Watson, aged 1 year and 27 days.
27. At Dacca, Mr. G. Alexander, Merchant, aged 57 years.
— Lieutenant T. A. K. McGregor, of the European Regiment.
28. Master G. T. Wood, son of Mr. G. Wood, aged 1 year, 3 months, and 11 days.
— Miss R. F. Bergier, aged 11 years, 3 months, and 7 days.
31. Mr. E. Hall, Book-keeper in the Office of Messrs. R. C. Jenkins and Co. aged 40 years.
— On her way between Agra and Cawnpore, Mrs. Rosa Cecil, the beloved wife of Mr. J. J. King, Trader, aged 22 years and 5 days.
— At Subathoo, Dr. James Gerard.

APRIL.

1. Mr. G. M. Anderson, aged 38 years.
3. At Allahabad, Frances Margaret Anne, youngest daughter of C. N. Cooke, Esq. aged 6 months and 23 days.

5. Mountford Harvey, the infant son of J. H. Stocqueler, Esq.
 6. At Berhampore, C. Shakespear, Esq. Commercial Resident of Rangamatttee.
— Mons. Jules Timon David, aged 23 years.
 10. Miss Clarissa Catherine Burke, aged 7 years, 8 months, and 23 days.
 11. At Muttra, Emily Julia, third daughter of Lieutenant and Mrs. Free, aged 6 months.
 13. Andrew, the infant son of Mr. R. Wood, aged 4 months.
— At Seebpore, zillah Backergunge, drowned, by the upsetting of a boat, the following persons:
Mrs. Louisa D'Silva, wife of Pedro D'Silva, Esq. of zillah Backergunge, aged 25 years.
Miss Mary D'Silva, the only daughter of Pedro D'Silva, Esq. aged 6 years and 10 months.
Mrs. Charlotte D'Silva, wife of L. D'Silva, Esq. of the above place, aged 25 years.
Mr. John Rodrigues, aged 41 years.
Mrs. Louisa Rodrigues, wife of the late C. Rodrigues, Esq. aged 37 years, 8 months, and 19 days.
Miss E. M. A. Rodrigues, eldest daughter of the above, aged 17 years.
Miss M. A. Rodrigues, second ditto of Ditto, aged 15 years and 14 days.
Miss A. L. Rodrigues, fourth ditto of Ditto, aged 10 years, 4 months, and 17 days.
Miss C. Coelho, the eldest daughter of the late Mr. D. Coelho, Junior, of Kiscencotty, aged about 10 years.
Miss Angelina Coelho, youngest daughter of the late Mr. D. Coelho, aged 3 years.
 14. Mr. John Gadding, aged 40 years, one month, and 5 days.
 15. At Mirzapore, Georgiana Martha, the infant daughter of Mr. J. A. Lorimer.
 16. At Berhampore, Charlotte, daughter of the Rev. M. Hill, aged 7 months and one day.
 17. Thomas A. Brown, aged 2 years, 11 months, and 9 days.
— On Good Friday night, James Satchell, Pensioner of the Select Vestry, of Consumption.
 18. At Dacca, Mr. P. H. Ernot, aged 38 years.
 19. Margaret, the infant daughter of H. B. Harrington, Esq. Civil Service, aged 1 year and 11 months.
 21. At Meerut, Mr. Rich, Agent to Palmer and Co.
 26. At Landour, E. D'Oyly, only daughter of Captain M. Cooper, 11th Light Dragoons, in her 2nd year.
 30. Mr. A. D'Rozario, aged 15 years, 6 months, and 26 days.
— At Baitool, the infant son of Lieutenant and Mrs. Edwards, aged 1 month and 2 days.
- MAY.
1. Mr. W. Barradge, aged 25 years.
 3. Eliza Ellen, the eldest daughter of Mr. T. Black, aged 5 years, 4 months, and 4 days.
— At Monghyr, J. Ford, Esq. aged 43 years.
— At Bancoorah, Mary, the wife of Lieutenant P. Nicholson.
 4. Mrs. E. Adams, the wife of Mr. Joseph Adams, of the firm of Gunter and Hooper, aged 36 years, 5 months, and 13 days.
— At Mussoorie, Emily Elizabeth, daughter of Capt. Wintle, 71st Regt. N. I., aged 1 year, 6 months, and 15 days.
 5. T. Hoseason, Esq. aged 70 years.
 6. At Gyah, Charles, the infant son of J. W. Ricketts, Esq. aged 1 month and 24 days.
— At Hissar, the infant son of Captain Lome, 21st Regt. aged 7 months and 13 days.
 7. Mr. R. Ruff, aged 27 years.
 11. At Hoogly, Louisa Campbell, aged 19 years, 4 months, and 23 days.
— Drowned at Barrackpore, from a supposed attack of cramp, whilst bathing in a tank, C. W. Turner, Esq. aged 24 years.
 12. At Chandernagore, Mr. F. M. D. de Sojourn, aged 34 years.
 13. Master C. Mackay, son of Mr. and Mrs. James Mackay, aged 10 years, 11 months, and 10 days.
— Mrs. Eliza Chalcraft, aged 51 years.
 15. At Hazareebaugh, F. Bird, Esq. Deputy Post-Master of that station, aged 19 years.
 18. The only child of Mr. J. Patten, aged 13 months and 19 days.
 23. Mrs. E. C. Greenough, widow of the late Mr. J. Greenough, aged 28 years.
 24. Mrs. Ann Coles, aged 35 years.

Shipping Intelligence.

MARCH.**ARRIVALS.**

23. Enterprize, (H. C. Steamer,) C. H. West, from Madras 19th March.
Passengers from Madras.—The Austrian Baron Hugel, Mrs. Stephens, Miss Macarton, Mr. A. J. Johannes, Mr. C. McKertich, and Mr. L. Seezar.
25. Olivia, (Schooner,) W. Roome, from the Cape of Good Hope 14th January.
 — Lord Althorp, (Brig,) B. Sproull, from Liverpool 12th November.
27. Vesper, (Barque,) J. F. Atwood, from Mauritius 11th February, Ceylon 16th, and Madras 20th, March.
28. Euphrasia, (Brig,) F. Lenepren, from Mauritius 27th January and Madras 14th March.
29. Fortitude, (Brig,) J. C. Wilson, from Tondemanar, 19th March.
30. Samuel Brown, (Barque,) C. W. Harding, from Liverpool 20th May, and Coringa 25th March.
- Dalla Merchant, (Barque,) H. M. Potter, from Moulmein 17th February, and Rangoon 12th March.

APRIL.

1. Kyle, (Barque,) T. Fletcher, from Mauritius 6th February, Point de Galle (no date), and Madras 24th March.

3. Will Watch, (Barque,) W. Barrington, from Singapore 1st, and Penang 11th March.

Passengers.—W. R. Lackersteen, Esq. Merchant, Master W. Almeida. *From Penang.*—Mrs. Coles and two Children, Mr. J. D'Luz.

— Pero, (Barque,) W. Rutten, from Tallawille 27th February, Columbo (no date), and Point de Galle 5th March.

Passenger from Mauritius.—Mr. J. Alence.

6. Ruby, W. Warden, from China 1st, and Singapore 13th, March.

Passengers.—Captain E. Foblius, late Commander of the Ship Eliza, and Mr. J. D. Hoggerty, crew of ditto.

9. Eugene, (Amr.) C. H. Williams, from New York 26th November.

— Abgarus, (Barque,) C. Dunbar, from Bombay 6th, and Alleppe 20th, March, *Passengers from Bombay.*—Mr. Dunbar and Captain Rice.

— Ganges, (H. C. Steamer,) W. Warden, from Madras 1st April.

Passengers from Madras.—Mr. McLeod, a Member of the new Law Commission, Captain Taylor, Madras Service, Mr. F. H. Burkinyoung, of this city, Captain O'Halloran, H. M. 38th foot.

12. Futtay Salam, J. Keys, Commander, from Bombay 22nd February, and Alleppe 13th March.

— Charles Stuart, (Burmese Schooner,) D. Davis, from Rangoon, 26th March.

14. Discovery, (Barque,) Wm. Hawes, from Bombay 26th February, Tellichery and Alleppe 12th March.

15. Perfect, Wm. Smell, from Greenock 8th November, and Madras 7th April.

Passengers from Scotland.—F. B. Paton, Esq., J. Maseyk, Esq., and C. Maseyk, Esq. *From Madras.*—Lieut. W. Dyer, H. M. 41st Regt.

Passenger from China.—A. Johnston, Esq. Merchant.

— Red Rover, (Barque,) Wm. Clifton, from China 16th March.

— Water Witch, (Do.) A. Henderson, from ditto 14th, and Singapore 28th, do.

— Robust, (French Brig,) J. Fanrell, from Marseilles.

16. Claudina, (D. Barque,) D. Corrie, from Rio de Janeiro 11th November.

20. Ernaad, J. L. Gillett, from China 27th February, and Madras 15th April.

Passengers from China.—Mr. Nicholson, B. N. I. *From Madras.*—Mrs. Col. Taylor, Mr. Hyde, C. S., Mr. Shaw, and Mr. Sutherland.

22. Corsair, (Brig,) E. Cooke, from Penang 10th April.

Passengers.—Mr. King and Mr. Thompson, Free Mariners.

23. Margaret, (Amr.) W. C. Stotesbury, from Philadelphia 13th Oct., Monte Video 21st January, and Madras 18th April.

MAY.

9. Gentoo, (Amr.) A. Coffin, from Boston 2nd Nov., Bencoolen 1st Feb., and Padang 2nd March.

— Susan, (Schooner,) T. Jones, from Rangoon 15th April.

10. William Nilson, J. H. Miller, from China 28th Feb. and Covelong 1st May.

Passengers from Covelong.—Mrs. Punel, Mr. Punel, Mr. Black, and Mr. Robertson.

11. Tamerlane, E. McKellar, from Greenock 7th January.
- Dover, (Amr.) J. Austin, from Boston 20th January.
- Elizabeth, (Brig.) G. Baker, from Rangoon 2nd May.
12. Psyche, A. Lambert, from Moulmein 17th April.
14. Maguet, J. McMin, from the Mauritius 16th March and Covelong 5th May.
15. Sultana, E. Evans, from Bombay 6th, Tellicherry and Allepee 29th, April.
Passengers from Bombay.—Mrs. Anderson, Miss Anderson, G. W. Anderson, Esq. and Master Anderson.
- Royal Saxon, R. Renner, from Port Jackson 5th March and Madras 3rd May.
Passengers from Sydney.—Mrs. Thomson and Miss Smeaton.
- Gunga, (Bark,) from Liverpool 26th December.
Passengers.—Mrs. W. Haworth, Mrs. Hardman, Edward Haworth, W. Haworth, and L. Hardman, Esquires.
16. Hindu, J. Lowthion, from Mauritius 16th March and Covelong 9th May.
- Jessey, J. Auld, from Penang 8th April.
18. Coromandel, (French,) A. G. Conceil, from Bourdeaux 14th December.
19. David Clark, R. Rayne, from Portsmouth 25th November, Cape of Good Hope 9th February, and Madras 13th May.
- Constant, (French Bark,) J. Chaigneau, from Bourbon 25th March.
- Wolf, (H. M. S.) E. Stanley, from Trincomalie 13th May.
24. Duke of Clarence, P. Sanford, from Mauritius 20th March and Covelong 17th May.
- Peter Proctor, J. Teiry, from Mauritius 22nd March and Covelong 17th May.
- Superior, (Brig.) W. Salmon, from Covelong 17th May.
- Ashmony, (Bark,) J. Young, from Madras 15th, and Coringa 19th, May.
Passenger from Madras.—Mrs. Bourne.
25. Merchant, (Amr.) B. Lombard, from Boston 29th January.

MARCH.

DEPARTURES.

25. Sir Herbert Taylor, Stewart, for China and Singapore.
- *Passengers*, Mrs. Stewart, Mrs. S. Smith and child, W. C. Crane, Esq. J., Mayorga, Esq., and J. C. Smith, Merchant.

APRIL.

1. Abberton, H. Shuttleworth, for St. Helena and London.
Passengers for London.—Mrs. Fagan and 4 children, Mrs. Stevens and 1 child, Miss Roberts, Brigadier General Fagan, Rev. T. N. Stevens, Colonel Patton, and Major Fagan, Mrs. Shuttleworth and 2 children, Miss Nash and 2 children, Mr. S. Shuttleworth. *For the Coast.*—Miss Davis and Mr. Porter.
4. Nerbudda, F. Patrick, for China.
5. Hindoostan, G. J. Redman, for London.
Passengers for London.—Mrs. Alexander and 3 children, Mrs. Henderson and 1 child, C. Becher, Esq., C. S. Colonel White and Capt. Broughton, N. Alexander, Esq., H. Henderson, Esq., G. Key, Esq. late of H. M. Lancers, 3 children of Mr. Brownlow of the C. Service, C. J. Middleton, Esq. C. S.
6. Swallow, (Barque,) W. Adam, for Madras.
9. Eleanor, (Barque,) T. B. Timms, for Madras.
Passengers for Penang and Singapore.—Mr. Jellico, Miss Gardner, and Rev. Mr. Bateman, Acting Archdeacon.
10. Bright Planet, (Barque,) R. Richardson, for Penang and Singapore.
- Baretto, Junior, R. Saunders, for Penang and Singapore.
Passengers per Baretto for Singapore.—Mrs. Colnet, Hon'ble C. R. Lindsay, — McKenzie, Esq., Captain Colnet.
16. Thereza, (Barque,) J. Tulloch, for London.
- Fame, (ditto,) J. Richardson, for Mauritius.
23. Will Watch, (Bark,) W. Barrington, for Khyouk Phyou.
- Cashmere Merchant, (Barque,) R. Edwards, for Penang and Singapore.
- Lord Althorp, B. Sproull, for Liverpool.

MAY.

12. Eclipse, (Amr.) A. Perry, for Salem.
20. Water Witch, A. Henderson, for China.
23. Dalla Merchant, ———, for Rangoon and Moulmein.
- Robuste, ———, ———.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of April, 1835.

Day of the Month.	Minimum Temperature observed at Sunrise.				Maximum Pressure observed at 9h. 50m.				Observations made at Apparent Noon.				Max. Temp. and Dryness observed at 2h. 40m.				Minimum Pressure observed at 4h. 0m.				Observations made at Sunset.				
	Observed Height of the Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.
1	30,134	73,6	68,7	67,8	N.	178	80,	86,	79,2	N.	150	85,	91,2	84,8	N.	106	86,5	94,8	87,4	N.W.	040	84,4	88,3	84,4	N.W.
2	062	73,2	69,	68,7	N.W.	126	79,8	88,2	81,7	N.E.	102	82,2	92,5	86,7	E.N.	038	84,3	96,	88,5	W.	034	84,5	95,3	88,4	W.
3	100	73,6	70,2	70,	S.E.	140	79,7	86,4	80,7	S.W.	120	82,4	92,	86,7	S.W.	048	84,4	96,2	88,6	S.W.	036	85,	95,	88,5	W.
4	084	75,	72,8	72,7	S.E.	128	81,	85,	81,5	S.	102	83,8	91,7	85,6	S.	050	85,4	92,8	86,7	S.	036	85,	92,	81,8	S.
5	056	74,4	71,7	71,5	S.	116	81,2	84,	80,8	S.	096	83,3	88,4	84,3	S.	040	85,2	91,5	84,	S.	032	85,7	90,7	83,7	S.E.
6	028	76,	72,4	71,7	S.E.	074	82,6	84,4	79,7	S.	052	85,5	88,	82,2	st. S.	060	86,7	89,8	84,3	st. S.	036	87,2	89,4	84,4	S.
7	030	75,	72,0	72,	S.E.	086	80,7	84,2	80,5	S.	076	83,1	87,3	83,6	S.	010	84,3	87,7	85,	S.	096	84,3	87,8	84,	S.
8	050	74,4	69,7	69,5	S.E.	112	77,	78,	75,	N.E.	076	79,4	81,6	79,4	E.	096	81,4	87,	83,7	S.	094	81,6	86,5	83,2	S.
9	006	76,5	73,6	73,	S.E.	064	81,3	85,2	82,	S.E.	024	82,5	90,3	86,	E.	094	84,	92,3	88,4	S.	092	84,2	91,7	87,7	S.
10	032	77,	74,	74,2	S.E.	086	82,	87,	83,	S.b.E.	060	83,5	92,2	87,	S.	084	84,5	92,7	88,	S.	072	84,7	91,8	87,7	E.
11	016	79,	75,	75,3	S.E.	098	82,7	86,8	83,1	S.	082	84,	91,5	86,5	S.E.	084	85,	93,2	87,5	S.E.	094	85,3	92,7	86,7	S.
12	29,980	78,2	73,3	73,4	S.b.E.	042	80,7	84,	80,	S.	028	82,3	87,7	82,2	S.	070	84,	91,	85,7	S.W.	094	84,	97,8	90,3	W.
13	964	79,4	76,8	76,	S.	022	83,2	88,	84,2	S.W.	010	85,5	93,6	87,7	S.W.	094	86,6	91,	90,5	N.W.	090	87,1	98,9	87,	S.W.
14	998	79,	77,	76,4	S.W.	052	83,	89,5	84,4	W.	034	88,	97,	87,8	W.	070	88,4	96,	89,8	N.W.	090	87,1	98,9	87,	S.W.
15	970	79,7	78,7	78,	S.	022	84,	93,7	86,3	S.W.	002	86,5	99,5	90,	S.W.	036	88,5	101,	90,6	W.	012	89,4	100,5	89,8	W.
16	964	80,1	77,5	77,6	C.M.	982	85,4	90,5	85,4	S.W.	960	88,2	97,3	89,9	S.W.	892	90,	97,3	90,4	S.E.	870	87,8	94,5	88,5	S.
17																									
18	896	80,7	78,	78,3	S.	938	84,	86,2	83,7	S.	916	85,3	88,4	85,	S.E.	869	87,	91,8	86,7	S.b.E.	850	87,3	91,3	86,5	S.
19	936	81,5	77,6	77,	S.	990	84,5	85,8	83,	S.b.E.	972	85,3	88,6	84,2	S.	920	87,2	91,2	86,	S.	900	87,5	90,6	85,4	S.
20	914	81,8	79,	78,2	S.b.E.	940	84,8	88,7	82,7	st. S.	912	85,8	90,6	85,	st. S.	840	85,8	89,7	85,5	S.E.	796	85,6	88,6	85,	st. S.
21	906	80,3	77,4	77,	S.	976	81,8	82,5	80,	S.	953	81,3	85,4	83,	S.	910	83,5	83,6	82,	S.	890	83,7	83,6	82,2	S.
22	958	78,	78,	78,5	S.	010	82,7	86,	82,8	S.	000	80,	89,	83,	W.	030	83,7	83,6	82,	W.	012	89,	92,5	87,	N.
23	30,030	78,	68,6	68,7	K.E.	048	77,	75,4	74,	E.	008	80,	90,5	78,7	E.	096	81,4	82,	80,2	S.E.	070	81,7	92,5	80,5	S.E.
24	29,964	76,7	70,5	70,5	W.	012	80,2	82,5	80,	W.	000	81,5	87,6	82,8	S.W.	016	83,2	90,	84,5	W.	096	83,	89,6	84,7	S.W.
25	904	77,4	72,	72,2	N.	962	81,2	84,7	82,	S.b.W.	950	83,2	89,	85,2	N.W.	056	85,4	93,3	87,	S.W.	030	85,5	92,5	87,7	S.
26	922	76,	71,8	72,	S.	976	81,7	85,	82,7	S.E.	962	84,	90,7	86,	S.	096	86,6	93,7	88,3	S.b.E.	894	86,1	92,7	87,6	S.
27	904	76,	71,7	71,7	S.E.	002	78,5	79,5	76,5	N.W.	090	79,5	77,8	77,	E.	096	86,8	80,4	77,8	S.E.	940	81,	86,2	78,5	S.E.
28	976	78,5	73,5	73,	S.E.	034	80,	84,2	79,4	S.W.	010	83,	90,7	84,7	S.	030	85,	91,7	87,	S.	010	85,1	91,	86,5	S.b.W.
29	980	76,2	71,8	71,8	S.W.	080	79,9	80,	77,2	S.W.	980	83,	87,	82,7	N.W.	922	84,2	93,	86,7	S.W.	892	84,7	91,5	87,	S.
30	914	79,7	75,4	74,7	S.W.	964	82,3	86,7	82,4	S.W.	950	84,4	93,	86,7	S.	896	86,3	96,6	89,	S.W.	864	86,7	95,	88,5	S.E.

THE
CALCUTTA CHRISTIAN OBSERVER.

July, 1835.

I.—*General Assembly's School and Mission.*

[A Collection was made a few Sundays ago, at St. Andrew's Church, in aid of the Funds of the General Assembly's School and Mission, when the following Address was delivered at the close of the Morning Service, by the Rev. Dr. Bryce, in the presence of the Honorable the Governor General, several Members of the Council of India, and a numerous congregation.]

From the remarks I have this day offered on Christianity, as, in truth, the religion revealed unto man at his creation,—specially preserved by its almighty Author under the burdensome ceremonial of the Jewish Law—and feebly indeed, yet sensibly kept alive, in the heart of man, even amidst all the errors and illusions of false philosophy and pagan superstition, until elevated to the spiritual purity and perfection, in which it is now made known, under the kingdom of the Cross; you will, I trust, be prepared to understand the principles, on which is established the Institution you are now called upon to support. It rests on the religious sense of mankind as a foundation, and it consequently holds out to our heathen brethren, the Christian Teachers, whom it sends forth among them, not as strangers come to establish a foreign faith, but as friendly allies, seeking to restore them to an acquaintance with all in their own creeds, which is more ancient than the delusions, to which they are now taught to adhere as true, because venerable from the very age of which they can boast; to conduct them to higher ages in their history, when the faith, that their fathers followed, was, in truth, that to which they are now urged to return by the Apostle of Christianity in all its renovated purity and perfection; and to establish their belief on grounds, which shall at once speak peace to their troubled and guilty consciences, and recommend themselves to their cultivated intellect.

It now becomes my duty to lay before you such details, as to the system pursued, as shall put you in the fullest possession of what the Church of Scotland is doing, upon these principles, in order to promote the intellectual, moral, and religious culture of the Natives of India.

For this truly benevolent purpose, our Church has deemed it expedient to commence her labours at the very earliest stage at which education can be received ; and the instruction of native youth in reading, and in a knowledge of their own, and the English languages, may be stated, as the object of the elementary, and hitherto leading, department of the Institution. This department, of course, includes instruction in moral knowledge, and in the literature and sciences cultivated in the schools of the western world.

But I go on to state, that in our Institution, provision is also specially made for supplying to all its pupils an acquaintance with the doctrines and precepts of religion, as illuminated and enforced by Christianity ; and in this feature, our school differs from several others, that have been established here, with the same general view of educating the native population in the learning of the European world.

From this education, when it is carried no farther, we still venture to hope, under the blessing of God, for many good fruits springing up to our heathen brethren : and as the errors and delusions of their own faith and worship must necessarily give way before it, we look to their reception, in time, of the pure and perfect rule of the Gospel.

But farther, our object, and the means, by which we are now armed to accomplish it, stop not short of qualifying the native, who may become a Convert to the truth of the Gospel, for being made himself an active instrument of diffusing a knowledge of our Faith among his countrymen. This part of her plan the Church regards with peculiar interest, and is particularly desirous of being enabled to perfect. She is persuaded that until such native instrumentality can be employed, little indeed, comparatively speaking, can be expected from mere European agency over a field so vast, as that which here presents itself to our labours.

You will not, therefore, fully understand the extent of our plan and object, unless you also bear in mind, that when instruction in general literature and science is demanded of us, and *that* with the view of native youth, so instructed, becoming the instruments of extending this more limited, but still highly useful, education among their countrymen, this instruction is cheerfully given ; and it is, indeed, the most anxious wish of the

Church of Scotland to see her institution at Calcutta rising into a Normal School, properly so called, from which the well taught school-master may himself go forth, to diffuse the benefits of the education he has received from us, wider and wider, over India ; and to introduce in the provincial schools, which we may be thus enabled to establish, the system and principles of the Central Institution.

After what I have this day said, as regards the basis of all sound and salutary education, you will be fully prepared to hear, that in the very lowest and most restricted of the departments in the Assembly's Institution, to which I have now directed your attention, we pay the profoundest attention and respect to the great and leading doctrines of religion, as they are engraved on the human heart, and discoverable amidst all the delusions, which have led mankind astray from the knowledge of God. In the higher, a belief on these truths is strengthened and perfected by being made to rest directly on the rock of the Christian Revelation. Religion, therefore, stands at the very threshold of our school, to receive and welcome every entrant. We do not affect to lay a foundation in human learning and science, on which we are afterwards to rear the religious sense, and cultivate the religious feeling. We know that as we advance, we shall find sound learning to be the handmaid of true religion ; and that science, wisely cultivated, will open up grander and grander views of the works of God, and lead to higher and purer conceptions of his nature and attributes. But we assume, that every scholar, whom we receive, brings with him an apprehension that there exists a God—who sees him and all his actions, and who will reward or punish him, as his deeds are good or evil. We leave to others, if such there be, to teach him that he is to suspend his belief in these doctrines, and his awe and reverence of these feelings, until, by a process of reasoning to which his cultivated intellect only can conduct, he is able to sit in judgment upon their reality and truth. We offer no such violence to human nature ; and are guilty of no such treason against all that sustains, in our sincere belief, the peace and good order of society. With us the cultivation of the intellectual and moral power rests on religion, as a basis, which, as no education could have ever bestowed, so no education can be permitted to take away. We studiously strive, in short, in all our schemes for enlightening the native mind, that when our famishing children ask of us the wholesome “bread” of Learning, we give them not a “stone” of stumbling at the great truths of religion—when they seek from us the invigorating food of Science, we take care, that we present them not with the “ser-

pent," that is to poison their minds, and to embitter, instead of promoting, their happiness. The great and sublime truths of Religion we find nowhere so clearly taught, as in the pages of the Old and New Testaments, and to lessons selected from these we send our youth, so soon as they are able to read and understand them. When, in progress of their education, they desire instruction in that Revelation of the divine will, which we tell them has established these truths beyond all doubt, and given us assurance of a God, of a world to come, and of pardon to guilty but penitent man—we strive to conduct them to a knowledge of the Evidences of our holy faith; and to enable them to appreciate these, we cultivate their understandings and their reasoning faculties, as sedulously, as in enabling them to solve any problem in mathematical science itself. We teach them, that the peculiar doctrines and mysteries of Christianity, which reason could have never made known, and never can fully comprehend, rest on the divine authority and character of him, whom we receive as the Founder of our religion,—that our belief in this authority and character reposes, in its turn, upon the truth of the miracles which Jesus did—the authenticity of the testimony borne to these miracles—the accomplishment of ancient prophecies in the person of Christ—the excellence and sublimity of the doctrines taught in regard to the Supreme Being and his attributes—the consonance of the moral precepts inculcated, with the dictates of right reason—their aptitude to promote the peace and happiness of all who receive them,—and the unparalleled strength and fitness of the motives, by which the Gospel incites us to the practice of holiness, and deters us from the commission of sin. These we set before the native youth, who seek instruction in them—earnestly urging upon all, to receive an education in this the most interesting chapter in Human History, and, as we affirm, that branch of knowledge, which, beyond all others, has, under Providence, placed us, and those whom we seek to instruct, in the relations, in which we this day stand to each other, that of MASTER and SCHOLAR—TEACHER and TAUGHT—CONQUEROR and CONQUERED; and we leave the issue in humble hope and confidence to the influence of Divine Grace on every mind that sincerely desireth instruction. If enabled, by the grace of God, to see and to embrace the truth, as it is in Jesus, we possess, as you know, the power of receiving the native convert by baptism into the visible church of Christ. Nor—as I have already hinted—are we now left destitute of the means of placing such converts in the situation of authorised teachers of the truths of Christianity to their countrymen. That power is lodged in the Ecclesiastical Body lately con-

stituted here under the authority of the General Assembly: and we trust that even now the labours of the Mission are raising up future candidates for this honorable office. In accordance with the well-known discipline and directory of our church, these candidates will be required to submit, for some years, to a course of strictly Theological Education, to which it is proper to observe, they will only be admitted on giving satisfactory proof of their previous progress in general literature, and of their moral conduct and character being conformable with their views and professions*.

In this manner, my friends, has the Church of Scotland provided for the contemplated religious wants of that portion of our native population, which is now daily rising in intellectual and scientific knowledge, under the means of instruction employed both by the State and by such institutions, as our own, in its more general departments;—a rising generation, let it be observed, who, in possession of this knowledge, and enlightened by this education, cannot possibly retain respect for, or continue in the belief of, the fables and absurdities of the Hindu faith; but who, if the principles I have this day laid down are founded in truth, cannot be permitted, either in true Christian philanthropy, or sound worldly policy, to sink into the helplessness and hopelessness of an atheistical or deistical creed.

In this manner, also, does the Church of Scotland propose to guard the boon she offers in her newly constituted Presbytery, against being abused by hasty and unprepared admission of native converts into the Christian ministry†. On these principles, and after this mode, does she hope to operate on the welfare, both temporal and spiritual, of the millions, here consigned by Providence to the British sceptre. It is for you, this day, to pronounce your judgment on the wisdom, the expediency and the Christian propriety of her plans, by the length to which you will extend your benevolence in their support. If, as I cannot allow myself to doubt, they

* It ought to have been mentioned here, that by the proposed constitution of the Theological Class, native students from other Missionary seminaries are admissible, if duly qualified, and only required to conform to the rules and discipline established; and as many of the Missionary labourers in Calcutta differ but very little in doctrine from the Standards of the Church of Scotland, the assimilation will be as easy, it is hoped, as it is obviously Catholic and becoming.

† It was omitted to state here, that in regard to native teachers and preachers, under the authority of the Church of Scotland, the General Assembly has given the presbytery of Calcutta the very extensive, but absolutely necessary, power of withdrawing the Licences granted, on the event of errors in doctrine and life arising,—and that without any right of appeal to the superior judicatories of the Church.

obtain your approbation, as holding out a fair promise of good fruits, under the blessing of God, you will not forget, that on your bounty it depends, whether much—and that the most important part—of these plans shall ever be any thing more than a mere airy fabric, fair indeed to look upon, but fanciful and unsubstantial. In the mean time, my Christian brethren, let me impress upon you the recollection, that although circumstances may concur, in the dispensations of an all-wise and all-disposing Providence, to confine our labours and our success within limits less extensive than those which, at this moment, we fondly contemplate, we this day come before you strongly fortified in our title to your attention. In rearing up a race of Native Youth in the knowledge, which along with other seminaries, the school of the General Assembly already bestows, and guided and guarded as this elementary education is within its walls, her claim to your support has already been most strongly established. A visit to the scene of the Missionaries' labours will satisfy every one, that as a school, confined within these narrower boundaries, the Assembly's Seminary is maintaining a very high place. I can promise you, my friends, the highest gratification from this visit, if, as I am sure, you have hearts formed to feel and to appreciate a scene, perhaps the most truly interesting, considered in all its present and future aspects, that can be contemplated—the opening intellectual life and vigour of no fewer than SIX HUNDRED of the rising generation of natives striving, under Christian Instructors, each to outrun the other in the race of intellectual improvement. Any thing which I can say in favour of the claims of an Institution so ably conducted, can be but a feeble and a powerless advocacy, compared to that which its practical excellence, as seen in the spirit-stirring energy and emulation of its pupils, would urge home upon one and all of you. Yet, I trust, we shall not this day plead in vain for your countenance and aid. We have, indeed, already repeatedly received your support through other channels. The appeal to such of you as are natives of Scotland, or Members of her National Church, has not hitherto been without its reward. We have not, hitherto, called in vain on our Christian brethren of other countries and churches, to aid us in so truly good an object; and several of the enlightened among our Native brethren have nobly responded to our request, when we sought their patronage to so excellent an institution, in which they see and frankly acknowledge, that they have so near an interest,—a support, which, allow me to say, we value the more, as it goes far to place beyond a doubt the highly important fact, so long and so bitterly controverted, that it is possible to minister to the

religious wants of our native population, without outraging long and fondly cherished prejudices ; and as it proves, in a very gratifying manner, that in attempting to enlighten the native mind, on the principles I have this day detailed, the Church of Scotland is employing no means, that can give offence to the most scrupulous among our Native brethren.

But, my friends, liberal as you have hitherto been, you will not, I am sure regard us as importunate, in again seeking your aid through the present channel, when I state to you, that upon the funds furnished by the contributions of the benevolent in Scotland and in this country, the General Assembly's Institution is entirely dependent for its existence. If these should fail—but no ! my friends, I will not permit myself to anticipate the possibility of such an evil ; I will not contemplate such a thing as a growing indifference to what cannot but exalt us in the eyes of the world, as a Christian Country and a Christian Church. Our countrymen at home are not less alive to the merits of the School and Mission, than when their benevolence was first called to its support ; and the zeal, that first gave birth to this instrument of good to the native population of India, will not relapse into apathy and lukewarmness, at the very moment, when it is receiving its reward in fruits, to which we may confidently appeal in proof of its efficiency. If, indeed, I am at this moment painfully reminded, that it has pleased Providence to remove, in the person of a venerable Clergyman of our Church, one, to whom this Institution owes a debt of gratitude that can never be repaid, let us hope that others may be raised up in his place, who will strive to emulate—for no one need ever hope to exceed—the inextinguishable zeal, the admirable judgment, and the indefatigable labour in the cause of the “ Indian Missions” displayed by their revered and respected Father, Dr. INGLIS.

You, my friends, whose lot is now cast in the more immediate scene of action, will not be behind others in your readiness to support so good, and hitherto so encouraging, a cause ; and allow me to add, in conclusion, it shall be ours, who are the appointed almoners of your bounty, to direct it faithfully to the objects so near and dear to all our hearts—to promote the temporal and spiritual welfare of the millions among whom we dwell—that true Religion, undefiled Morality, and rational and enlightened Literature and Liberty may be found flourishing over the length and breadth of the mighty Empire, now acknowledging our political ascendancy.

II.—*Extracts from the Journal of the Rev. J. C. Lowrie, containing an account of his Journey from Lodiana to Láhor, and of his interviews with Mahá Rajá Ranjít Singh.*

[Continued from page 304.]

February 11th. At an early hour to-day, the Mahá Rájá sent one of his officers to conduct me to pay him a visit. He was encamped on the plain about two miles from the city, preparatory to going on a hunting excursion. A regiment of fine looking men were on guard, and a considerable number of fine horses, in which Ranjít takes great pleasure, and some elephants were also displayed for purposes of parade. The tent, which was quite large, was made of fine red Kashmir shawls. In the Rájá's immediate presence there was no particular display of state on this occasion.

He received me with much favor, which I soon perceived was owing not a little to his having heard from his envoy at Calcutta, that some kind friends there, who are high in office, wished him to show me kind attentions. It is almost amazing to see the anxiety which pervades this court to please the English authorities.

He made some remarks about my having begged to decline accompanying him on this hunting tour, and promised to send for me if he should find any lions or tigers.

A few days ago he had sent me an invitation to be present at a public entertainment; which I had accepted at first, but afterwards, on further reflection, I had desired to be excused from going, as I learned that a part of the amusement was to consist in the dancing of the *nách* girls. The circumstance was quite an awkward one, and I fear gave offence; but I felt glad to have been led to think of the impropriety of being present before it was too late to draw back. To-day a good many of his remarks had an indirect reference to that circumstance; he inquired particularly about our liberty to drink wine, which was one part of the amusement, and which, knowing the scruples of the Musalmáns, he may have supposed to have been my real motive for declining. However, I honestly explained that our religion forbids all loose conduct in women, and also all encouragement of such conduct by men; and that I could not be present, thereby giving the sanction of my influence to the shameful profession of those girls. He said something about their performance in his presence, and not at my house, and added, "If you have not seen the *nách* girls of Láhor, what have you seen?" The higher classes in this country are passionately fond of witnessing these dances. But I persisted in thinking that the influence of my example would be the same in either case, and in politely declining to see them. When he found I was firm, he paid some compliment about my consistency, &c.

I note this circumstance the more readily, because it throws some light on the manners of this court, and because I felt thankful at having the opportunity of partially explaining the precepts of our religion in regard to a vice which is so very common in this dark land. But nothing occurred relative to the establishment of a school, or to any other effort for the good of this people.

February 12th. Faqír Núrud Dín to-day remarked, that in his religion their prayers were in Arabic, according to certain forms, and wished me to tell him about our forms of prayer. I mentioned that we were required to pray with the understanding, and therefore made use of a language which we could understand, and that our S. S. teach us how to pray, and what to pray for, but give us few forms. After reading Mat. vi. 5—13, we had a long conversation on religion, as to the mode of obtaining pardon for sin.

He urged, that it was only necessary to be sorry for it. I referred him to the course of human justice, which mere sorrow could not arrest, and explained to him our belief in the satisfaction Christ has rendered. He then professed to believe in the Pentateuch, the Gospels, and the *Qorán* ; in Moses, Christ, and Muhammad. I referred him to some of the points not only of difference, but of contradiction, between the latter and the former, especially that the one required confidence in Jesus Christ, as Mediator between God and man, and in no other ; while the other required the same confidence in Muhammad, and in no other. He professed to believe both !

February 15th, Lord's-day. The chief Faqir came, and spent two or three hours in conversation concerning various important topics of religion, as what forms of prayer Christians use, (a very prominent subject in the eyes of a Musalmán, and which gave me opportunity to explain the nature of prayer, that it is not a form, &c.) what subject we pray about, how we can obtain pardon of sin, and in trying to prove that the belief of the *Safr* Musalmáns is as good as that of Christians, because the former believe in Christ and the Gospels. In speaking of the mode of obtaining pardon, I was glad to find that his brother and himself had been talking the matter over since our last conversation, and this man seemed anxious to-day to show that repentance for sin was sufficient in the sight of God to secure its forgiveness. This he illustrated by quoting the example of David, in reference to the sin against Uriah. I was amused at the appearance of the narrative after its Musalmán transmigration. David was at prayer, during which it is a great sin to think of any thing else ; when a very beautiful bird alighted near him. He was tempted to try to catch it, but it hopped away further and further, until it led him to the parapet of the roof, and then it flew away. He was thus led to see the wife of his prime minister, bathing herself, and so on. Then, after he was convinced of his sin, by means of a quarrel between two men, one rich and the other poor, about a camel, he fasted and wept at the tomb of Uriah, until he obtained his forgiveness for some *unknown* crime ; but God would not confirm the pardon, unless he would obtain Uriah's forgiveness for the crime, after making it known to him. Again David fasted and prayed, and wept for many many months at the tomb, &c., and at last God forgave him. I turned to the simple and affecting parable of Nathan, and read it, and also the verses in which *punishment* was denounced, a part of the account which the Musalmán version of the story omits. This answered two purposes, it showed us an instance of difference between the *Qorán* and the Bible, and it showed that justice must be satisfied.

The Faqir saw the force of another remark : that we are always under the highest obligation to love and serve God, and therefore cannot, in future, atone for past sins, and exclaimed with surprise, "Then what must a man do who has been an infidel for twenty years? Must he always suffer punishment?" This gave me a precious opportunity of mentioning the method of escape through the merits of Christ. I illustrated these remarks by a reference to my own hopes, which seemed to interest his mind.

In regard to the oneness of the Musalmán and Christian system, the great argument is, that God may give additional revelation adapted to the circumstances of different people. After pointing out some essential points of difference, I explained, that God had made known that the Gospel was intended for all men in all ages, and therefore it implied a reflection both on his unchangeableness and his wisdom, as well as on his truth, to admit the Musalmán system. He asked where it was expressly written that it was intended always for all. I referred to the commission given by our Sayiour at the close of Matthew and Mark's Gospels, and also to the solemn conclusion of the Bible in the last of Revelation.

It has struck me as singular, that these Faqirs should wish to claim a brotherhood for their system with the Christian. Perhaps it is owing partly to infidelity as to any, and partly to a wish to rank respectably in the eyes of those, whom they see to be so much their superiors in other respects, as Christians usually are.

At parting with this man to-day, I gave him three tracts, and could not but feel grateful that my situation or standing is here so regarded as to secure for them a thankful acceptance, and probably careful perusal. This is one advantage of making this journey under the circumstances I have made it, to balance some serious disadvantages, that it gives me access to some of the most influential persons in the community.

The Lord bless the truth presented in this conversation. The *congregation* was small—the Faqir, one attendant, and the interpreter; but their souls are of infinite worth, and their conversion would, in human view, produce unspeakably important results.

February 21st. Have spent several afternoons in “sight-seeing,” in visiting the principal public buildings and places of interest. The first was a large mosque, from the top of one of whose minarets there is an extensive view of the city and country round. It is in a bad state of repair, and contains nothing worthy of notice, unless it be a kind of inlaying of clay resembling porcelain, and painted with bright and very durable colors, as they still retain their lustre, though upwards of 200 years old. Next day we went to see the mosque built by the great Akbar, at the north extremity of the city. It has three domes, faced on the outside with white marble, and its four large and lofty minars, faced with a fine red sandstone, are among the most conspicuous objects in the city. But all is in a state of ruinous decay: the whole place being used as barracks for a company of infantry, who pile up their arms in one apartment of the most sacred part of the mosque, while they sleep in another. These minarets are probably 120 feet high. It is said that the mosque was built after the model of the Jama Masjid at Delhi, but it is every way inferior to that celebrated building. A branch of the *Rāvi* washes the northern foundation of this mosque. The palace of Akbar contains one tolerably good hall of audience, open on three sides, supported by graceful marble columns, and having a recess on the fourth side for the royal seat, all on the same plan, and nearly as good, as in the palace at Delhi. But in what a changing world we live! In the hall, where suppliant princes once knelt in the great emperor’s presence, Ranjīt now keeps picketted among the marble columns some half a dozen of horses! There are various apartments adjoining this hall of audience, some of them designed for the females of the Rāja’s family; others, covered with paintings of Hindu gods and goddesses. Among the paintings are two representing Ranjīt as a suppliant, but standing before Guru Nanak, and Guru Govind Singh; while another is intended to represent his interview with Lord William Bentinck at Rupar. The English people in the hands of the artist have been made to present a most ridiculous appearance. The art of painting is obviously in a rude state among these people; but these efforts attracted many exclamations of “*good*,” “*good*,” from the attendants.

The best part of the display of taste are the numerous *jets d’eau*, to keep the air fresh and cool.

In visiting these “lions” of the city, we usually rode on an elephant, the best mode in such dirty streets as we had to traverse. A sewer containing black filthy mud and water runs in the middle of every street, threatening defilement, unless a person is elevated too high to be splattered when a galloping horseman dashes along. The streets, moreover, are all so very narrow, that two elephants cannot pass, nor even a camel and an elephant, as we had frequent opportunities of seeing, and sometimes at no

little expense of patience, in waiting until the way could be made clear. To meet a string of some 20 or 30 camels, as we did one evening, is no very agreeable matter to a person who may wish to lose no time.

The houses are from three to five stories high, and nearly all built of bricks, that have been dug out of the ruins of the old city; their appearance, therefore, is quite in keeping with that of the streets. They are built very densely together; the narrow bazars are crowded, and the streets full of people, so that the population seems to be very great, and not to be diminishing, as I had understood. The walls of the city, and its mosques, and the fort, certainly do present the appearance of decay; but that seems to be owing to the Mahá Rájá's neglect. He takes more interest in building up Amritsar. The population of Láhor cannot be less, I should think, than 100,000. Yet the present city is a mere village, compared with the ancient, if an opinion may be formed from the ruins of the latter. These extend about four or five miles in length, by three in breadth, and even yet upwards of 50 large mosques, and other public buildings, remain, besides a great number of smaller ones; all, however, in a most ruinous condition.

February 23rd. To-day a respectable Maulaví came to see me. He had a sword sticking at one side of his sash, and a pistol at the other; in other respects, his appearance was very pleasing, being a middle-aged man, of an intelligent, lively countenance. I inquired how he accounted for the apparent change in the spirit of the Musalmáns, so that we now seldom hear of force being employed to make converts; and also, how he justified the use of the sword in making proselytes. The questions were rather difficult to answer; however, he referred to the command of God in the Qorán, thought the practice proper only when the infidels refused to believe after suitable efforts had been made to convince them, and concluded with the usual remark, that it was not proper to *reusm* about God's commandments. To the latter remark, I of course assented, when we know what God has commanded, but not till then. I explained to him our mode of advocating Christianity, adding, that as to those who refuse to believe in Jesus, we think it both their loss and their sin. For the former, we pity them, and as to the latter, we are not able to punish them as they deserve, but prefer to leave them in the hands of God; and then asked, which plan he thought most honorable to the character of God? After approving our method, he evaded expressing an opinion, as to which is best. On promising him the loan of a Testament, he took leave. He says, there are about a dozen Maulávís in this city.

February 25th. Last evening had some more than usually serious conversation with the Munshí, which grew out of an account I was giving him of the nature of the Missionary Societies. He could not but admire the principles which impelled people in a distant part of the world to give their property, in order to send their religion to a people whom they never saw, and from whom they could receive no possible benefit. I referred him to our Saviour's precept, "Freely ye have received, freely give;" showing him how it brought them under the strongest obligation to do so, as they themselves hope that their sins have been forgiven, and that they will be conducted safely through life, and at last taken to heaven, though they really deserve to perish for their sins: and hence that gratitude, no less than obedience, influenced them in what they do. He seemed a good deal impressed by the conversation, of which I have mentioned a part, and avowed his determination to examine faithfully the merits of the two systems, the Musalmán and the Christian; and wished me to recommend some suitable book to aid him. But I fear he has not the energy of character that will enable him to act up to his convictions,

unless the constraining grace of God be imparted. For this I would not cease to pray.

February 28th. Agreeably to an arrangement made within the last few days, I left Lāhor this afternoon to join the Mahá Rájá on the hunting ground. Faqír Núr-ud Dín came to conduct me out of the city. We had some conversation about the prophecies contained in our S. S., which grew out of an inquiry of his about foretelling the future by astrology. He wished to know what would come to pass according to our prophecies. After referring him to several that have already been fulfilled, I read some passages out of Isaiah, concerning the future progress of the Gospel. They appeared interesting to him, though he did not express an opinion about them. I could not but offer up a silent prayer that we may soon witness their fulfilment. Afterwards, I gave him about a dozen of tracts, as a parting gift, with which he was pleased.

Crossed the Rávi about six miles to the S. W., and encamped in the midst of wheat fields, two or three miles from the ferry. The water of this river is of a red, muddy color. It flows here through a flat country, and is about 40 or 50 yards wide. The fields of grain on its bank are extremely fine.

March 1st. Lord's-day. Halted to-day, though not so much to the satisfaction of the people as on a former occasion. Word has been received that a tiger has been found, and they are anxious to reach the hunting party, so as to partake in the sport. The Sarkár, too, would no doubt prefer my omitting to observe this day; but it is better to please God than man.

March 2nd. To Mahádeví, 8 kos, over a barren heath, without any cultivation or any production, except a sort of desert grass, and some stunted thorn trees. We learned, as we drew near the camp, that the tiger had been killed yesterday, much to the regret of the people with me.

In the afternoon, I went with the Mahá Rájá and his people on their daily hunt. The company was very singular in appearance to my eye, consisting of several hundred men in white, yellow, and red, and often very rich robes and uniforms; some on elephants, of which there were nearly thirty; some on camels; many on all sorts of horses, from the very finest to the most sorry; and more still on foot: some carrying guns, others swords, others spears and shields: some leading dogs, others carrying falcons, &c. &c., and all this cavalcade, in the midst of a barren plain, covered only with densely tangled long grass and scrub thorn bushes. We took a circuit of several miles, but started nothing, excepting a few birds and deer. There is no little enthusiasm of feeling on such an occasion, and I was not sorry to have the opportunity of seeing this favourite sport of Eastern kings. Had some miscellaneous conversation with the Sarkár, by the way, and more after our return. Almost the only topic of importance was a statement, on being asked, if I had read the books of different religious systems, that the Christian religion differed from others chiefly in teaching that all men are sinners, and that Christ died to open up the way for pardon to be given, and hence it is that we love him so much. To all which, at the end of each clause, the Mahá Rájá gave his short but expressive "*thik,*" good.

I was not sorry to find, that my declining to see the *nách* girls had been thought about, and it led to a question or two which opened the door for stating the seventh commandment, and some other things.

March 3rd. To a village five miles east of Mahádeví. While at the darbár, after arriving, the Mahá Rájá transacted some business of an unimportant nature. It was curious to see the half-business, half-conversational manner of their proceedings. As each item was mentioned, something was said by the Sarkár, either in approbation, or to modify it, which was assented to

by the courtiers seated around, who hardly ventured even to make a suggestion, while anecdotes, remarks about different persons, queries to myself, &c. occupied so much attention, that only the writers appeared to be employed in business. They watched their opportunity, when there was any interval in the miscellaneous talk, to read the statement they were making.

I had mentioned, during the ride, that if the *Granth* were a printed book, it would not cost more probably than 20 rupees. This remark the Sarkár repeated in court, and it became the subject of a good deal of conversation. A MS. copy costs from 100 to 300 rupees.

March 4th. To the encampment between these villages, about four miles south of yesterday's halting place. The Mahá Rájá set out in the morning without sending me word of his movements. I was not sorry to have the opportunity of declining to go in the sun, and so refused to follow, until I should be so inclined. This measure no doubt was *not* gratifying; but I do not feel it to be a duty to ride about in the sun and dust, among the crowd, where so little seems now likely to be gained for any general object.

March 5th. This afternoon I obtained my dismissal. Previously, the chief minister had informed me of the *Khilat*, or present, that would be given, which, though it is customary to give on such occasions, was yet on a much more liberal scale than I had expected.

The Mahá Rájá was in high good humour, while we were present. I took this opportunity to explain my connection with the Missionary Society, and that the present he had been so kind as to give me, would be made over to them. He listened with a half incredulous ear; but it occurred to me to illustrate the matter by a reference to the rule of the East India Company, requiring their servants to deliver all presents that may be made to them to the proper officer. With this rule he is well acquainted, and the reference seemed satisfactory, but led to various questions about the Society. Is it a Government company? What objects? I explained the manner in which funds were raised, and that they were given thus by religious people to promote religion and education; and also that those who were sent as Missionaries were influenced by religious motives, receiving from the societies merely what was sufficient for their comfortable support, adding, that some of them might have received larger salaries at home. This he evidently did not believe, but seemed interested by the explanation, praised the conduct of the people in forming such a Society, wished to know if I would give them these presents, and added, that I must tell them at any rate that he gave the horse (a fine Turkman pony) to me, not to the Society. When I had explained, that the Society was not a Government concern, he wished to know about the *Pádrí's*, what connection they had with the Government. I explained that it was merely that of other citizens. "What! if a *Pádrí* commits a crime, will they punish him like another man?" "Certainly." This he deemed wonderful, and certainly it is very different from the impunity with which the *Akálís* commit the most disgraceful crimes here. I could not but feel grateful for the difference. I was very glad to have the opportunity of making this explanation in regard to these presents. It may remove, in part, the impression that I am influenced merely by selfish and pecuniary views. But I fear this impression will remain, notwithstanding, on the minds of many of these people. On the whole, I think it would have been better to have declined receiving any of the presents, if it could have been done without giving too much offence, and I am now disposed to think it might have been.

In the evening, the chief Faqír came to bid me good-bye; and afterwards, the Sarkár's chief Munshí *Káhan Chand*, who has been with me, by

the appointment of Ranjit Singh, since leaving Lâhor. The latter is a most respectable man, of clear, good mind, and pleasing manners, without the obsequiousness so common, and with much apparent sincerity. I have become interested in him. We had a good deal of conversation, chiefly on religious subjects. He inquired what was the appearance of God, how we think of him, &c. In reply, I illustrated my remarks by referring to our own spirits.

He seemed interested in hearing of the way our S. S. teach, that sin can be pardoned, and also of the intellectual and social elevation of the female sex in Christian countries. He wished to know whether their advantages were owing to our religion, or to our usage, or custom. I told them of their condition when our forefathers were heathen. Expressing his warm wishes that my health may be restored, so that I might remain in this country, and that he might become better acquainted with me in future,—kind feelings, which I sincerely reciprocated, with my best wishes in return,—we exchanged our last farewell. I could not but feel sorry at parting with these men; in many respects they are interesting men, whose acquaintance I have been glad to make, and with whom my intercourse has been of both a varied and friendly nature; but now we have parted, most probably never to meet again. What a precious hope Christian friends enjoy when separated! whatever be their path on earth, they can look upwards to a place of meeting, to say farewell no more for ever!

March 6th. To Lâhor, 11 kos, part of the way over a barren heath; but after approaching the river, and crossing it for the last time, the road led us through fine fields of wheat and barley, the latter having the heads of grain "shot," and hastening to get ripe for the sickle. In the afternoon, went to return the call of Sardâr Ajit Singh. The conversation was partly on the systems of instruction which English boys learn. He had prepared a *ziâfat*; but I begged to decline the favour. I was surprised to see several *nâch* girls present at his darbâr, and the Sardâr, reproving his younger son, did not hesitate, even before us all, to call him, "You son of a Kashmiri."

[In consequence of the copy of Mr. Lowrie's Journal with which we were favoured being immediately needed for transmission to America, we were unable to transfer to our pages all which we wished. We may add, however, that on the 9th March he arrived at Amritsar, where he had an interesting conversation on religious subjects with Sardâr Lehna Singh, and that, pursuing on his return the same route as in proceeding to Lâhor, he in a few days safely reached Lodiâna. The impaired state of his health has since rendered necessary his proceeding to Simla, to spend there the hot months. We are happy to learn, however, that it is now considerably improved.

The Rev. Messrs. NEWTON and WILSON, with their wives, will have left Calcutta, to join Mr. Lowrie, ere this reaches the eye of our readers. May a divine blessing accompany the efforts of this interesting, but hitherto deeply afflicted mission.—ED.]

III.—*The Karens of Burmah, a Remnant of the Ten Tribes of Israel, No. III.*

[We regret to state, that a paper regarding the Karens marked No. II., sent us for insertion in the Observer, by the Rev. Mr. MASON, has not reached us.—We trust the author will kindly supply us with a duplicate copy.—ED.]

I have long been aware that the Karens were acquainted with white men long before the arrival of the English on the coast,

and I, therefore took it for granted, without much inquiry, that all their scriptural knowledge was derived from previous intercourse with Christian nations. Hence I wrote in one of my printed journals, "I am disposed to think, that whatever among this people has any reference to the truth ought to be traced to the Portuguese." With this opinion, at the request of a gentleman in the Civil Service, I commenced collecting the Karen traditions, and the inquiries that ensued, resulted in the irresistible conviction, *contrary* to my preconceived opinions, that the scriptural knowledge of the Karens has not been derived from Christians, but from Israelites; and that for the following among other reasons:

1. Because the Karens are trusting in a Saviour who is to come, whereas, had they been taught by Christians, they would be trusting in one who has already come.

2. Because they trace their scriptural knowledge not to teachers, but through their fathers to God himself. Not a vestige appears of their ever having derived religious knowledge from foreigners; but, on the contrary, they always say, that "God gave them commands."

3. Because attributing their scriptural knowledge to the instruction of foreigners, is supposing an effect without an adequate cause. It exists as the national religion of different tribes, that, until the present generation, were almost constantly at war with each other, and separated by a difference of dialect, which prevents the language of the one from being understood by the other; among a people scattered abroad to an unknown extent over Siam, Martaban, and Burmah.

4. Because there is nothing peculiarly Christian in their traditions, in distinction from that which is Jewish. But had they derived their scriptural knowledge from Christians, it would have been nearly all peculiarly Christian. Both Catholic and Protestant Missionaries make the doctrines of Christ and the Cross the principal theme of their instructions; and for the converts of either persuasion, to forget the Cross, Baptism, and the Lord's Supper, and even that there ever was such an individual as Christ, while they remembered the formation of woman from man's rib, the dispersion at Babel, and the original purity of Satan, seems to be morally impossible. Yet not a vestige of the former can be discovered, while the latter are familiar to all.

5. Because there are many things peculiarly Jewish in the phraseology of their traditions, which is not Christian. In illustration of this remark, the following are offered:

Angels.

"The sons of heaven possess miraculous powers,
They sit on the throne of God;

The sons of heaven are righteous,
 They dwell together with God ;
 The sons of heaven are holy,
 They lean against the silver throne of God ;
 The beings God employs to execute his purposes,
 Still enjoy the reclining place of God."

The expression, that Angels "lean against the silver throne of God," comes naturally from an Israelite, who had associated Angels with the Cherubim attached to the mercy-seat ; but it is difficult to conceive how it could originate with any other people.

Obedience to Kings.

"O children, and grand-children ! observe the commands of kings, for kings in former times observed the commands of God."

None but Hebrews would be likely to say, that their ancient kings obeyed the commands of God.

Adultery against God.

"The dead rose again when the plantain leaf was yellow,
 But Satan produced sin ;
 The dead rose to life when the plantain leaf was yellow,
 But Satan introduced sin ;
 Thou hast committed adultery against God,
 Hence in this state thou hast no honor."

Departing from God is constantly described in the Old Testament by committing fornication or adultery against him, and the striking coincidence here needs but to be mentioned to be seen.

On being struck on the Face.

"O children, and grand-children ! if a person strikes us on the face, he does not really strike the face, he only strikes the floor. Therefore, if a person strike one cheek, give him the other to strike."

Christ says, "Whosoever shall strike thee on thy right cheek, turn to him the other also." Jeremiah writes, "He giveth his cheek to him that smiteth him." Whence the Karen precept appears to possess the exact phraseology of the Jewish, but differs from the Christian.

Trumpet and Harp.

"God comes blowing the great trumpet [or trumpets],
 The great Doo plays (or played) the golden harp."

The first line of this couplet admits of explanation by reference to the well-known use of trumpets on certain sacred occasions in the temple worship of the Israelites ; and *Doo*, in the second line, may be easily derived from David, by *w* going into *oo*, and dropping the final consonant, according to the genius of the Karen language. The people around me have no knowledge of "*the great Doo*," further than the name ; but his being thus

associated with God, a distinguished individual, and remarkable for playing on the harp, all go to corroborate the idea that the "sweet singer of Israel" is intended. The harp is a common instrument of music among the Karens, and it is from some verses on the harp, that the above couplet is extracted. Their harps are small, but these verses represent them as having been larger formerly; and after giving directions for tuning them, closes with the following line, indicating that the ancient harps sounded better than the modern ones.

"And it will again sound (like) a thing of former times."

Karen Poetry.

Hebrew poetry is distinguished from all other, by "a certain equality, resemblance, or parallelism between the members of the same period, so that in two lines, or members of the same period, things shall, for the most part, answer to things, and words to words, as if fitted to each other by a kind of rule or measure:" and Karen poetry is distinguished by precisely the same characteristics. What can be more decidedly Hebrew poetry than the following, taken almost at random:

Law.

"The judgment is a rope of seven coils,
The law is a rope of seven coils,
Freed from one, a coil remains, still another coil,
Delivered from one, a coil remains, still another coil."

Virtue.

"A good child cannot go with me,
A good wife cannot go with me;
I will be virtuous,
Virtue will go with me."

Heathen.

"The heathen are ungodly,
Therefore demons persecute them;
The heathen are wicked,
Therefore accidents befall them."

The Mother.

A mother can nourish ten children,
A child cannot nourish ten mothers;
A mother may nourish ten children,
A child ne'er can nourish ten mothers;
A mother nourisheth her children without reward,
And her strength is exhausted."

White Foreigners.

"The white foreigners, the sons of God,
Have got a Revelation from God;
The white foreigners, the true sons of God,
Obtained a Revelation from God in ancient time.
God guides the white foreigners,
Hence they possess the meritorious qualities of God."

Origin of Karen Poetry.

“The origin of this mode of composition among the Hebrews, Bishop Lowth has satisfactorily deduced from the manner in which they were accustomed to sing or chaunt their sacred hymns. They were accompanied with music, and were alternately sung by opposite choirs.”

This manner of singing was not more common among the Hebrews, than it is among the Karens, when they assemble, as they do in great numbers; at their funerals, men and women, seated opposite to each other, sing alternately as in opposite choirs.

These songs have frequently no relation to the solemnities of the occasion, to compensate for which they intersperse a mournful strain by way of chorus, at the close of each distich. The following may be taken for an example :

The Unfaithful Wife.

Khú-lau-lá, after making suitable provision for his wife Mú-á, went away on a trading excursion; while he was absent, she proved unfaithful to him. In the song below, the man means to imply that all women are unfaithful like Mú-á, while the women defend their sex, and lay the blame on the men.

- Men. Seven vessels of water, and seven bundles of wood
Were left with Mú-á; ought not Mú-á to have waited?
Seven bamboos* of water, and seven piles of wood
Were left behind for Mú-á; ought not Mú-á to have waited?
- Chorus. Pity, pity for the dead!
He has fallen, and cannot rise again.
- Women. Khú-lau-lá pretended to go trading,
Khú-lau-lá went away and was unfaithful;
If Khú-lau-lá's attachment had remained unchanged,
He would have dug into the pit for Mú-á.
- Chorus. Pity, pity for the dead!
He has fallen, and cannot rise again.
- Men. If Mú-á had been faithful,
Would she have loved a snake, a snake!
If Mú-á had been true,
Would a snake have carried her away†?
- Chorus. Pity, pity for the dead!
He has fallen, and cannot rise again.
- Women. Mú-á was faithful,
But a snake carried her away, forcibly carried her away.
- Chorus. Pity, pity for the dead!
He has fallen, and cannot rise again.
- Men. I will be Khú-lau-lá,
Who will be Mú-á?
- Chorus. Pity, pity for the dead!
He has fallen, and cannot rise again.

* Here water is reserved and kept in bamboos.

† The story says that a snake carried her away.

Women. I will be Mú-á,
Who will be Khú-lau-lá?

Chorus. Pity, pity for the dead!
He has fallen, and cannot rise again.

Swine an Abomination.

The Karens are hereditarily divided into two sects: one in the habit of sacrificing hogs and fowls to the evil-spirits; but the other, who are called Pu-ray, will not sacrifice to these beings, and regard hogs with an almost Jewish detestation.

They keep neither hogs nor fowls, and will not eat of the sacrifices that are offered to demons. Their number however is small, and appears to be decreasing; for I am acquainted with some families who were originally Pu-ray, that have gone over to the other party. It is worthy of remark, that Pu-ray but slightly differs from עברי a Hebrew.

Oxen sacrificed anciently.

Tradition says, that they formerly kept cattle, and offered oxen or bullocks in sacrifice; but to what being is not known. When an ox was sacrificed, it was necessary to kill it so instantaneously, that it should not cry out.

Teen.

There is a possibility that oxen were sacrificed, when the Karens dwelt among or near the Chinese, as they appear to have been acquainted with the worship of *Teen*, or heaven. Some verses on the destruction of the world, close as follows:

“The Kura* screams,
The waters rise; the world-destroying flames ascend;
The flames ascend, the waters rise,
There is no refuge in Tee.”

On asking who was meant by *Tee*, I was told, a false god of former times, of whom they now know nothing. *Tee*, however, is evidently the Chinese *Teen*, or heaven, (a well-known object of worship in China,) with the final consonant dropped, according to the analogy of the Karen language.

I have mislaid your letter, and do not recollect definitely the inquiries it contained, but I have noticed in this and in my former papers†, all, and perhaps more, than is to the point, so far as my knowledge of the Karen traditions extends, but that you must remember is very limited. The Karens in this province and Mergui, and with none other am I acquainted, are a mere fragment that have strayed away from the great body of their people at the north; and they are continually mourning,

* A bird which the writer has not seen.

† Number II. appears to have miscarried.

that they know so little of the religion of their fathers. Some of the verses I have obtained are fragments of pieces that could not, as I am told, be repeated in two or three days; I have given you such scraps as the people *here* remember, but other Missionaries more favourably located in Moulmein and Burmah will, I doubt not, after they obtain the language, be able to bring forth something more complete and satisfactory. That there are grounds for this opinion is beyond controversy, from the fact, that Mr. Wade has just furnished me with a tradition, that I never saw before, which he obtained from a Moulmein Karen. I make the following literal translation of such parts as are most likely to be interesting:

Creation of Heaven and Earth.

“ God created heaven and earth. The creation of heaven and earth was finished.”

Creation of the Sun, Moon, and Stars.

“ He created the sun, he created the moon, he created the stars. The creation of the sun, the moon, and the stars was finished.”

Creation of Man.

“ He created again (creating) man. And how did he create man? At first he created the earth, and then he created a man. The creation of the man was finished.”

Creation of Woman.

“ He created a woman. How did he create woman? He took a rib out of the man, and created again (creating) a woman. The creation of woman was finished.”

Creation of Life.

“ He created again (creating) life. How did he create life? Father God said, ‘In respect to my son, and daughter, I love them, I will give them my great life.’ He took a little piece of his life, breathed into the nostrils of the two persons, and they came to life, and became real human beings. The creation of man was finished.”

Creation of Food, Quadrupeds, and Birds.

“ He created again (creating) food and drink. He created rice, he created water, he created fire, he created the cows, he created the elephants, he created birds. The creation of animals was finished.”

Eden.

“ Father God said, ‘My son and daughter, (your) father will make and give you a garden; and in the garden are seven different kinds of trees, bearing seven different kinds of fruit; but

among the seven, one tree is not good to eat : eat not of its fruit. If you eat, you will become sick, you will become old, and you will die. Eat not. All I have created I give to you. Eat and drink with care. Once in seven days I will visit you. All I have commanded you, observe and do, forget me not. Pray to me every morning and night."

The Temptation and Fall.

" Afterwards Satan came and said, ' Why are you here ?' Our Father God put us here, (they replied.) ' What do you eat here ?' Satan inquired. Our Father God created food and drink for us ; food without end. Satan said, ' Show me your food,' and they went, with Satan following behind them, to show him. On arriving at the garden, they showed him the fruits, saying, This is sweet, this is sour, this is bitter, this is astringent, this is rich, this is fiery ; but this tree we know not whether it is sour or sweet. Our Father God said to us, ' Eat not the fruit of this tree ; if you eat you will die.' We eat not, and do not know, whether it be sour or sweet. ' Not so, O my children,' Satan replied, ' the heart of your Father God is not with you ; this is the richest and sweetest : it is richer than the others, sweeter than the others, and not merely richer and sweeter, but if you eat it, you will possess miraculous powers ; you will be able to ascend into heaven, and descend into the earth ; you will be able to fly. The heart of your God is not with you. This desirable thing he has not given you. My heart is not like the heart of your God. His is not honest : he is envious. I am honest, I am not envious ; I love you and tell you the whole. Your Father God does not love you ; he did not tell you the whole. If you do not believe me, do not eat it. Let each one eat carefully a single fruit, then you will know.' The man replied, ' Our Father God said to us, Eat not the fruit of this tree, and we eat it not.' Thus, saying, he rose up and went away ; but the woman listened to Satan, and thinking what he said rather proper, remained. Satan deceived her completely, and she said to him, ' If we eat, shall we indeed be able to fly ?' ' My son and daughter,' Satan replied, ' I persuade you, because I greatly love you.' The woman took one of the fruit and ate ; and Satan laughing said, ' My daughter, you listen to me well, now go give the fruit to your husband, and say to him, I have eaten the fruit : it is exceedingly rich. If he does not eat, deceive him that he may eat.' The woman, doing as Satan told her, went and coaxed her husband, till she won him over to her own mind, and he took the fruit from the hand of his wife, and ate. When he had eaten, she went to Satan and said, ' My husband has eaten the fruit.'

On hearing that, he laughed exceedingly, and said, ‘Now you have listened to me, very good, my son and daughter.’”

The Curse.

“The day after they had eaten, early in the morning, God visited them, but they did not, (as they had been wont.) follow him singing praises. He approached them, and said, ‘Why have you eaten the fruit of the tree that I commanded you not to eat?’ They did not dare to reply, and God cursed them. ‘Now you have not observed what I commanded you;’ he said : ‘the fruit that is not good to eat, I told you not to eat; but you have not listened and have eaten. Therefore, you shall become old, you shall be sick, and you shall die.’”

Origin of Sacrifices to Demons.

“After this, one of the children became very sick, and the man and his wife said to each other, We did not observe God’s command,—‘Of the fruit of the tree eat it not;’ but we eat now: what shall we do? God has cast us off, we cannot tell what to do. We must go and see Satan, and ask him. They arose and went to him. ‘O Satan,’ they said, ‘God commanded us, Eat not of that fruit. Thou saidest, Eat, and we hearkened to thy words, and ate; now our child is sick, what wilt thou say? What wilt thou devise?’ Satan replied, ‘To your father God you did not hearken, you hearkened unto me, now that you have hearkened unto me, hearken unto me to the end.’”

Satan then goes on to institute the principal sacrifices, offerings, and ceremonies, that are practised in offering to demons. First, he orders a hog to be sacrificed; and when that fails, a fowl; and after that, he prescribes the mode of fortune-telling by fowl’s bones, with many other rites, the details of which would not be interesting.

F. MASON.

IV.—*On the Spiritual Condition of the Heathen, and the consequent Duty of Christians.*

It will of course be impossible within the limits of a short paper to discuss in any thing like an elaborate or argumentative manner, the momentous questions,—What is the condition of the heathen world in the sight of God? are they in a state of acceptance with him, or are they guilty before him? will they be visited, or will they not, with the consequences of their disobedience and want of conformity to the law written in their hearts? In what state does the Gospel find them? Can they be saved without it, or does it not bring salvation to them as lost and guilty creatures? We much doubt whether any conclusion on the subject drawn from mere reason would be satisfactory to the mind; the question is, after all, one to which Revelation must give the answer; and though we should weary ourselves in conjecture, and attempt by human wisdom to solve its difficulties, we

are forced to give up the task in despair, and are driven for any satisfactory conclusion, to the sure testimony of the word of God. The subject is confessedly attended with considerable difficulty. It involves principles and consequences of unspeakable importance; the opinions we form on it are calculated materially to affect our views of the divine character and government, and likely to exert a strong influence on our estimate of the value, and our labours for the spread of the Gospel of Christ. Indeed, the more we view the subject in all its bearings, the more we consider that it touches the very foundations of God's moral government, that it concerns the everlasting condition of millions of immortal beings, and involves the fate of, by far, the larger portion of our race; the more unwilling must we feel to trust to mere reason on the subject, and the more constantly must we long for some light from the sanctuary of God, to break in on the darkness in which the matter is enveloped. There is, however, one reason which renders it of the last importance, that just and scriptural views should be held on the subject; and this is, that as long as we are in uncertainty on the point, we are comparatively indifferent to the condition of the heathen: we are destitute of the great motive to exertion on their behalf. So long as we are doubtful, whether the heathen are in reality PERISHING, we can care little about sending them the Gospel of salvation: but let us once be really impressed with the solemn truth, that the heathen are lost; are going down by millions and millions to a state of everlasting misery; that they are dying of hunger, while there is bread enough, and to spare, in our Father's house; and are perishing for thirst, while the invitation runs, "Ho! every one that thirsteth, come ye to the waters;" and the whole subject assumes a different aspect; the extension of the Redeemer's kingdom becomes the great subject of our prayers and our labours; we begin to say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy;" and while there is a nation, or people, who have not heard of a Saviour's love and a Saviour's blood, we deem our duty unfinished—our Master's last injunctions unobeyed.

There are many, we are aware, who cannot endure the idea, that the heathen are actually in, not only a dangerous, but a ruined condition. The admission that the heathen are guilty before God, and being guilty, liable and bound over to punishment, would at once so entirely sweep away every hope of escape for those who enjoy the light of the Gospel, that no wonder if those who are conscious of having neglected the great salvation, and so of not being quite safe themselves, should be willing to deem it utterly impossible that the heathen should be in danger of everlasting punishment; and no wonder, that whenever the subject unpleasantly intrudes itself, they should be ready to fall back on some of those many refuges of lies, in which the human mind is, alas! so prone to hide itself. Other obstacles, too, interfere with the reception of the humbling statements of Scripture on this point. The views which the word of God gives on the subject, are of a nature peculiarly opposed to the pride of man, and interfere very much with many of his favorite notions; they tell us so plainly, that sin is not to be measured by our imperfect standard, or its consequences to be decided by our depraved and biassed judgments; that we are unwilling to receive them, and would fain recur to our false but deeply-rooted views of the divine justice and mercy. We cannot be surprised then, that many should conceive the very idea of the final perdition of the heathen, as so opposed to that which they conceive of the justice and goodness of the Divine Being, that they should receive all mention of it with scorn. Those, however, who are offended at the severity of what revelation declares to us on this point, would do well to remember, before they condemn Him that is most

just, that except so far as he has pleased to discover himself to us in his word, we can know but little how it would be right or becoming in the great Moral Governor to conduct himself towards his sinful creatures ; they would do well to remember, that "touching the Almighty, we cannot find him out ; He is excellent in power, and in judgment, and in plenty of justice ;" He will not afflict without adequate cause ; "He will not lay upon man more than is right, that he should enter into judgment with God ;" "yea, surely, God will not do wickedly, neither will the Almighty pervert judgment." Under this conviction of the essential justice and equity of his nature, they would feel more disposed to acquiesce with humility in whatever he might announce of his intended dealings with those who, it must be acknowledged, are sinners before him. There are, however, others, whose minds have been brought into more subjection to the word and authority of God ; who still seem unwilling to admit a truth, so solemn and awful in its nature, that it leaves behind it an uncomfortable wish that things were otherwise. But this is a false, if not a dangerous, state of mind ; and we think that no fear of coming to an unpleasing and unwished-for conclusion, should deter those who desire to know the whole counsel of God from searching the Scriptures, till they are enabled to come to some distinct and satisfactory conclusion on it. Nor will the search be in vain : to all who open them with a sincere desire to know, and a disposition to receive, the truth in the love of it, the Scriptures afford, in our judgment, clear and abundant information on the point ; and it is now our intention to notice, in a very brief manner, some passages which seem to bear most clearly on the subject*.

It will be as well to premise, that though we think Scripture declares that the heathen are viewed by the great Judge of all, as guilty before him, and liable to his displeasure ; we conceive that they will not be treated as guilty of having either violated the law of Moses, or rejected the Gospel of Christ. In Romans, xi. verse 12, (a passage which we shall consider more particularly hereafter,) there appears an evident distinction made between those who "have sinned without law," and those who "have sinned in the law ;" referring, we conceive, to the Jews, who enjoyed the clear light of the law of Moses, the law written and engraven on stone ; and the Gentiles, who enjoyed only the light of nature, the law written in their hearts. Now the heathen of the present day are under the latter circumstances, and therefore will not, we conclude, any more than the Gentiles of old, be condemned for breaking the law as given in its fulness by Moses, (except so far as it is included in the law of conscience ;) and with respect to the Gospel, it is evident, that they cannot be condemned for rejecting that which they had never the opportunity of embracing. We speak of course of those of the heathen who have never had the Gospel preached to them ; for with regard to those who have, there is but one alternative. "He that believeth shall be saved, but he that believeth not shall be damned."

Having thus cleared the way, we now come to the consideration of what may be drawn from Scripture, regarding the actual and future condition of the heathen world. We presume it will not be disputed, that in a spiritual point of view, with reference to their moral condition and moral responsibility, the heathen of the present day may be considered in precisely the same state as the Gentile world in the time of the Apostles,, so that the

* We shall be excused if we seem to quote largely from Scripture, or dwell unnecessarily on admitted truths. We beg it may be remembered, that our object is not to convince those who are already familiar with the subject ; but that our chief concern is with those who have either come to no conclusion on the matter, or who have arrived at conclusions which we conceive opposed to the truth.

Hindu, the Mahammadan, the Buddhist, and in short the inhabitants of every heathen country, might be addressed, (with the slight variation which their different circumstances would require,) in precisely the same language as was used to the Ephesians, the Athenians, the Corinthians, or the Romans. This statement, we think, cannot well be denied. Do not the heathen around us, and those in other parts of the world, exhibit the same melancholy aspect of depravity and sin, as the Gentiles of old? Does not every iniquity recorded of them find its parallel in the heathen of our day? Do we not witness in this land, with a few occasional exceptions, the prevalence of the same vices that are recorded in the first chapter to the Romans, and other parts of the word of God, not to mention idolatry, (that parent of all iniquity,) murder, robbery, and other more apparent and flagrant enormities? Does there not reign an utter forgetfulness of God, a total want of reference to his will and authority? is there any real gratitude to him for the bounties of his providence? is his high and unaltered right to their chief regard and affection at all admitted? making every allowance for the darkness of their notions regarding God, do they like to retain even what they know of him in their knowledge? does there not prevail a melancholy disregard to truth; a propensity to sacrifice the claims of justice and equity, to self-interest and self-aggrandizement? are not the judgment of the fatherless, and the cause of the widow, too often put aside by partial and fraudulent decisions? is there, in short, any prevailing fear of God to be found, or any real love to man to be discovered? Alas! the most ample stretch of that charity which hopeth all things, and thinketh no evil, cannot deny this existence of almost every evil we have enumerated, and the absence of almost all the good we have mentioned. It will not either be denied, that the heathens of our day enjoy the same light, the same bounties of Providence, the same view of the works of God, and the same advantages and opportunities, as the Gentiles of former times—advantages and opportunities which in their case were amply sufficient, we are assured, to condemn them for their neglect or abuse of them, and which, therefore, we may fairly infer, involve responsibility and guilt in the heathen of our days. The heavens still declare the glory of God; the invisible things of him from the creation of the world are clearly seen now, as much as they formerly were, being understood by the things that are made, even his eternal power and Godhead: though as destitute of the light of Revelation as were the Gentiles, nevertheless, God has not left himself without witness, in that “He does them good, and gives them rain from heaven, and fruitful seasons, filling their hearts with food and gladness.” And have they not made as little use of those advantages? Though season after season returns to them, loaded with the beneficence of the great Possessor of heaven and earth, may not the bountiful Lord of all complain of them, “they know not that I gave them corn, and wine, and oil?” And when his mercies have failed to lead them up to himself, and he has been compelled, (for he doth not afflict willingly, nor grieve the children of men,) to try severer methods, have they not continued as careless under his judgments, as they were unmoved under his mercies? Now the great God, the moral Governor of the universe, is unchangeable in his nature, and consequently the principles of his government, and the light in which he views those who are opposed to it must, like himself, be unchangeable also.

“He is the same yesterday, to-day, and for ever;” and we cannot suppose that he will in one age regard with complacency, or suffer to escape with impunity, those whom, in another, he is declared to have viewed with abhorrence, and determined to visit with indignation. Let us hear then from his own word the light in which we are told he looked on the Gentiles of

old ; it will be a glass in which we may discern the state and prospects of the heathen in our day. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Rom. i. 18. "He will render to every man according to his deeds, to them who by patient continuance in well doing seek for glory, and honour, and immortality, eternal life—but tribulation and anguish upon every soul of man that doeth evil, of the Jew first, AND ALSO OF THE GENTILES." Rom. ii. 6. 9. "There is no respect of persons with God. For as many as have sinned without law shall also PERISH without law." Rom. ii. 11, 12. "We have proved both Jews and Gentiles, that they are all under sin." Rom. iii. 9. "Now we know that what the law saith, it saith to them who are under the law, that every mouth may be stopped, and the WHOLE WORLD become guilty before God."

In the first of these references, we have the foundation of all our fears for the fate of every impenitent sinner : "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." In the second we see the determination of the righteous Judge to reward holiness and punish iniquity, and this equally with respect to all mankind. "He will render to every man according to his deeds, the Jew first and also the Gentile ;" this may be an answer sufficient for all who are disposed to say in their hearts, "The Lord will not do good, neither will he do evil." In the third extract, to do away as it were with every doubt, as to whether responsibility might not be removed under certain circumstances, we are assured, that "there is no respect of person with God, for as many as have sinned without law, shall also perish without law, in the day when God shall judge the secrets of men by Jesus Christ." This may be an answer sufficient for those who think that want of clear light and knowledge will be an excuse for want of obedience. No doubt, in the words of our Lord, Luke xii. 47, 48, "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes ; but he that knew not, and did commit things worthy of stripes, shall be beaten with few ;" but still punishment will follow, though in a mitigated degree. The *wages* of sin must be death. The fourth reference, Rom. iii. 9, repeats the assurance, that both Jews and Gentiles are all under sin ; while the last extract clearly shews, that the claims of the law and the obligations to obedience are equal, "that what things soever the law saith, it saith to them who are under the law ; that every mouth may be stopped, and all the world may become guilty before God."

Now apply this to the case of the heathen in the present age ; give them the full benefit of the assurances, that he who is not a hard master, will give "glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile ;" and after giving them the advantage of this, and similar promises, what in the judgment of truth and righteousness will be their condition, when tried by the standard of the law of conscience ? Weighed in this balance, and it is the balance of the sanctuary, will they not be found wanting ? Does not our knowledge of their lives and characters tell us that with few, how very few exceptions, they do not obey the truth, but obey unrighteousness, not acting up even to the glimmering light they possess ?

Decisive as are these testimonies from the word of God, there is yet a stronger proof of the lost condition of those whom the Apostles addressed, (and consequently, if our deduction be correct, of the heathen at present,) in the language used, and the supposition evidently implied in the following passages of Scripture—passages in which there would be no meaning left, were the supposition taken away, that those to whom they referred did require salvation : Acts xi. 14 ; xiii. 47 ; xv. 11 ; xvi. 30, 31. Rom i. 16.

1 Cor. ix. 22. Ephes. i. 13. 1 Thess. xi. 16. These are but a few, but they are abundant for our purpose. The last alone might of itself suffice ; and taking them all together, they present an overpowering weight of evidence on the subject.

When Samuel addressed Saul in that remarkable scene recorded in 1 Sam. xxviii. we are informed, that he spake to him these words: "Why then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?" Oh! if there remained any feeling in the breast of that rebellious monarch, or any remembrance of the time when he was the favored and the chosen of the God of Israel, how must these words have rung in his ears, and sounded the knell of all his hopes in time, and all his prospects for eternity. "The Lord is departed from thee, and is become thine enemy!" O awful and appalling thought! The blessed God departed, and for ever, from a soul which he made for himself and framed for the enjoyment of his love—departed, and for ever, from a being who could only be happy in him, or find its appropriate rest in communion with him—departed, and for ever, from a creature whose very happiness consists in his presence and favor. Oh! if the thought affects us in the case of a single being, what shall we say of whole nations, to every individual of whom might be said, "The Lord is departed from thee, and is become thine enemy." The question is not of one single individual thus forsaken; of one solitary being thus cut off from the fountain of life and happiness; no, not of one single nation severed from the only source of pure and real bliss; the question is, many people, of numerous nations, of entire families of the human race, thus situated; sunk in complete and fatal ignorance of that Being with whom they have to do, unacquainted with his real character and perfections, knowing nothing either of the severity, or of the goodness of God. Alas! on the brow of every individual among them might be written, *Ichabod*, for the glory has departed. They have lost their father's image, they have forfeited their father's favor; they are exiles from their father's house. This ruin however is not irremediable; they might recover the image they have lost, they might be restored to the favor they forfeited; they are invited back to the house from which they were exiled. And why have they not been informed of these glad tidings; why is not the health of the daughter of this people recovered? Is the great Physician of souls less ready and able to save? Has the fountain opened in the house of David lost its cleansing and purifying power? Is the Lord's hand shortened at all that it cannot redeem, or has he no power to deliver? These questions require no answer, but the melancholy fact still remains an indisputable truth, that in spite of all that was planned, and all that was performed for the recovery of a fallen race, by him who is wonderful in council, and excellent in working; in spite of all that was done, and all that was suffered by a Saviour, whose last injunction to his disciples was, "Go ye into all the world, and preach the Gospel to every creature;" in spite of the opportunities which have been afforded in the eighteen hundred years which have elapsed since that injunction was delivered; in spite of the most assured knowledge that millions upon millions were dying of hunger, while we had in our possession the only bread, of which if a man eat, he shall live forever; in spite of every motive of obedience to our Lord, of zeal in his cause, of pity for the souls he came to save; in spite of all this, the larger portion of the family of man always has been, and at this moment is, in complete ignorance of all that concerns them as sinful and immortal creatures, for whom a sacrifice has been provided, so stupendous, that Heaven is bid to be astonished, and so ample and glorious, that Earth is bid to rejoice. In his holy mountain the Lord of hosts made unto

all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined, and he destroyed on this mountain the face of the covering cast over all people; and the veil that was spread over all nations. He swallowed up death in victory, and the Lord God wiped away the only real cause for tears from off all faces. He accomplished a redemption worthy of himself; he meant it to be, and he made it sufficient for the salvation of the world, and then he told his disciples that, repentance and remission of sins should be preached in His name among all nations. But has it been so? Have all nations had this repentance and remission of sins preached to them? Have they heard of the love of a dying, or the command of a risen Saviour? Alas! for one million who have heard the joyful sound, hundreds of millions may be written for those whose ears it never reached:—they have died in their sins. But why have they thus died? Not for want of an atonement for sin;—bear witness the birth, the life, the sufferings, the death of the Incarnate God. Not because that atonement was limited in its efficacy;—bear witness the assurance, that He gave himself a ransom for all. Not because there is no balm in Gilead, and no Physician there;—bear witness, an inviting Saviour, “Behold I stand at the door and knock.” Not for want of willingness on the part of God to forgive;—bear witness, the invitations, the entreaties, the promises, the word, the oath of God who cannot lie. Not because he meant this salvation to be confined to a few favoured nations;—bear witness the declaration of the Angel, “I bring you good tidings of joy, which shall be to all people.” No; on no one of these accounts have they perished. They have been destroyed for lack of knowledge, because Christian love and Christian zeal were in that deep slumber, out of which they have only awoke within the last thirty or forty years; because they were never made acquainted with the message of salvation. True, there is no difference between the Jew and the Gentile, for the same Lord over all is rich unto all who call upon him; true, whosoever shall call upon the name of the Lord shall be saved. “But how shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?”

On the Church lies, we fear, much of the guilt of this state of things; it had ample means in its power, but then those means were never used. While, however, we drop a tear over past neglect, and lost opportunities, let us be stirred up to greater exertions; and though we may almost say, we have not wrought any deliverance on the earth, let us look around, and seeing the fields white unto the harvest, let us labour and pray that they may be reaped, and brought into the garner of the Son of man.

The present and future progress of the Gospel may be considered like the holy waters in the vision of Ezekiel. When the prophet was first brought through them, “the waters were to the ankles,” and so, compared with the time when the knowledge of the Lord shall cover the earth as the waters cover the sea, it may be deemed the case with us now; but when a little more shall be measured, they will be “to the knees;” yet a little, and they will be “to the loins,” and afterwards, it will be a river that cannot be passed over, for the waters will be risen, waters to swim in, a river that cannot be passed over. In the mean while we have much cause to thank God and take courage. The means compared with the end may seem feeble and insufficient, and our hearts may almost sink on looking at the great and numerous obstacles to be overcome; but the Lord of Gideon’s lamps and pitchers will never suffer the insignificance of instruments to interfere with the accomplishment of his plans; nay, from their very insignificance he will gather to himself the greater glory. The battle is

the Lord's, and sooner or later, the victory also will be his. The garrison of the uncircumcised, 1 Sam. xiv. may be strong, but we can say with Jonathan, there is no restraint to the Lord to save with many or with few. The host of the Ethiopians, 2 Chron. xiv. 9, may be a thousand thousand, and their chariots many, but we have the same resource with Asa; we can cry to the Lord our God, and say, "Lord, it is nothing with thee to help, whether with many or with them that have no power; help us, O Lord our God, for we rest on thee, and in thy name we go against this multitude." The event will be the same; let us not doubt it for a moment. It is not for us to know the times and the seasons, which the Father has put in his own power; it is not for us to say, how far we are advanced toward that time when the fulness of the Gentiles shall be brought in, and all Israel be saved; how near we are to that millennium day, when the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ; whether its dawn has already commenced, or whether we have yet to wait for the first indications of the approach of that Sun of Righteousness, which shall then rise in splendour over the whole world. With these inquiries we have comparatively little to do.

But we have to work in our Lord's vineyard; we have to employ our talents in his service; we have to strengthen the hands and the hearts of those who are more immediately engaged in the great work of making known to the Gentiles the unsearchable riches of Christ; we have a ruined world to remember before a throne of grace. Soon will the great work be accomplished, and that glorious edifice be finished, the foundation of which was laid in grace, and the top-stone of which must soon be brought forth with shoutings of "grace, grace unto it." And oh! when it is finished, when the last stone has been placed, and the whole building declared complete, with what ineffable complacency will the great Architect contemplate the work of his hands, that glorious temple of which how truly may it be said, Every whit of it uttereth his glory*. We, too, shall enter into the joy of our Lord, shall feel something of his pleasure, and partake something of his triumph, if here we have contributed at all to his work. May we then, according to our several opportunities and measures of grace, exert ourselves in this great and glorious cause, the highest in which a redeemed sinner can be engaged. At the last day it will be our greatest glory and our noblest privilege to feel, that we were permitted to do any thing in such a cause; and every employment we ever engaged in, will sink into insignificance, compared with that greatest of all honors, the having in any way hastened the approach of that event spoken of in the Revelations of the beloved Apostle: "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Hallelujah, for the Lord God omnipotent reigneth." F.

V.—On the Romanizing System.

Every project that is proposed to public attention has its warm supporters and violent opponents. The projectors of a favorite scheme, carried away by an exaggerated idea of its excellency and utility, can seldom weigh, with sufficient coolness, the difficulties that surround it, and the strong probabilities there may exist of its failure: while, on the other hand, their opponents see nothing in the scheme to recommend it to general approbation. Such is the fate of almost all new schemes, and it would be rather strange if the Romanized system were an

* Ps. xxix. 9. marg.

exception to this general rule. Some of the projectors and supporters of this system seem to regard every argument brought against it, as weak and irrelevant; and the opposition they have excited, as the offspring of malice, of ignorance, or of interest. Others have gone so far as to express a wish to have the system enforced by *pains* and *penalties*. They would have Government to visit every one with its disapprobation*, who “shall not be able to write the vernacular language, in the Roman character;” whatever may be his age, or abilities, or however strong his prejudices in favour of his native language in its own character.

Missionaries cannot approve of such sentiments. The substitution of the Roman character is to them a matter of little importance. They feel it their duty to propagate the Gospel of Christ, by persuasive mildness and unflinching integrity; and this, it will not be denied, can be effected as well through the native character, as by the help of the Romanized system. We know that the enemies of Christianity of the present day, like their predecessors in the time of the Vellore mutiny, are ready to accuse the Missionaries as the cause of every species of disaffection that may exist among the natives, and therefore, we feel anxious to avoid every thing that can have the least appearance of force or constraint. So far are the Missionaries from agreeing with the sentiments of the writer, who seems to think it proper to *constrain* the natives to use the Roman character, that a number of those connected with the *Christian Observer* are not satisfied as to the practicability of the scheme; and others have lent their tacit support, rather by *endurance*, than from a conviction, that it is likely to be universally adopted by the millions of India†. The system, we think, is good, and likely to become useful, and ought therefore to be encouraged by every fair and legitimate means. Uninfluenced by an idea of its *supreme excellency*, or by the spirit of *opposition*, we would advise a middle course—“*Medio tutissimus ibis.*”

* This is not correct. No one, we believe, has recommended a course at all interfering with the preference, much less the interests, of individuals *not servants of Government*. As to those who *are*, the friends of the Romanizing system argue (whether correctly or not) that should the members of Government become satisfied of great public advantages to be secured from a change of character, and the adoption of one system of letters equally intelligible by every functionary of every grade in India—they are just as much at liberty to require its adoption in their own offices, as they are to enforce the abolition of Persian, the decrease of holidays, or any thing else not interfering with previous compact.—ED.

† The papers in favour of the Romanizing system which have appeared in our pages, are not editorial: they are simply the expressions of individual opinion; and, if an answer *can* be given to them, we shall readily admit it. This periodical, while under its present management, shall ever be open for the discussion of every plan, which is intended for good, and excites considerable attention.—ED.

The Romanized system ought to be taught in connexion with the native character, and any one who introduces the former into a school, and excludes the latter, is, to say the least of it, in hazard of doing a great injury to his pupils. The scheme is yet in its infancy, and it is at least as likely to fail as to become universal. Suppose that a lad should learn Bengálí in the Roman character only; and suppose that this system should, in a short time, "have passed away like the baseless fabric of a vision," (no very unlikely supposition!) then he would find that he had spent his time and labour to no purpose, and was, by the imprudence of his teachers, unfit to correspond with his countrymen. The cultivation of the native languages ought to be encouraged, for this is, confessedly, at least by all Missionaries, a matter of great importance. English ought to be studied as a key to the stores of knowledge, and the native languages as the means of diffusing that knowledge through the country. We do not say that the Romanized system ought not to be introduced into schools; but if the pupils in our schools are not taught their own language in its appropriate characters, they are likely to suffer through our indiscretion.

Those who are merely acquainted with the theory of the system, but know little of its practical workings, may think that it would be a great loss of time to teach the same language in two different characters. But we can say from experience, that it is not so. As the author is favourable to the Romanized system, he introduced it into a large school under his superintendence, and he has found that those lads, who were studying English, and could read Bengálí fluently in the native character, easily learned to read it in the Roman character in a few lessons. By adopting such a method, we gain a double advantage, and avoid the possibility of injuring those committed to our tuition; and whatever be the fate of the system, whether it should fall or become universal, they will be prepared for either alternative. And we are convinced, that whoever adopts this method will find that *no time* is lost by it, for the experiment has been tried, and we have found, that when a boy is taught to read English and Bengálí simultaneously in the same character, he becomes confused, and his progress in both is retarded; whereas, if he first learn English and Bengálí in their appropriate characters, he may acquire a knowledge of the Roman system with little labour.

Every one who has the important trust of educating the youth of this country, ought seriously to reflect upon the probability of injuring the usefulness of his pupils by taking a rash step. And we would earnestly recommend to the friends of the Roman system, to adopt the method we have proposed, as the safest and most rational, and that which every one, who is fearful of inflicting an injury where he intended to confer a benefit, is most likely to prefer.

VI.—Propositions regarding Marriage and Divorce among Native Christians.

In the "Madras Missionary Register," for April last, appeared a letter, bearing the signature of "DISCIPLINE," on "the propositions drawn up at Calcutta regarding marriage and divorce," by the Missionaries of various bodies, and, in order to elicit observation, published in the Calcutta Christian Observer, for January last. The writer of the letter "had read the propositions with surprise and apprehension—with surprise, that *so many* Missionaries of different denominations should unanimously concur in the adoption of what appears (to the letter-writer) to be inimical to the spirit of Christianity; and with apprehension, lest the publication of the sentiments adverted to, should injure the purity of the Church of Christ in India."

As 'DISCIPLINE' will doubtless be ready to allow the Calcutta Missionaries all credit, for being, in principle, and from profession, deeply interested in *promoting* "the purity of the Church of Christ in India," it would be superfluous to argue the *fact* of their being so: and since "*so many* of different denominations" too, *did* "unanimously concur" in the adoption of what appears to 'DISCIPLINE' so "inimical to the spirit of Christianity," I am justified in concluding, that those many conscientious Missionaries had, in their view, substantial reasons for coming to the conclusions embodied in their five propositions. Perhaps also a reasonable modesty might have suggested to 'DISCIPLINE,' that his *single* apprehension had been allowed too great weight even in his own mind, in opposition to the consentient judgment of some twenty or more intelligent and zealous men, who, as correctly stated in the Christian Observer, "had frequently had the matter under discussion;" and who, in evidence of their not having been disposed to precipitancy or needless innovation on these important questions, "had further appointed some of their number to consider the subject in a more formal manner, and to draw up a report in the shape of rules or propositions, which might be applied to the decision of all cases likely to occur." Again, "at the first meeting of the sub-committee, it was found that there was a complete clashing of opinions, and that no two thought alike; and it was not until after several meetings, long and serious consideration, and a careful study of the word of God, with all the helps within their reach, that they were able, with *one* exception (!) and that only on points of minor importance, to agree in the propositions which they submitted to their brethren. These have since been before *four* monthly *general* meetings, and with a few alterations, chiefly verbal, have been unanimously adopted by all who were present, embracing Missionaries of the Churches of England and Scotland, the Baptist, London, and American Presbyterian Societies." The Serampore Missionaries too "approved generally of the propositions, and *had for many years adopted them in their own practice!*"

As the real object of the Missionaries was not to decide but to *agitate* the questions, to bring them fairly before the Christian public, and, if possible, to lead to some general uniformity of fixed notion and practice, where so much was at stake, and where cases were daily occurring, which, amidst the existing conflict of opinion, and absence of authoritative rule, civil or ecclesiastical, it was impossible to decide with confidence or safety; they gave every clear evidence of cautious deliberation, and of an earnest anxiety to procure as much light as possible on subjects of such great importance. "It was resolved, also, to send copies to the editors of the CHRISTIAN INTELLIGENCER and OBSERVER for insertion in those publications, that through them the propositions might be circulated for the information of the clergymen and Missionaries now in India, and that communications on the subject be respectfully solicited. Copies were likewise sent to the Bishop and Archdeacon of Calcutta."

I am fully justified in asserting, therefore, that the Missionaries are not liable to the charge of haste, either in forming, or in putting forth, their opinions : on the contrary, they have proceeded with the greatest care, deliberation, and humility ; using their judgments with all honest freedom, yet pronouncing no decision, laying down no legislative canons, passing no censures on other or opposite opinions, but employing every effort to cause all the scattered rays of light that might be brought to converge from every quarter, to bear upon the grave, and momentous topics in question. They affect, I repeat it, no *legislative* power ; they disclaim all competency to assume it. After all their best endeavours to clear the subject from its real or accidental obscurities, and to produce an almost perfect unanimity of *opinion*, the *practice* is, to every Missionary, still left open to be decided by his own single discretion, or by the authorities or usages of his body, until competent power has finally established distinct and positive laws for all.

One great object has been already answered in the notice that has been thus excited. If the Missionaries be in error, none will more heartily rejoice than they in the correction of their errors ; to that very end they mooted the subject, and invited discussion. " In this way it was hoped," they say, " some combined system might ultimately be adopted, and questions, which affect the very foundations of society, no longer be abandoned to the capricious, and often ill-founded decisions of individual opinion."

The truth is, the Missionaries have, *as a body*, published none of their *reasons* for their opinions, nor any of that train of argument and induction by which they were led to form them, as embodied in the Five Propositions. They were unwilling to prejudice the cases, but left them purposely open for indiscriminate discussion. Reasons, however, they *had* and many. *One* of their body appended to the Propositions as published, *on his own avowed personal responsibility alone*, a few succinct and able observations in support of some of them ; and in the Calcutta Christian Observer for November, 1834, and for January and February, 1835, maybe found three " Essays on the subject of Marriage and Divorce, as affecting native Christians in India," which, though written by another of their number, independently of and without previous consultation with his brethren, [indeed before he came amongst them,] yet singularly express, it is thought, the *general* sentiments of nearly the whole body, together with many of the reasonings which had influence in their decisions ; and to the writer of those Essays, it was no small gratification and encouragement to find his own views so generally those of so many others of his co-labourers in the same great cause.

My object in replying to ' DISCIPLINE,' is not now to enter fully into a consideration of the Propositions, but chiefly to set the object of the Calcutta Missionaries in its true light, and to correct the serious misconceptions on that point, that have been entertained in some quarters, and so have operated to prevent, perhaps, a fair impartial judgment of the propositions themselves. Having done this, I am bound, however, to notice the objections of ' DISCIPLINE,' to the third and fourth of the five Propositions.

It is, indeed, most natural, I admit, that positions running so counter to *our* national usages and immemorial notions, should at first prove startling to many, and assume a character of dangerous innovation. After all our reasonings, Scripture is the only authoritative rule, and to it must the ultimate appeal ever be made, as is agreed by all parties. Yet, as customary notions, long preconceived opinions, and the inevitable prejudices of education, habit and national usage, have no small influence on the judgments even of those most sincerely anxious to arrive at truth,

and most inquisitive into the *argument* of these great questions; it may be well to shew also, that the Calcutta Missionaries are not *singular* in the propositions they have hazarded.

The passage in 1 Cor. vii. 15, on which the 3rd proposition is chiefly founded, is incapable, it is contended, of any other interpretation than of actual divorce, not mere *separation*—and so the best commentators have decided. “If the *unbelieving*, whether husband or wife, *obstinately* depart, and utterly refuse all co-habitation, a brother or sister, a Christian man or woman, is *not under bondage* to any particular laws, so as to be prevented from *re-marrying*.”—Dr. A. Clarke. “If the unbelieving (wife or husband) be absolutely determined, and *will* depart, let him or her depart; and the consequence is, that a brother or sister, who hath been united to such wife or husband in matrimonial bonds, is, by such conduct of a former partner, *discharged* from future obligation.”—Doddridge. Many similar opinions might be given; we have selected these, only because just at hand. In point of verbal criticism, authority is unnecessary. The word *χωρίζω* speaks for itself, and admits of but the one interpretation, as well shewn in the note appended to the propositions.

‘DISCIPLINE’ argues, “that divorce and separation are not necessarily convertible terms: separation for a time may take place, on account of madness, and other evils and events, or mutual consent for religious purposes, without liberty to marry again.” This is correct: but DISCIPLINE is, “as one that fighteth the air,” in so stating, since no one denies it. He has evidently mistaken the purport of the note on proposition 3rd, when he asserts that the writer of it “attempted to show that divorce and separation are convertible terms.” The English word ‘depart,’ indeed, is ambiguous; but not so *αφιεῖναι, χωρίζεσθαι*, which are the acknowledged technical and *legal* terms, that expressed regular divorce, and of that only is St. Paul discoursing throughout. The proposition directly states, not that separation and divorce are one, but that wilful and obstinate separation of a heathen from a Christian partner, is a sufficient ground on St. Paul’s authority, for *suing out* a divorce (before the proper tribunal); and therefore, not until so sued for and obtained, is the separation constituted a *legal* divorce from the bond and obligation of marriage, or the complaining party at liberty to re-marry. St. Paul’s rule, and the proposition of the Missionaries founded upon it, apply only to cases wherein a heathen, having become Christian, is obstinately deserted by a married wife or husband. Where both parties were *already* Christian, he prohibits departure, i. e. *χωρίζεσθαι, αφιεῖναι*, (*Divorce*,) except for adultery; nay, even where such, for other cause, *had* been (*χωρισθῆναι*) actually (by human law) divorced, he enjoins either reconciliation and return to the matrimonial union, *not* dissolved by the *divine* law, or, if it were the woman, that she should not at least contract another marriage, as she was not rightly and fully absolved from the prior obligation. So also, to guard against abuse of his allowance even in the former case, he permits not to the *Christian* party the power of putting away (divorcing) the unbelieving, should he or she be *willing* to abide in conjugal union, *notwithstanding* the difference of religion, although manifestly, the danger is to the Christian, not to the heathen, of injurious influence, of spiritual declension—but only *relieves* the Christian from the hardship of a yoke, which the separating party should have *first* wilfully broken, and under which that party obstinately refused to return. If the heathen be the divorcing party, *only then* is the Christian partner free; to *marry again* of course, for such is the *bonâ fide* drift of his whole argument.

The inconvenience ‘DISCIPLINE’ apprehends, might arise from a subsequent return of the separating party, and assumption of the Christian

faith, is provided against, as well by the Apostle, (verses 15, 16,) as by the proposition of the Missionaries, which only goes to allow the application of the rule, "in extreme cases, (i. e. of hardship, or danger of sin,) and when all known means of reconciliation, after a trial of not less than one year, (that of ordinary widowhood,) have failed." With the weak understandings, and strong passions of the natives of India, prudence and piety alike require, the probation should not be too lengthened. The subsequent inconvenience is more imaginary than substantial, and if, in some rare cases, it should actually arise, is it greater than, or so great as, the risk of impurity on the other alternative?

But it is to the fifth proposition, that 'DISCIPLINE' and those who think with him, chiefly object. When a convert to Christianity, whether from Mahomedanism or heathenism, has already more than one wife, is he to put away all, but the first married? To this the Missionaries reply, No, by no means; he may and should retain them all. They are all alike legally his wives; he owes them all like support, 'due benevolence,' and protection. To put any away, would be to violate a solemn contract, to expose those, so put away, to severe trial, difficulty, and temptation, and in every way to violate the spirit and precepts of Christianity. Prejudice may be shocked; but better that, than principle violated. I can conceive only two lines of argument against the reply thus given to the question; one, that engagements entered into, and obligations honestly and legally contracted, previously to a man's becoming a Christian, are null and void, on his embracing the Gospel. This would be the revival of one of the worst maxims of corrupted or rabbinical Judaism, and is, I trust, too glaringly opposed to common, as well as to Christian, sense, to be entertained by such writers as 'DISCIPLINE.' The other is, that polygamy, or rather polygyny, is *ab initio* sinful, and condemned by the law of God, however at any time tolerated by human institutions. Now,

1. It is matter of history that the practice has prevailed in almost all parts of the world, not least among the chosen people of God, selected to be the depositories of His revealed will and wisdom, and to be kept under the immediate discipline of laws enacted directly by himself—laws "added because of sin," i. e. to repress and condemn all moral evil, and so to act as "a school-master to bring men to Christ." God's faithful servant, Moses, in Deut. xxi. 15, 16, &c., legislated for, and regulated, cases that should arise out of a man's having more than one wife, but he certainly never regulated adultery, fornication, or other unlawful courses. The most eminent servants of God, the proposed *models* of faith and piety, of patience and godliness, to all after-ages, lived in the actual, avowed, open indulgence of polygamy; no divine or even human censure was ever passed upon them—nay, God himself is introduced as sanctioning that polygamy, as in others, so in David, by "giving him his master's wives (after his decease) into his bosom." He wrought miracles, and that too in answer to prayer, for the conception of women, as *Hannah* and *Rachel*, who, on the supposition of 'DISCIPLINE,' were clearly adulteresses, and lived in sin. Was he, too, who, "as a prince prevailed with God," yet found living in an unlawful state of licentious whoredom, and was his beloved *Rachel* a strumpet? Were most of the twelve tribes of Israel the offspring of adulterous intercourse? Was the 'friend of God' and 'father of the faithful' incontinent and impure? Was Solomon, whom (before he fell from righteousness by idolatry) God *loved*, but a *bastard*? as was *Bathsheba's* first offspring by David, because begotten during her former husband *Uriah's* life time, and which, therefore, was removed, as a solemn expression of God's holy anger against sin, and just visitation upon the guilty parents. Have not the Jews too, ever practised polygamy, first in their own land, and afterwards in all

polygamous countries, and wherever the civil laws of the place of their sojourn did not forbid it? Is it "to be imagined that God should suffer his own *chosen* people to have continued in the open and avowed practice of living with more wives than one, if the first positive law was intended to forbid or prevent such a practice? As little is it to be conceived, that He should make laws for the *regulation* of it, if He had forbidden the *thing itself* to be done at all."

DISCIPLINE says, that Deut. xxi. 15, 16, "takes no cognizance of the right or wrong of polygamy, but merely institutes a wise and just regulation as to the birth-right of the eldest son." But if the eldest offspring were "a *bastard* and not a son"—and *son*, was never the appellative of an *illegitimate* offspring, in Hebrew phraseology, as St. Paul's argument in Hebrews xii. 5—8, is in proof,—he could have no birth-right, and legislation upon a non-entity were nugatory and absurd. Ergo—*both sons*, whether of the first or after-married wife of the same man, might inherit. The law in question directed, that the *first-born* (of whichever wife) should be the heir, and should not be injured by parental prejudice, or possible partiality for a second and younger wife, or for her children.

Again St. Paul ordains, 1 Tim. iii. 2, that "a bishop be the husband of one wife." From this DISCIPLINE would infer, that polygamy is absolutely forbidden to *every* Christian, lay as well as clerical! The best commentators have thought otherwise, and inferred the exact reverse. Thus the pious Doddridge, to allege perhaps the *strongest* opponent of the practice in question, says, "Upon the whole, it seems to me most reasonable to believe, that (as there is no express precept in the Bible requiring a man, who had several wives at the time of his embracing Christianity, to divorce or dismiss all but one), the Divine Wisdom might judge, that it was a proper medium between *encouraging* polygamy, and too great a *rigour* in *condemning* it, to fix such a brand of infamy on this irregular practice, by prohibiting any man, let his character be ever so extraordinary, to undertake the *ministry*, while he had more than one wife, and to *discourage* it in those already converted." I would remark, by the way, that the 'irregularity' is yet to be shewn, and that it is not stated as a qualification for the ministry, that a candidate is *to put away* one of two wives—nay, but that *having* more than one, he is positively *disqualified*; every fair inference is, that he is to abide by his regularly married wives, but not to think of the ministry.

Analogous to this passage is that in 1 Tim. v. 9, where St. Paul also directs, that no *widow* should be placed among the number of those supported by the Church, and probably employed in some department of female diaconate or ministry, unless she were sixty years of age, and had been "the wife of one man," or husband! Now admit, that in the former passage, the requisition, that a Bishop should not be a polygamist, is an argument to prove polygamy unlawful to all, and in itself, and therefore, sinful; then it follows, that here also, the similar direction that a widow, to be taken on the lists of Church servants and pensioners, must have been the husband but of *one* man, condemns *second* marriage in *all* widows; while yet the Apostle, in v. 14, directs the younger, *τας νεωτερας*, (*widows*, for of widows only he speaks, 'women' being an interpolation in our version,) to marry, i. e. to enter into a second matrimony. As then the rule in reference to Church widows having claim to gratuitous support, and engaged to peculiar offices, regarded *them* only, so that which respected *bishops*, in like manner, applies to *them* alone as ministers engaged to public services, and determines nothing as to other persons. 'As for the practice of polygamy among the first Christians, what occasion for the Apostle's caution, if none had *more* than one wife? That the election was

to be made from amongst the *Christian believers*, there can be no doubt. To suppose that none of these had more than one wife, is to suppose the Apostle giving a needless rule in the election of bishops and deacons.' 'DISCIPLINE' writes, "the fact of the Apostle's requiring (bishops or) deacons should be the husbands (each) of one wife, does not necessarily imply that polygamy was generally tolerated in the primitive churches." I confess, to me the direct contrary appears the natural and unavoidable inference, whether I view the grammatical propriety of the passage, or the argument and reason of the thing. There was a manifest propriety in the religious teacher becoming an example, not of merely *lawful* conduct, but of high-toned spirituality and moderation, as well as in his being guarded from the distractions of too large a family, the necessity of caring and providing for which would too much interfere with his higher duties, as a minister of Christ; while the possible, if not, probable, jealousies, and domestic disagreements, consequent on his polygamy, would greatly tend to disturb and unsettle his mind, and injure his devotion, and so his usefulness; while too the example of such evils would be out of harmony with the sacredness of his function, and the conspicuousness and influence of the pattern of himself and of his household.

It is argued from Matt. xix. 9, that our Saviour absolutely prohibits polygamy. If this be established, the question is at an end. But the clear tendency of the argument is not to such a conclusion, but is, I conceive, coincident with the design of Deut. xxi. 15, i. e. to prevent partiality and injustice in husbands, and to prohibit a man, not simply from marrying a second wife, a first still living and cohabiting with him; (for that was both law and usage in his day;) but when he *could not*, or *would not*, *support two wives together*, from unjustly putting away or divorcing one, that he might indulge his caprice or lust, by marrying another, not to her, but in her room. This interpretation is the only one that will satisfy the context, and form any conceivable *answer* to the question put to our Lord; which was, whether it was lawful, not for a man to marry one wife, having another; but to *put away* a wife for *any* cause. One, and the most prevalent at that time, of such causes, was that which our Saviour therefore explicitly condemns, viz. the love of variety, and the wish to possess a desirable object, without the inclination or ability to continue to do justice to a prior claim at the same time. So too "the ancient Romans did not indulge in polygamy, though permitted—they chose not to have *two wives* in the house at the same time, and therefore *repudiated* one, before they took another, and this they did as often as they pleased." Moreover, Christ was here *understood* only to speak of *divorce*, not of polygamy, as may be seen from the observation of the disciples. "If the case of the man be so with his wife, it is not good to marry;" i. e. evidently, "if a man cannot get rid of his wife when he pleases, he had better not marry at all," than oblige himself to retain for ever a woman no longer loved, and in the way of his indulgence of another attachment. They could not possibly mean "that a man had better have *no wife at all*, if he could not have more than one at once;" but, that it were wiser to refrain from marriage, if it *perpetuated* its obligations even to the endurance of a disagreeable partner, whether one or more.

Such is the judgment of the critics, and it has been clearly shewn, that "our Saviour could no more, by the Mosaic law, have called polygamy *adultery*, than we can now, by the law of England, term it high treason."

[To be concluded in our next.]

VII.—*Note of Explanation regarding the English School at Banáras.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

In your last number, there is an article, headed “New English School at Banáras,” in which is given an extract from a private note of mine to a Missionary friend in Calcutta. I confess I was quite surprised to see it, and, still more so, the comments which have been appended to it. I can assure you, that whatever bearing my own remark may have on the state of the English School here, in reference to Christianity, the comments have none whatever. Of course I had my reasons for the opinion I expressed; and on another occasion, when personal feeling in any breast may not be involved, I may give them to you at length; but I write now, to express my regret that a private note of mine should have been inserted, however innocently, without my consent being obtained, and to state, that the opinion expressed referred, not to the manner of conducting any particular school, but to the system itself, as existing and carried out in all;—and moreover, that I have not a word to say against the character and conduct of Mr. Nicholls, whose name is incidentally mentioned, but whom I had not at all in my mind, when I penned the passage.

“*J. T.’s Banáras Correspondent.*”

VIII.—*Additional Note of Explanation on the same subject.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I am sorry to find that the observations I was induced to make, on the paragraph I communicated from my friend’s letter, have been considered personal in their bearing, and have given offence. I beg leave to state, that they were not intended to be personal, but to apply to what I was led, by the purport of my correspondent’s letter, combined with what I had been given to understand, had taken place elsewhere, to consider the system on which all Government schools were conducted, and which, so far as acted on, must prove prejudicial to Christianity. What that system really is, and how far it is deserving of this character, or otherwise, it might be well for some person qualified for the task, by a knowledge of its theory, tendency, and working, to make known. Not a few will be delighted, and none more so than myself, to learn, that it is free from the very serious objection of in effect stigmatizing the religion of the Saviour of mankind, by subjecting the youthful inquirer into its nature and evidences, to rebuke, and persecution, if not actual exclusion from the advantages those seminaries are expected to afford.

June 20th, 1835.

J. T.

REVIEW.

CHRISTIAN INTELLIGENCER, No. VI.—*The Bishop and the Missionaries.*

[From a correspondent.]

We had hoped that this unhappy subject would have terminated with the paper which appeared in the CHRISTIAN OBSERVER for May. In this hope, however, we have been disappointed. In the June number of the CHRISTIAN INTELLIGENCER an article has appeared, which professes to be a Review of the Bishop's Charge, but which is in reality an attack upon the Missionaries in Calcutta. We have, therefore, no other course left open to us, however painful it may be, than to lay the whole transaction before the public, briefly reviewing the Reviewer, and leaving the community to draw its own conclusions.

We would preface our remarks by observing, that this subject is not in any way connected with the disputed point of Church and Dissent; it is simply a question of character, which would have been as promptly met, had the paragraph in question been written by any other individual than the Bishop of Calcutta.

The circumstances which gave rise to the present discussion are as follows: Bishop Wilson delivered a charge to his clergy in the south of India, which was printed and circulated amongst his clerical and other friends. In it a paragraph appeared, that cast an imputation on the sincerity of the motives of a large portion of the Missionary body. At a meeting of the Missionaries this passage was read, and as but one construction could be put upon its meaning, but one feeling pervaded the meeting, and that a feeling of regret. It was deemed by some advisable to deny the charge at once, without any intercourse with the Bishop; it was however suggested by others, that it would be more courteous and Christian to communicate with his Lordship by deputation, before any public steps were taken. A deputation was appointed, and the persons composing it forwarded the following note to his Lordship:

To the Right Rev. The Lord Bishop of Calcutta.

MY LORD,

In one of the two charges recently published by your Lordship, there occurs the following passage, which we have read with surprise and regret.

"Very few Missionaries have fallen into open vice, and profligacy—though three or four, alas! in a century and a quarter, as I before stated, have—but into secularity, into inactivity, into anxiety after petty objects of their own, into jobs for their families, multitudes have been betrayed. PERHAPS not one in twenty of those who come out from Europe in all the Protestant Societies, with the best promise, and who go on well for a time, persevere in the disinterestedness of the true Missionary."

At the request of our brethren, we, the senior Missionaries of our respective societies, beg leave to inquire, whether, in this heavy and unexpected charge, your Lordship intended to include the Missionaries of our several denominations, residing in Calcutta; and, if so, to call upon you, for the grounds on which you have thus publicly accused us. Justice to the Societies with which we are connected, and to our own usefulness, requires that we should have an opportunity of vindicating ourselves as speedily as possible.

We have the honor to be, &c.

To which the accompanying answer was returned.

TO REV. W. YATES.

MY DEAR SIR,

I beg to address you on behalf of the three Reverend Missionaries who have addressed a somewhat formal letter to the Bishop on one topic alluded to in his charge to his clergy. You will perhaps have the kindness to communicate to them the reply which his Lordship has directed me to write.

I need scarcely say, and yet it is necessary I presume, how sorry the Bishop is, that any thing, which he may have felt it his duty to deliver, should have wounded the feelings of any one, but especially any of those whom he truly honors for their works' sake. It was very far from his intention. I might instantly have answered your inquiry by a few words of course; but the Bishop is anxious to remove from your minds any feelings of a personal or unpleasant character: he therefore directs me to beg that you will do him the favour of calling, with Mr. Lacroix and Mr. Mackay, to-morrow morning, or Saturday morning, at 10 o'clock, if quite convenient to you. He will gladly see you, and give you any explanation in his power, as to the bearing of the paragraph, the effects of which you so much deprecate.

I have the honor to be,

Yours very truly,

(Signed) J. BATEMAN.

Bishop's Palace,
Thursday, 9th April, 1835. }

In compliance with the request expressed in the note, the Rev. Messrs. Yates, Lacroix, and Mackay waited on his Lordship, and held a conversation of some length on the subject in dispute. Not wishing to misrepresent his Lordship, even to their brethren, they drew up a précis of what occurred at the interview, and sent it to the Bishop for his correction, informing him, that they should submit it, when corrected, to their associates, who would act as they thought proper with regard to its publication. He returned the précis unread, accompanied by the following statement!

To the Reverend Messrs. YATES, LACROIX and MACKAY.

Bishop's Palace, Calcutta, 14th April, 1835.

REV. SIRS,

1. I have had the honor of receiving your letter of April 8th, complaining of the bearing of a passage in one of my late Charges delivered to the Clergy of the Diocese of Calcutta.

2. I immediately directed my Chaplain to assure you, that no personal reflection was, or could be, intended by the passage complained of, and

expressing my readiness to see you at any moment you might please, for the purpose of conversing with you on the subject.

3. You were good enough to call upon me accordingly ; and I flattered myself I had satisfied you, that the sentence was merely of the nature of a caution addressed by a Bishop to his reverend brethren, grounded on his own past and long observation of the whole field of Missionary exertion, in all the Protestant Societies of every part of Europe, and having a view to the highest qualifications which belong to that highest of all earthly callings, in the most difficult of all circumstances.

4. I am persuaded that this private conversation will still be considered by you as satisfactory. Should it, however, prove otherwise, I must beg leave to decline any farther intercourse upon that subject. The Charges are before the world. My own fallible judgment is open to every remark, and every animadversion, which other minds may suggest. I believe it is not usual to drag into minute verbal conflict the paternal advice offered by a Bishop to his own flock. But this I must leave. I have already gone further than, perhaps, was strictly becoming in me. But I have done it for the sake of peace. I decline correcting the *précis* of the conversation which you have sent : indeed I have not read that *précis*—the conversation was in my view so entirely private, and was so readily capable of being communicated to the very few individual Missionaries in whose name you addressed me residing in Calcutta, as to render any formal reduction of it to writing unnecessary. I take the liberty of returning you the transcript, and begging your forgiveness for the numerous faults in these hurried lines,

I subscribe myself, Rev. Sirs,

Your most obdt. humble servant,

(Signed) DANIEL CALCUTTA.

As the injurious paragraphs in the charge had received an extensive publicity, it was deemed advisable that the explanation which had been given by Bishop Wilson should receive, as far as possible, an equal circulation. This was done nearly, if not entirely in his own words, in a paper in the *CHRISTIAN OBSERVER* for May, and we appeal to every unprejudiced mind whether that paper contained one offensive epithet, or unchristian sentiment. Would that we could say as much for the language and sentiments of the Reviewer ! He did not form this estimate of it. He comes to the warfare in the true spirit of knight errantry, determined to find fault and battle with the man that has offended his friend. In this spirit he accuses the correspondent of the *CHRISTIAN OBSERVER* of envy, malice and uncharitableness—and why ? Let us hear the reasons.

Because the charge was delivered to the Missionaries of the Church of England, and intended for their private admonition and advice. We are ready to admit that this is the character of the substance of the charge. We have our private opinions on some of the subjects mooted (independent of church polity), which do not quite accord with the Right Reverend Author's views, but feeling conscious that they were not addressed to us, we have not expressed our opinion upon them ; and if the Bishop had confined himself to his own church entirely,

we should never have interfered with him in the exercise of those powers with which he is invested. But when we find him introducing other Missionaries, and referring to their general character, in a manner calculated to depreciate them in the estimation of the Christian public, we feel that not only we have a right, but that it is our imperative duty, to demand either a lucid explanation, or explicit denial of the charge. We did ask that explanation from Bishop Wilson, and amongst the several views rendered, that which was deemed the most satisfactory was adopted and published, and we have yet to be convinced that we have erred in the act.

This introduces us to another subject in the Review. We are told that *the whole charge was private*. We think we shall be able to set this matter at rest very briefly. We believe, and we gather our information from the title page, that it was delivered to a public body in an open audience. If this be deemed private, then, under the name of private admonition, may any person calling himself a public teacher despoil the character of any individual or body of men, and then turn round and say, "Oh, it was quite a private affair between some 2 or 300 of us." We may observe too, that it was printed and circulated by the author not only among his own clergy, but among ministers of other communions, the heads of the Government and Civilians. Was this private? Besides, the Bishop himself declares that it is "before the world," and we are informed, by public advertisements, that it can be *purchased for two rupees* at Madras and at Calcutta. Granting the Reviewer however the full force of his argument concerning the private nature of the charge, it put us in mind of that privacy which is couched in the mischievous language of gossip, "I have heard so and so of such a one, but don't tell it to any one else; be sure of that, do you hear." Such privacy in fact is the worst kind of publicity, inasmuch as it never reaches the injured parties till the evil has extended itself in quarters where they have probably no means of counteracting its influence. Thus much for the privacy!

The next subject to which reference is made, is *a breach of confidence in the members of the deputation*. It is said that they have made public the substance of a private conversation, in a manner calculated to make the Bishop appear one of the most inconsistent of men. Now we ask the Reviewer, Did he ever hear of such a thing *as a private deputation from a public body*? This deputation went to ask, in the name of their brethren, for an explanation. Of course they communicated the result of their interview to the body deputing them, and that body, we think very properly, gave the same publicity to the explanation, which had been given to the charge. It is not the fault of the Mis-

sionaries that the Bishop in a moment of haste penned a paragraph which could wound the feelings of one individual, or that could require such an explanation, as would tend to render his Lordship either ridiculous or inconsistent.

We are next introduced to a singular paragraph in which it is said, that the Bishop's is *the broad unmeasured language of faithfulness, which was never intended to be analyzed and reduced to its apparent literal meaning*. The latter part of the sentence we fully believe. We think, but we may be wrong, that there is something highly irreverent in the comparison instituted between the passage complained of, and the figurative language of the Bible. Is there no difference between a figure of a speech and a plain numerical statement—no difference between, “It is more easy for a camel,” &c. and “perhaps not one in twenty,” &c.—no difference between the indisputable truth of the Bible, and this, which meets with the most unqualified denial at the very threshold of its existence?

Next comes the passage, and we say with the Reviewer, Let us look it full in the face,—let us take it in its plain and simple meaning. We challenge to the proof; as it regards Calcutta—India,—the world; and, until that proof is given, we dispute its accuracy. What would be the impression that an unprejudiced reader would receive on perusing this combination of words, even with the “PERHAPS” printed in capitals, and the Reviewer's meaning rendered to “multitudes,”—a meaning, certainly neither ‘literal’ nor ‘apparent.’ Why, that a very *large majority* of Missionaries in India are more lovers of money than of God, more concerned for the welfare of their families than for the family of Christ. It has been said that the charge does not apply to India; but that it does apply to India, and India only, is evident from the expression, “all that come out,” meaning, of course, all that come from England to India. We are as willing to admit, as the Bishop, that many, too many, lose the ardor of their first love to the heathen, but we differ from him as to the causes. We ascribe it to a combination of depressing mental and physical circumstances, things which should have elicited sympathy rather than censure. When men have but little success to cheer their hearts, and inspire their friends, the only thing to which they can appeal, in connection with divine promises, is an unsullied character, and purity of motives; and when that character is attacked, it makes them as tenacious to vindicate their integrity, as the Reviewer appears to be to vindicate his friend.

We will now consider the various explanations which have been rendered. 1st. It is said it was intended for Church Missionaries only, and no others*; *but does it not explicitly refer to all*

* Christian Intelligencer, p. 259.

the Missionaries of all the Protestant Societies? 2nd. It is said, it was not intended for the Calcutta Missionaries, but that it applied to all the Missionaries in the world, and was founded upon long and practical experience. Does not this include the Calcutta Missionaries? 3rd. It does not apply to any living Missionary in the field*, and therefore does not apply to any Missionaries, except those who have left the field, and the dead. Now bear in mind the "not one in twenty;" and then we ask, Do the majority of men return to Europe? If not, how can it apply to them? Dead men of course tell no tales, and therefore our beloved brethren might lie under the stigma, if the condition of their families did not prove how confident they were that the God of Missions would not allow their seed to beg its bread or be forsaken. 4th. It is alleged, that the Bishop intended it in the highest sense of disinterestedness†. Now we regret that we may be charged again with having a "jaundiced eye," but we cannot find this subject even hinted at in the whole division in which the passage occurs. It is headed *disinterested personal example*. The sentiment is the necessity of its being manifested in a Christian Missionary's life. The illustration given is that of Swartz in his negotiations with Hyder Ali. The close of the paragraph is the disputed passage, but not a word of the highest disinterestedness.

We shall notice only one more incongruity, which the Reviewer himself supplies. In the paper which appeared in the CHRISTIAN OBSERVER, the writer represents the Bishop as saying, "that the paragraph did not apply to them, or to any Missionary now in the field." This sentence the Reviewer calls, at page 262, "*an absurd and unintelligible withdrawal of the Bishop's sentiments*;" and yet, at p. 260, his own words are, "*The Bishop assured the deputation that the passage was written and delivered without any intended personal reference to them or other Missionaries in the field.*" How shall we reconcile these explanations, and which of them are we to receive?

"We view it as a *breach of courtesy*," says the Reviewer, p. 262, "that any explanation was asked." This is only absurd.

The charge of a breach of confidence is again repeated: we should pass over it in silence, having previously referred to it, were it not coupled on this occasion with the following assertion, "That the Bishop's private explanation was made public, against his express request and understanding." We say in answer to this, that if the deputation had been told at the commencement of the intercourse "this is private," they would have immediately withdrawn; this was not done, nor did the deputation give any pledge whatever; indeed, how could they?

* *Ibid.* p. 360. † *Ibid.* pp. 260 and 263.

We have then a singular paragraph ; it states that the Bishop was willing to give as a *private* explanation what he would have refused to give as a *public* one ; thus making his Lordship say, "I, as a Bishop, will *privately* tell you, that I did not mean so much as is implied ; but I cannot say this *publicly*, lest it make me appear inconsistent in the estimation of the community." We think the Bishop will not thank the Reviewer for such a vindication ; for while reading it we were forcibly reminded of a thing called principle, which if it be the basis of a man's actions and words, will induce him to court the light under all circumstances and on all occasions. We sincerely acquit the Bishop of being a party to this excuse—we think far too highly of him to believe it.

The writer of the Review then asks with an air of lofty contempt, "Are the Calcutta Missionaries to be the censors to sit in judgment on his Lordship ?" The Missionaries answer, No.—They simply deny the charge brought against them, and leave a just public to form its estimate of the transaction. They are not judges, but plaintiffs in this case ;—Can the Reviewer see no difference between the two characters ?

The writer, (p. 262,) touches upon the subject of *sensitiveness*. The Missionary, he says, is like the bashful man, who thinks all eyes are upon him, and all thoughts absorbed in the contemplation of his affairs. Did the conduct of one eminent in Israel never suggest itself to his mind, who, when he imagined that he might lie under the shadow of suspicion, said, "Whose ox have I taken," &c. Did he never read of the open and fearless manner in which Paul vindicated his injured character in the Corinthian Epistles ? Did he never hear of such a course of conduct as that now pursued, terminating in the disgrace of the accuser and the honor of the accused, and when all eyes were upon the vindicated, not in the spirit of the Reviewer, but of sympathetic approbation ?

We now take leave of this painful subject. We cannot believe that Bishop Wilson has given the shadow of a sanction to the sentiments in the Review ; our reasons are, 1st, the evident disposition which his Lordship has manifested to conciliate all parties since the appearance of the paper in question, which he could not have done, had he inherited the feelings of the Reviewer ; and 2nd, the character which the Reviewer himself gives of the Bishop, "that you have only to do him an unkindness, and you make him your friend for ever." Of course we do not dispute the testimony of one, who must be much better acquainted with his Lordship than we can possibly be.

In this paper we have purposely not interfered with the Bishop ; our business was with the Reviewer, and we have confined

ourselves to him alone, as far as he would permit us. If, however, we have written a single sentence calculated to hurt the feelings of his Lordship, we can only say that it was not intentional; we would not have even introduced his name, had it not been for the intemperate zeal of the Reviewer. We have never felt the force of the proverb more than on the present occasion, "Save me from my friends, and I will take care of my enemies." The Bishop may say this with truth. We had no occasion, much less inclination, to drag his Lordship again before the public. We were satisfied with his explanation, as that of an honorable man, who had written a paragraph, either in a hurry, or at the suggestion of some incompetent adviser, and who felt regret at its existence. This we believe was the feeling of the Bishop, when he said, "It does not apply to you or any other Missionaries in the field." Our inference is, and we believe every one will draw the same that reflects calmly on the subject, *then all are free*. We regret deeply the existence of any thing like warfare on such a shore; and we the more regret it, when we think that had the explanation been allowed to pass uncensored (for denied it has not been), when published, all would have slept in peace.

There is one other subject which has both surprised and pained us. It is that the present Editor of the CHRISTIAN INTELLIGENCER, whose general character is that of an amiable and pious man, should have so far forgot that "charity which hopeth all things" as to give his sanction to the insertion of a paper so weak and so angry.

We can cordially say (and we believe we speak the sentiments of the Missionary body) that we have no feeling but that of Christian affection toward the Bishop and even the Reviewer; and they will, we are sure, always have the good wishes and prayers of every Missionary, that the great Head of the Church may prosper them in every legitimate effort to extend his kingdom.

Σκωός.

NOTE.—To the remarks of our correspondent, it is, perhaps, necessary for the satisfaction of our readers, to add two facts, which we have ascertained from the gentlemen of the deputation.

1. The Bishop's explanation, as reported in the OBSERVER for May, is literally, and in every sense of the word, *correct*;—indeed, it is drawn up in his own very words. 2. The three Missionaries, appointed to correspond with His Lordship, stated to him verbally, as well as in writing, that they acted for *others*; they sent to him a *précis* of their conversation with him, that it might be correctly reported to *others*; and they never gave him the slightest ground to suppose, that they considered any part of the interview private. For the truth of all this, they appeal to His Lordship himself.

We regret, sincerely regret, that there should be any appearance of jarring between the Missionaries in Calcutta, and a prelate, whom they so highly esteem. Had it not been for the injudicious zeal of the writer in the INTELLIGENCER, the whole matter ere this might have been forgotten.—ED.

Missionary and Religious Intelligence.

CALCUTTA.

1.—BAPTIST MISSIONARY SOCIETY.—*Recent Baptisms.*

The Agents of this Society have recently been encouraged by several additions to the Churches under their care of converts from among the natives. Early in December last, *eight* persons were baptized on a profession of their faith, at *Lakhyántipur*. In March, *four* more were baptized at *Chitpur*, two of whom are youths in the Christian Boarding School at that station. On the 11th of April, an elderly female, formerly a Musalmán, was baptized at *Salkiyá*, and on the 17th of the same month, *four* other converts were in this way received into the fold of Christ at *Khári*; of these three were elderly females, and the fourth a youth, who received his first impressions in the Boarding School at Chitpur, making in all *nine* hopeful conversions the fruit of that useful institution.

In the month of April, too, a man and his wife; and on the first Sabbath in June, two other persons were baptized, and joined the Native Church at *Calcutta*.

The Missionaries are deeply conscious of the injury inflicted upon the rising Church of Christ in India, by the too ready admission of immoral or worldly individuals, and of the immense importance of preserving the honour and influence of true Christianity, by admitting to its profession none, but those whose hearts are truly changed. Hence, all the above have been long retained as candidates, repeatedly and closely examined, and admitted to baptism only when, in the opinion of the best judges, they gave evidence of repentance for sin, faith in Christ, and sincere desire to live in every respect according to his commandments. Still are they weak in faith, and surrounded by temptations, to which their European brethren are perfect strangers. The prayers of the reader for their stability and final salvation are therefore earnestly solicited.

2.—CALCUTTA RELIGIOUS ANNIVERSARIES.

During the past month were held the Anniversary meetings of those truly excellent institutions, the CALCUTTA BIBLE SOCIETY, and the CALCUTTA CHRISTIAN TRACT and BOOK SOCIETY, which, like their great prototypes in our native country, may, with propriety, be called the glory of the land, deserving not the admiration only, but the cordial support of every true Christian and philanthropist.

The public meeting of the Bible Society was held in the Town Hall on the 3rd ultimo: the Bishop of Calcutta presided. The Report, which contained much of a highly interesting nature, was read by the Secretary, the Rev. T. Dealtry, and several excellent and powerful speeches were delivered by the ministers, and by gentlemen who moved and seconded the different resolutions passed on the occasion. Beside the information contained in the report, and in the speeches of the gentlemen who addressed the meeting, some exceedingly gratifying intelligence, respecting the success of the Bible cause, chiefly in European countries, was communicated to the meeting by the worthy president, from letters he had just received. We were concerned to learn, that the funds of the Society were embarrassed, and especially, that, owing to this cause, the printing and circulating of the sacred Scriptures, particularly in the Urdú, or Hindustání language, had been impeded. A separate subscription, it was stated, had been set on foot, in order to enable the Committee to print another edition of the

New Testament, in whole or in part, in that language, that they may thus have wherewith to supply the very pressing demands of Missionaries and others for the sacred volume.

The Christian Tract and Book Society held its anniversary in the same place on the 8th ultimo: C. W. Smith, Esq. occupied the chair. Extracts from the Report were read by the Minute Secretary, the Rev. G. Gogerly. The Report was gratifying to the Christian mind, indicating the pleasing progress of the cause of the Redeemer in this heathen land. It stated that no less than 154,338 tracts had been delivered from the depository, and that 72,000 had been ordered to be printed. The state of the Society's finances was on the whole encouraging. 3625 Rs. including 856-15, the proceeds of publications of the Parent Society, had been received; 3526 Rs. had been paid on account of the Society, leaving a balance of Rs. 99 in the hands of the treasurer.

The meeting was addressed by the Rev. Messrs. Dealtry, G. Pearce, Boaz, Lacroix, Morton, Wilson, and Campbell, and by Capt. Birch, and Dr. Corbyn, who took occasion to bear an honorable testimony to the character and conduct of the Missionary body, with the greater part of whom he professed to be personally acquainted. The meeting was numerously attended, and we have reason to believe, that a salutary impression was produced on many, by the excellent addresses delivered on the occasion; and not a few were ready to respond to the sentiment expressed by Captain Birch, that the meeting had been one of the most pleasant and interesting he had ever attended.

3.—CALCUTTA INFANT SCHOOL.

Being unfortunately prevented from attending the examination of this interesting seminary, held on the 12th June, we copy from the *Englishman* the following account:

"The first exhibition of the Infant School system at the Town Hall attracted, we are happy to say, a considerable concourse of persons of all classes, who seemed both surprised and delighted with the display. It certainly was as favourable an examination as the warmest friends to the system could desire. The children, most of whom were the merest infants, between two and five years of age, presented the strongest evidence of the success which had attended the exertions of the master and mistress. They were cheerful, animated, intelligent, and as a soldier would say, 'in the highest state of discipline.' Their little countenances were lighted up with smiles throughout the whole examination, thus completely falsifying the apprehensions of those who have deemed early instruction incompatible with the health and cheerfulness of children. The Bishop, at the commencement of the examination, briefly explained the system to the assembly, pointing out how much might be achieved in respect of the government of the temper of infants, and the communication of useful knowledge adapted to their minds, by mixing information with song, and rendering even manual sport subservient to the improvement of the memory. We will undertake to say, that at least half the assembly left the Town Hall in perfect astonishment, that the education of the mind and control of the disposition might be safely and advantageously commenced at so early a period of life.

"We understand that great pains are taking to prepare young persons of good dispositions and sound morals for the duties of masters and mistresses, with a view to their employment in the interior. Applications have been made from some of the large stations in the mufassil for proper instructors and instructresses, and no later than yesterday a letter from Masulipatam, soliciting assistance in that way, was read in committee. The instruction and preparation of teachers must, after all, be the first duty of the able master and mistress who have been procured from England; for, however the first school may thrive under them at the Bengal Presidency, nothing of moment can be said to have been accomplished, until the means shall have been obtained for introducing the system into the interior, and spreading it throughout the native population. No adequate knowledge of the system can be imparted by books. Infant teaching is one of those sciences which must be frequently seen in full operation to be thoroughly understood, and even then it can only

be applied successfully by those whose tempers and simplicity of manner form them for the companionship of childhood. Mr. Perkins shews great readiness to instruct and assist those who may be disposed to attend the school at their own expense ; and we really think, when it is considered how rapidly the desire to introduce the infant school system must spread, that intelligent young people, about to embark in the general struggle for a livelihood, cannot do better than qualify themselves for the office of teachers.

No collection was made at the examination ; but the Bishop preached a sermon on behalf of the institution, at the Cathedral, on the 21st instant, at which, we are happy to state, 1,500 rupees were collected for its support.

4.—TA'KÍ ACADEMY.

THIRD ANNUAL EXAMINATION.

We have repeatedly adverted with much interest to the progress of the Táki Academy, and are persuaded that the following account of the third annual examination (which is extracted from the newspapers), exhibiting, as it does, great improvement, both in the number of pupils and in amount of proficiency, will be perused with interest by all our readers. An English seminary, with 150 scholars, in an isolated country village, speaks well for the future prospects of India.

At a time, when so much zeal and activity are displaying in the organizing of plans for the further extension of Native Education, it is particularly gratifying, as it is encouraging, to witness the success attending projects somewhat further advanced ; and the pleasure is undoubtedly the greater, when this success is found in a *field removed from the encouragement of European example and rivalry*, and dependant almost solely on an honest apprehension by the Natives themselves of the advantages of the instruction we offer to them. The branch of the General Assembly's School at Táki was visited on the 16th instant, by the Reverend Dr. BRYCE, and the Reverend Mr. MACKAY, members of the Presbytery of Calcutta, accompanied by the Reverend Mr. LACROIX, who kindly gave his valuable assistance upon this occasion, and by G. TEMPLE, Esq., of Bágandí, in whose friendly countenance and support, since its commencement, the mission has found a valuable auxiliary.

Our readers are aware that the school at Táki is mainly supported by the beneficence of the Chaudry Baboos, KALINA'TH and BYKONTONA'TH RAY, zemindars of extensive landed property in that part of Bengal. Circumstances prevented these gentlemen from being present, as usual, at this, the third annual examination of the school : but the visitors were attended by Bábus BHABA'NÍ' PRASA'D RAY, KISSENA'TH RAY, MUKARJI GHOSE, and other natives of influence, who take a lively interest in the success of the school. The attendance of grown-up villagers was also numerous ; and the examination altogether appeared an event, to which a very general interest was attached.

The number of scholars attending Táki is upwards of 150—having nearly doubled within the last three months : and the manner in which they went through their examination in English Reading and Grammar, in History, Sacred and Profane, in Geography and Geometry, was truly gratifying, and highly creditable to the talents and zeal of Mr. BUSH, the teacher under the Assembly's mission. When we state, that, in the higher classes, the knowledge displayed in these various branches of literature and science was such as to give the visitors assurance that it rested on a well-laid foundation, we do but imperfect justice to both the success of the teacher, and the diligence and attention of the scholars. To appreciate these fully, we must recollect, that only three years ago, the boys of the highest class, who are now so far advanced in History, Geography, and Geometry, were ignorant even of the English alphabet. Their progress,—to those who have had an opportunity of watching it,—has fully confirmed the aptitude of the native mind to receive instruction with a rapidity unequalled perhaps in any other part of the world. To enable them in future life to turn this knowledge to a profitable and useful account is a desideratum of the most obvious importance ; and a measure, than which none more deserving of its attention can come under the consideration of the Government of India.

The Bengálí and Persian schools were also examined ; and the scholars in each evinced a progress in these studies alike creditable to themselves and their masters.

At the close of the Examination, prizes were distributed, by the Rev. Dr. BRYCE, to those who had made the greatest proficiency, or shown the greatest attention and diligence in their several classes ; and the visitation terminated in a

short address by the Rev. Dr., in which he pointed out to the Native youth the advantages of such an education as they were receiving, both as regarded present gratification in acquiring a knowledge of much of which they must have otherwise remained ignorant, and as qualifying them to fill a place in future life, which those who had not received the same advantages could not hope to attain. He reminded them of the great obligations they were under to their teacher Mr. BUSH, for his unwearied diligence, and zeal to carry them forward; telling them, that they would best prove their grateful sense of his services by diligent attention and obedience to all the lessons he might give them; and expressing the confidence of the visitors, that, at the next annual examination, those who were now in the lower classes would be found advanced to the higher, and those in the higher, to have made a corresponding progress in the studies in which they were now engaged.

We cannot take leave of this interesting subject without adverting more particularly to the noble example set by the Choudry Bábus to their countrymen, in the encouragement they give to the Takí school. It is said of the wealthier natives of Bengal, that there is nothing, of which they are more ambitious, than acquiring a "bara nám;" and could they see but a very little way before them, they would, we are sure, be convinced, that there is no path to this distinction more direct, and now fortunately more open to them, than contributing, as KA'LINA'TH and BYCANTANA'TH RAY, to the progress of education among the rising generation of their countrymen. When spoken of, as they will be, with gratitude and regard by a race, rich, through their liberality, in a knowledge which circumstances denied to themselves, such patrons of education will find their names enrolled in a record that will every day more and more proclaim their title to live in the memory of after-times, as the advantages of our enlightened and paternal literature spread wider and wider over their country. In the new sources of intellectual gratification, which the instruction, now receiving, is even already opening up to the youth, every native gentleman of well-constituted and ingenious mind must recognize with pleasure the rich and immediate reward of his patronage of such institutions as the General Assembly's Schools, and every native parent must feel a pride, that his child is thus enabled to keep pace in some measure with the offspring of Europeans in the race of Literature and Science. But to the man, who is capable of looking into the future, and anticipating the fruits of this education, when the heaven shall have had time to spread over India, and shall have come to bear directly on the welfare and destinies of her population, there must open a prospect, charged with the most important features, as regards all that is one day to constitute the moral happiness and the civil liberty of this population. To give the first impulse to the machinery, that appears destined to work so great and happy a change, cannot but be honourable, and we are only surprised, that the excellent and praise-worthy example of the Choudry Bábus is not more generally followed by their wealthy and influential countrymen. The names of these truly liberal and enlightened Native Gentlemen are, by this time, known to, and we doubt not, duly esteemed by, the Church of Scotland, in aid of whose exertions to instruct the youth of India, they have stood so conspicuously forward.

PRIZE LIST FOR 1835.

IN THE ENGLISH DEPARTMENT.

1st Class.

1. Golak C. Singh.
2. Haro Lál Sarkár.
3. Sároda P. Bos.
4. Mohani M. Ráy.
5. Nobin M. Ráy.

2nd Class.

1. Jagannáth Bos.
2. Gopál C. Chakrabartí.
3. Mothurnáth Mozumdar.
4. Kedárnáth Háldár.
5. Bisambhar Mukarji.
6. Mothurnáth Chakrabartí.

3rd Class.

1. Kálináth Addí.
2. Fakír C. Bos.
3. Kanake C. Som.
4. Bharat C. Ráy.
5. Prosanna C. Ghos.
6. Bharat C. Bos.
7. Mohes C. Mozumdar.
8. Piári C. Bannerji.

4th Class.

1. Prionáth Bos.
2. Gopi Náth Ráy.
3. Hurri Náth Cháturji.

4. Baroda N. Ráy.
5. Chandranáth Ráy.
6. Prosanna C. Chakrabarttí.
7. Prosanna C. Ráy.
- 5th Class.
1. Prionáth Datta.
2. Sámá C. Chakrabarttí.
3. Tarani C. Shikdár.
4. Dwarkánáth Ghos.

5. Joygopál Ghos.
6. Fatik C. Ráy.
7. Govinda C. Ghos.
8. Umáchurn Ghos.
9. Digambar Chakrabarttí.
10. Nobin C. Mukarji.
11. Ishwar C. Choudry
12. Gris C. Ráy.

In the Persian and Bengálí Department.

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. Sárodá P. Bos. 2. Jagannáth Bos. 3. Haro Lál Sarkár. | <ol style="list-style-type: none"> 4. Golak C. Singh. 5. Mohani M. Ráy. |
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5.—BURMAH AND ARAKAN.

The following extracts of recent letters, containing items of intelligence regarding the Burman Mission, will be read with interest. The first is from Mr. Cutter, who lately returned from Ava to Moulmein, on account of the ill health of Mrs. C. at the latter place; the second from Rev. Mr. Simons, who recently left Moulmein on an exploring tour in Arakan, to ascertain the best situation in that country for the future operations of the American Mission; and the third from Rev. Mr. Mason, who has been long laboring with success among the Karens, in the neighbourhood of Tavoy.

“On this last trip to Ava, brother Brown, and myself, with our assistants, distributed tracts and Scriptures, to the amount of 4,72,010 pages, 3,31,410 of which were pure Scripture. The Gospel also was preached to many who never heard before, and we cannot but hope some good will result from these endeavours to enlighten and benefit the degraded Burmans.

“About half way between Rangoon and Ava, brother Brown had the pleasure of baptizing one young man. There are some others, who, we hope, have passed from death into life, and many who are real inquirers after truth.

“Satan has stirred up the rulers at Rangoon, to put forth their hand and vex the church. One of our most devoted and faithful native assistants is now groaning under fetters and chains, and a number of the poor Karens from the vicinity of Rangoon have been imprisoned, and otherwise persecuted for righteousness’ sake. Our only hope is in God, and it is a great consolation to reflect that the *Lord reigneth. Pray for us.*”

“Since I wrote you last I have been absent from my family at Maulmein three months. I have visited Akyab, Kyouk Phyoo, Ramree, and Sandoway on the Arakan side, and Bassein and Pantanau on the Burman side. From Sandoway I came in a Burman boat, along the coast, to a village called Kyoungsah, and at this village obtained two canoes to convey my trunks up the creek, and some coolies to carry them from the head of the creek over the Yumadoung mountains. It took us about five or six hours to cross the mountain, and in some places, we found the path steep and difficult. I never travelled such a path before, no not even when residing among the Indians in the wilds of America. After crossing the mountain, we fortunately obtained a canoe from some men who were cutting bamboos, and my trunks being put into it, three of the men paddled me down to a village called Kyouk Kyoungge, which we reached at sun-set. The next day, at about 8 A. M., arrived at Bassein. Here I obtained a Burman boat and some men to take me through the creeks to Pantanau, and thence to Rangoon, which I reached about 9 P. M., on Sunday evening, and found our brethren Webb and Howard, with their families, in health. I expect to leave for Maulmein, to-morrow. During my stay in Arakan I received much kindness from the civil and military officers at the several places mentioned. I had a good opportunity to distribute tracts at the towns and villages, and I hope the seed sown will some day spring up to the glory of God. Brother and sister Comstock have taken up their residence for the present at Kyouk Phyoo. I saw brother Fink at Akyab, and had religious exercises with him at his house.

“Let me hear from you, informing me how the Romanized books succeed, and whether you have given our Board all the light you and your associates possess on this great undertaking.”

You have probably heard of Mr. Wade’s return with a reinforcement of Missionaries for Burmah, Arracau, and Siam. Two new Mission families have been expressly appointed to labour among the Karens; one of whom is located above Moulmein,

and the other in the district of Rangoon; while we had the pleasure early in June to welcome Mr. Wade, Mrs. Wade, and Miss Gardener to Tavoy.

Mr. Wade and myself have since made a long excursion through this and the neighbouring province of Mergui. In the course of our journey, we established native assistants at four new points, two or three days apart from each other, who had been previously qualified for school; and the prospects are that each one will have a large school to teach during the approaching rains. *Twenty-five* Karens have lately been baptised at Mata-myn, (two days' journey east,) and *four* at Toung-byorik, (two days' journey south;) at both which places a goodly number of pleasing inquirers remain. Mr. Vinton has baptised a few above Moulmein, and a few months ago, there were said to be in the Rangoon district more than *two hundred* that wished to be baptised, and who, in the judgment of the native assistants that were labouring among them, were fit subjects for the ordinance.

6.—MALACCA.

By a letter from Mr. Tomlin, dated May 15th, we learn, that his new school, on the model of the British and Foreign School in London, "commenced operations with about seventy children, Portuguese and Chinese," and that the "number soon increased to about one hundred, (including an adult class,) made up of four nations, Portuguese, Klings (or Kalings), Malays, and Chinese." Many of the scholars were very young and ignorant, and some of them of a wild untoward spirit. "The school was divided into eight classes, consisting of boys all on a par with respect to the English, each having to begin the alphabet; the head-master was consequently destitute of those useful little subalterns, (monitors,) to be found in every school on the British system in England. However, the want of these has been partly compensated by two out of three native teachers, qualifying themselves by diligently picking up the English, and getting ahead of the boys, so as to become useful monitors to their own boys, at their English lessons. This they have done most willingly, without the least solicitation, prompted apparently by an earnest desire to make themselves acquainted with our language, although neither is young, and one of them, the Portuguese teacher, is advanced to gray hairs." Mr. Tomlin's plan, it should be here remarked, includes a large central English school, with others subordinate, corresponding to the variety of nations congregated. For the central school, a building is in progress, and those now in use need repairs. In stating the aggregate amount of expenditure likely to be incurred, Mr. T. thinks they shall "not be far wrong in fixing the minimum at 900 dollars. Towards this sum, contributions have been made principally by friends in Malacca, to the amount of 400 dollars. Monthly subscriptions to the amount of ten dollars have also been obtained; but as this sum will be quite inadequate to pay the teachers' salaries, &c., we trust other friends will favor us with their names as monthly subscribers. All persons contributing one or two dollars, will have the privilege of sending their children to be instructed free of any further charge, and of recommending as many native children as they please for admission to the institution."—"As the school is to be a *Christian Seminary*, that knowledge which maketh wise unto salvation will be sedulously inculcated. It will be the teacher's principal and constant aim to teach all the boys to read and understand the Old and New Testaments. Other branches of human science, such as writing, arithmetic, grammar, geography, astronomy and history, will come in their place and order.—*Chinese Register*.

7.—MADRAS AND TRAVANCORE DISTRICT COMMITTEES OF THE LONDON MISSIONARY SOCIETY.

The Seventh Report of the Madras and Travancore District Committees in connexion with the London Missionary Society, has recently made its appearance. In the Madras Presidency there are in connexion with this Society thirteen stations. During the time to which the 7th Report refers, there were at these stations 17 ordained Missionaries, besides two Indo-British and two native assistant Missionaries, with a considerable number of schoolmasters and native helpers, who are employed as catechists and readers. The reports of the different Missionaries exhibit evidences of the steady progress of religion in their respective stations. It is the privilege of most of them to record considerable additions to their Churches of such as afford credible evidences of faith in Christ; and it is a gratifying fact, that between 6 and 7000 children are enjoying the advantages of Christian education under the auspices of the London Missionary Society in the Madras presidency. The claims of the Society have been powerfully felt, and liberally responded to, by the Christian public. Including 8168 Rs. collected for the erection of a new Chapel at Bangalore, which was opened some time ago, 4500 Rs. realized by the Madras Auxiliary Missionary Society, and the proceeds of public institutions at Bellary and Belgaum intimately connected with the Society, more than 25,000 Rs. are acknowledged as having been derived from local resources and applied to local purposes.—*Madras Missionary Register*.

8.—MADAGASCAR.

In the month of June last, an interesting Missionary anniversary was held at Cape Town, in which ministers of all denominations labouring in Africa appears to have taken an active part. From a speech then delivered by Mr. Baker, Missionary at Madagascar, we extract the following gratifying account of the progress of education and Christianity in that large island.

Should any of our readers doubt the propriety of introducing to the heathen the truths of Christianity, till they are prepared by civilization to receive them, we request their attention to the remarks on this subject, which they will find below, and which are founded on the experience of the speaker, and we believe, we may say, of every other individual who has perseveringly tried the experiment.

"In 1818, when our first missionary reached the Isle of Madagascar, only two or three persons were found at the court of Radama, the king, capable of writing, and that in so imperfect a way, in the difficult Arabic characters, as to leave their documents scarcely legible. And now about 20,000 have been instructed in reading and writing; and the native government itself employs 2,000 young men, taken from the schools, as writers in various departments of Government, that have sprung up under the fostering care of knowledge, thus newly introduced. At first, the missionary brethren had to contend with a general unbelief amongst the elder and more influential natives, that paper would (as they said) *speak*. It was not till after a lapse of about two years that they were able to hold their first meeting of scholars, to convince such opposers of the nature and value of knowledge. It was a memorable day; many intelligent and confident faces were seen waiting to be examined. At one end sat the principal judges, the senior of whom called to the bench a scholar, and, after having dictated a sentence in a whisper, took it to the other end of the room to be read by another scholar. This was an important experiment: the child read off the sentence readily; and the old judge, at once convinced and delighted, exclaimed, 'Solombava tokoa!'—a substitute of the mouth indeed! And, to this day, a letter is called in the Madagascar language, 'the mouth substitute.' Arithmetic created still greater surprise. The native mode of reckoning is either by stones of different sizes, or by cutting pieces of rush of various lengths, and using the shortest as units, the next length as tens, the next as hundreds, and so on. At the meeting referred to, the senior judge put a specific question, which he had previously calculated in his own tedious way, 'If 500 of my bullocks be sent to Tamatave, and sold, say, 100 at 5 dollars, 80 at 4 dollars, and so forth, what number of dollars must my slaves deliver up to me on their return?' This simple question was instantly answered correctly by many of the children, when all agreed that the children had become wiser than the old people; the judges protested it was like magic and conjuring; and the schools immediately became popular. And not only is there no inability to learn on the part of the heathen, but oftentimes remarkable superiority of intellect is manifested. He (Mr. Baker) had known an instance of a little girl only six or eight years of age, learning to read the Testament in the native language in three months, and that without the preparatory aid of infant schools, which promise to make such instances common in our own happy land of liberty and knowledge.

"It was twelve years before the missionaries of Madagascar saw any explicit profession of Christianity. Ordinary perseverance may impart the elements of useful knowledge to a few uncivilized heathen, but it requires missionary perseverance to overcome the aversion of a heathen mind to the purifying truths of Christianity. At present, however, there are not less than 500 natives, who have maintained a constant profession of religion amidst persecution and danger. It has often been said, 'You should instruct and civilize a people, before you introduce religion.' But actual observation and experience had convinced him, that the arts of civilized life will always follow in the footsteps of religion. Teach a semi-barbarian to believe in the future existence of his soul, to feel conscious of the relation in which he stands to his Creator, a relation with which no man has a right to interfere, and he will imperceptibly imbibe the sentiments of religious liberty, and immediately transfer these sentiments to the affairs of civil society, when the arts and sciences will not fail to follow in the track of religious and civil liberty. We find in Madagascar that just in proportion as a native becomes enlightened on the subjects of inquiry, he endeavours to conform to the habits and customs of his teachers. We find among them, as among all the heathen, the civil inseparably connected with the religious state of the people. The whole scheme of barbarous customs and cruel practices is built upon the country's superstition, and if we undermine the foundation, the whole fabric speedily falls to the ground."

DOMESTIC OCCURRENCES.[Where the place is not mentioned, *Calcutta* is to be understood.]

MAY.

MARRIAGES.

27. At Loodianah, A. B. W. L. McGregor, Esq., M. D., Assistant Surgeon, Horse Artillery, to Anna Caroline, eldest daughter of Lieut.-Col. and Mrs. Skardon.

JUNE.

8. Lieutenant C. W. Montrion, N. I., to Miss Eliza Fergusson.
— Mr. G. Crane, to Miss F. B. Mansel, the only daughter of Mr. H. Mansel, of Calcutta.

MAY.

BIRTHS.

16. At Muttra, the lady of Capt. J. Moore, 10th Regt. Light Cavalry, of a son.
19. At Kurnaul, the lady of Capt. Angelo, of the 3rd Light Cavalry, of a daughter.
21. At Nusseerabad, the wife of Mr. Collins, writer, of *twins* daughters.
28. At Nusseerabad, the lady of Captain H. W. Bellun, D. A. Q. M. G., of a daughter.
31. Mrs. C. Davenport, of a daughter.
— At Challa Factory, Mrs. Lloyd, of a son.

JUNE.

1. On board the General Kyd, the lady of Capt. C. Douglass, 14th Regt. N. I., of a daughter.
2. At Bhagulpore, the lady of W. H. Urquhart, Esq., of a son.
4. The lady of Lieut. J. H. Hampton, 50th N. I., of a daughter.
— The lady of Captain G. Thompson, Sub-Asst. Comy. Genl., of a daughter.
— The lady of Lieut. Rouse, (Bufs,) of a daughter.
5. At Cuttack, the lady of W. Taylor, Esq., C. S., of a daughter.
6. Mrs. C. Shelverton, of a son.
— Mrs. VonLintzgy, of a son.
10. Mrs. Dunnett, of a son.
12. Mrs. D. Mercado, of a son.
— Mrs. W. B. Carberry, of a daughter.

MAY.

DEATHS.

10. At Simla, Captain J. E. Debrett, of the Artillery.
17. At Gorukpore, the wife of Mr. J. F. Casabon, aged about 23 years.
18. At Kotah, Haurati, the infant daughter of A. D. Johnson, Esq., aged seven months.
19. The infant son of Mr. J. W. Gray, aged 9 months and 22 days.
— Miss Eliza Keitch, aged 20 years.
24. Charles, the third son of Mr. R. Arrowsmith, Bengal Marine.
— At Simla, C. E. Davis, Esq. 62nd N. I., aged 29 years.
25. Mr. J. Hardless, aged 32 years.
— Mr. William Crawford, Constable in the Calcutta Police, aged 27 years.
28. J. Coulter, Esq., Surgeon, 3rd Battalion, Horse Artillery.
29. Mr. H. G. Howe, aged 23 years.
— Charlotte Margaret, eldest daughter of Mr. W. R. Russel, aged 4 years.
31. At Benares, Captain J. Nicholson, of the 8th Regt. Light Cavalry.

JUNE.

1. At Baitool, the infant daughter of Lieut. Pigott, 18th Regt., aged 4 months.
4. At Serampore, the infant daughter of W. W. Baker, Esq., aged 1 year and 3 months.
5. The lady of D. Carmichael Smyth, Esq., C. S.
— Mrs. Matilda Brown, aged 25 years.
13. Amelia Adelaide, the beloved daughter of Mr. and Mrs. A. T. Smith, aged 2 years.

Shipping Intelligence.

MAY.

ARRIVALS.

27. Navarino, (Barque,) C. Prentice, from Moulmein.
Passengers.—Mr. B. L. Davidson, Surgeon, Madras Artillery, Mr. W. Griffith, Assistant Surgeon, Madras Service, Mr. Finton, Assistant Apothecary, Madras Service, and Mr. William Fergusson.

28. Apthorp, (American Brig,) G. W. Stetson, from Boston 20th December.
 — Esther, (Brig,) R. M. Nicholson, from the Mauritius 7th April, and Covelong 20th May.
30. Stieglytz, (Amr.) A. Eldridge, from Boston 15th February.
 — Edward Barnett, H. Rose, from Singapore 17th April, and Penang 1st May.
Passengers from Penang.—Mrs. Bateman, Mrs. Montgomerie, and Captain Montgomerie.
29. Ann Lockerby, J. Johnson, from Liverpool 12th January.
 — Mascari, (F.) C. Grangier, from Mauritius 18th April, and Pondicherry 22nd May.
30. Ganges, (H. C. steamer,) W. Warden, from Chittagong 30th May.
- JUNE.**
2. Eleanor, (Bark,) T. B. Timms, from Covelong 24th, and Madras 26th, May.
Passenger from Madras.—Captain Evert.
4. Strath Eden, (Barque,) C. Cheape, from Portsmouth 24th December, Cape of Good Hope, (no date,) and Madras 30th May.
Passengers from London.—W. Dent, Esq., Mr. C. Horsburgh, Mr. H. Bishop, and Mr. J. C. Johnstone, Cadets. *From Cape.*—Mrs. Alexander, Major McDonald, H. M. 44th Regt., W. Alexander, Esq. B. C. S. *From Madras.*—Messrs. Canure and White.
6. Sherburne, T. J. Warren, from London 20th November, Cape of Good Hope, (no date,) and Bombay, 18th May.
Passengers from Bombay.—Mrs. Scott, Miss Scott, and George Scott, Esq.
 — General Kyd, R. Aplin, from London 22nd January, Portsmouth (no date), and Madras 31st May.
Passengers.—Mrs. Stokes, Mrs. Douglas, Capt. J. Stokes, 4th Regt. M. N. I., Capt. C. Douglas, 14th B. N. I., Ensign Menzies, H. M. 3rd Regt., Ensign Seymour, H. M. 49th Regt., Cornet Jackson, 4th B. N. I., Assistant Surgeon Patton; Cadets Brook, Boyd, Ar. Boyd, Davidson, Travers, Mercer, Creton, Showers, Fenwick, Alexander, Hepburne, and Hervey; Mr. Miers and Mr. McDonald, Merchants.
9. Intrinsic, J. Chambers, from Liverpool 23rd January.
11. Alexander, W. Sanderson, from Rangoon 27th May.
14. Agnes, (Bark,) R. Swan, from China 26th April, and Singapore 27th May.
Passengers.—Mrs. Palmer, Mrs. Howard, Mr. Palmer, Captain Wallace, Mr. Francis, and Mr. Nisbet.
- Betsey, (Bark,) G. S. Jones, from Madras 5th June.
Passenger.—Mr. C. Noyes, Merchant.
15. Ruparell, J. Wilson, from Bombay 28th April, and Madras 7th June.
Passenger from Madras.—Mr. C. Davis, Mariner.
- Allalevie, A. R. Clarke, from Bombay 17th April, and Aleppce 28th May.
Passenger.—T. B. Roussel, Esq., M. C. S.
16. Hindoo, (Bark,) J. Askew, from Liverpool 12th February.
Passenger.—Mr. M. Bell, Merchant.
- Avoca, (Bark,) James Beadle, from Madras and Ennore 7th June.
18. Claremont, (Brig,) C. B. Stephens, from Liverpool 28th January.
 — Demerara, (Brig,) G. R. Thorn, from London 16th August, Madras 27th May, and Ennore 7th June.
- Warrior, J. Stone, from Sydney 26th April.
- Fort William, from Bombay 26th May.
- Scotia, (Bark,) W. Randolph, from Bombay 21st May.

JUNE.**DEPARTURES.**

- Futtay Salam.
Passengers.—Mrs. Thompson and Mr. Thompson.
7. John Adam, J. Roche, for Bombay.
8. Hinda, (Barque,) J. Lowthian, for London.
11. Margaret, (Amr.) W. C. Stotesbury, for Philadelphia.
- Resource, (Bark,) R. H. Scott, for Madras.
13. Gunga, (Bark,) J. Mackiney, for Liverpool.
14. Ruby, W. Warden, for Singapore and China.
21. Gaillardon, (Barque,) for the Straits and China.
Passengers.—Mrs. Scott, Mrs. Stone, Miss Scott, G. E. Scott, Esq., E. Stone, Esq., and B. S. Burnes, Esq.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of May, 1835.

Day of the Month.	Minimum Temperature observed at Sunrise.				Maximum Pressure observed at 9h. 50m.				Observations made at Apparent Noon.				Max. Temp. and Dryness observed at 2h. 40m.				Minimum Pressure observed at 4h. 0m.				Observations made at Sunset.									
	Observed Height of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind.	Obsd. Ht.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind.	Obsd. Ht.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind.	Obsd. Ht.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind.	Obsd. Ht.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind.					
1	29.926	79.4	74.8	74.5	S.	.986	82.7	87.3	82.8	S. W.	.954	85.	89.5	86.	S. W.	.880	87.	99.	89.2	S. W.	.850	87.5	98.	89.5	S.	.869	85.7	92.	85.4	S. h.w.
2	.910	80.	75.5	75.5	S. E.	.954	84.	88.6	84.2	S.	.940	86.	94.5	88.	S. E.	.890	88.	96.	89.5	S. E.	.864	88.4	95.4	88.4	S. E.	.952	85.8	89.5	83.7	S.
3	.906	81.7	78.3	78.	N. E.	.942	85.	89.3	84.6	S.	.908	87.7	95.	88.5	S. h.w.	.854	89.	97.7	90.7	S.	.832	89.3	96.2	89.6	S. b.e.	.840	87.	90.	84.7	S.
4	.856	81.	77.7	77.5	S.	.914	84.7	88.2	83.2	S. E.	.900	85.7	93.2	86.3	S. h.w.	.850	87.2	95.	88.	S. b.w.	.832	87.3	93.2	87.4	S. W.	.824	85.7	88.4	83.	S.
5	.930	80.5	76.4	76.	CM.	.980	84.2	86.7	83.	N.	.969	85.7	91.5	86.7	W.	.870	87.7	93.7	87.6	N. E.	.854	87.4	93.	87.5	E.	.854	85.7	91.7	83.6	CM.
6	.924	80.3	75.4	74.2	N.	.956	83.7	87.	81.8	S. E.	.936	85.5	94.5	87.	E.	.902	81.2	94.7	75.	S. E.	.840	79.2	76.7	75.	S. E.	.950	81.5	77.8	77.8	E. b.s.
7	.910	82.4	78.5	78.	S.	.946	85.	88.3	84.8	S. E.	.946	85.	84.8	85.2	st. E.	.902	81.2	94.7	75.	S. E.	.870	83.4	85.2	82.8	S.	.900	82.7	83.	81.	N. E.
8	.910	80.	75.2	75.	N. E.	.966	83.3	85.7	82.8	S. E.	.934	84.	91.	85.7	E.	.884	83.2	85.8	83.	S.	.860	85.3	87.8	83.8	S. E.	.868	83.6	84.2	80.5	S. E.
9	.922	79.5	75.	75.2	N. E.	.974	84.	86.	83.	S. E.	.936	85.2	89.7	84.	S. E.	.886	85.	88.	84.	S. W.	.850	85.3	87.8	83.7	S. E.	.868	83.8	84.2	80.5	S. E.
10	.874	72.	70.4	70.	VAR.	.914	78.	76.8	76.	S.	.900	78.6	78.	77.5	S. E.	.860	79.6	79.4	79.	S. E.	.850	79.	79.	78.7	S. E.	.846	79.5	78.	78.	E.
11	.818	73.7	72.3	71.4	VAR.	.850	79.	77.5	77.4	S. E.	.838	78.8	78.5	77.6	S.	.784	80.5	79.2	79.4	N. W.	.772	79.9	78.7	78.2	E.	.770	79.3	76.	76.4	E.
12	.786	77.6	74.5	76.	N. E.	.800	78.7	78.5	77.	N. E.	.800	79.7	79.2	78.7	N. E.	.730	81.7	82.6	81.	N. b.w.	.722	82.4	83.	81.7	N. b.w.	.718	81.	80.6	80.2	W.
13	.714	77.5	74.7	74.	N. E.	.758	80.6	80.2	79.	N. E.	.760	82.7	83.7	81.5	N. b.e.	.714	84.8	85.7	83.5	N. b.w.	.700	84.4	84.6	82.7	N.	.710	83.3	82.8	81.4	CM.
14	.766	78.	75.7	75.2	W. N.	.814	82.3	84.3	82.8	W.	.808	83.	86.	83.2	W. b.s.	.762	84.	85.5	83.7	N. W.	.746	83.4	85.7	84.6	N. b.e.	.752	82.5	83.7	83.3	S. E.
15	.824	79.7	77.7	77.5	E.	.868	82.8	87.3	85.	S.	.852	85.5	90.4	86.7	S. W.	.766	86.2	91.5	87.4	S. E.	.750	86.2	90.	86.8	S. E.	.756	84.7	86.2	83.3	S. E.
16	.720	81.5	79.	78.7	E.	.794	86.4	88.	85.	S.	.764	87.3	90.2	86.4	S.	.728	87.	89.	86.4	S.	.712	86.8	88.	85.2	S.	.720	84.7	84.	82.5	S.
17	.664	82.	80.	80.4	S. E.	.722	87.	88.	84.8	S. b.e.	.706	88.	90.5	86.	st. S.	.646	88.	93.3	87.6	S. E.	.620	88.	92.7	87.	S. E.	.624	86.7	85.5	85.	S. E.
18	.650	83.4	81.	81.	S. E.	.702	87.3	89.4	86.5	S. b.e.	.676	88.	93.	89.	S. E.	.630	89.6	95.	89.2	S. b.e.	.616	89.7	93.	88.7	S. E.	.624	87.8	86.	85.	S. E.
19	.694	84.	81.5	81.	N. E.	.736	86.	89.	85.6	S. b.e.	.728	88.3	92.5	87.6	S. b.e.	.724	89.2	93.7	88.4	S. E.	.700	89.	93.	89.4	S. E.	.824	87.3	86.	84.7	S. W.
20	.834	82.7	77.	76.	N. E.	.906	83.3	84.5	82.	N. E.	.878	85.2	89.	86.	S.	.828	86.7	91.	87.4	S.	.800	86.8	90.	87.	S.	.794	85.7	86.4	84.5	S.
21	.820	83.	79.	78.4	S.	.890	83.	87.5	83.6	S.	.870	85.7	91.4	87.	S.	.818	87.	91.3	87.2	S.	.800	86.8	90.	87.	S.	.806	85.5	86.	84.5	S.
22	.816	83.5	80.7	80.2	S. b.e.	.876	85.4	88.5	84.7	S.	.864	86.7	91.2	86.3	S. E.	.816	87.7	92.	87.2	S.	.792	87.9	91.	87.	S.	.798	85.7	85.5	83.4	S.
23	.872	83.2	80.6	80.	S. E.	.922	85.7	88.7	83.7	S.	.906	87.	91.4	87.	S.	.860	87.5	91.	86.4	S.	.846	87.7	90.5	86.	S.	.826	86.4	86.	82.	S. E.
24	.866	83.4	81.2	80.5	S. b.e.	.930	86.3	89.	84.6	S.	.916	88.	91.	87.	S.	.844	87.4	91.2	86.3	S.	.820	87.7	90.3	85.6	S.	.764	87.8	87.3	86.3	S. W.
25	.838	83.8	81.7	79.9	S.	.854	87.	88.3	84.	st. S.	.816	89.	90.7	85.5	S.	.740	89.3	92.7	87.	S.	.698	88.7	91.4	86.5	S.	.744	87.	87.3	86.3	S. b.e.
26	.752	82.8	79.9	79.4	S. E. N.	.810	87.	88.3	78.5	S.	.800	87.7	91.7	86.6	S.	.750	88.4	90.7	87.3	S.	.770	85.3	89.	86.	S. E.	.740	83.	84.6	82.7	S. E.
27	.806	78.5	75.2	75.	E. N.	.864	82.4	82.5	80.	E.	.844	84.2	86.2	83.	E.	.792	85.2	89.5	85.6	S. E.	.770	85.3	89.	86.	S. E.	.740	83.	84.6	82.7	S. E.
28	.790	82.	76.	76.	N. E.	.840	83.	83.6	81.3	N. E.	.806	85.	87.	84.3	N. E.	.740	86.6	90.5	87.	N. E.	.726	86.8	90.	86.5	N. E.	.746	85.6	87.3	85.	N.
29	.732	80.2	78.	77.4	N. E.	.786	84.	85.7	82.5	E.	.770	86.	90.	84.7	E.	.710	89.3	92.	87.6	E.	.700	86.7	87.5	84.5	S. E.	.694	84.8	82.8	81.7	N. E.
30	.716	80.	77.3	77.	N. b.e.	.760	84.	84.7	82.	N. E.	.750	84.	84.5	83.	N. E.	.694	82.4	81.7	80.2	N. E.	.686	83.5	83.6	81.7	N. E.	.692	82.7	81.8	81.	N. E.
31	.700	80.5	78.5	78.5	N.	.760	81.	80.8	80.	N. E.	.750	81.3	81.5	80.	N. E.	.710	84.5	86.4	84.	N. E.	.696	84.6	86.4	84.	N. E.	.704	83.5	83.7	82.2	N. E.

N^o 1

1 तमाप्नुत्वा त्वहं कर्त्सिने।
2 मायावेगज्वालिनेन।
3 कोषस्त्रिदिवदन्तं।
4 न तस्य सपथोपधि।
5 आयातस्त्वकीर्त्तिं काव।

THE
CALCUTTA CHRISTIAN OBSERVER.

August, 1835.

I.—*The Use of the Siddhántas in Native Education.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Being anxious to do what lies in my power to attract the attention of the friends of education to the policy of adopting the works already esteemed by the natives of this country, (in as far as they agree with our opinions,) as the foundation on which to work in this sacred cause, I do myself the pleasure to forward for insertion in your pages, should you think it desirable, a critique, from the pen of a clerical friend, on the paper published some time ago, on the Siddhántas, by Mr. Wilkinson.

“Though I greatly disapprove of the Editor’s* recommendation (expressed in a note) to teach the natives *morality* through the medium of the Shástras, I think that good would arise from the use of the Siddhántas, in teaching them *astronomy*, care being taken to lessen their veneration for the books, by convincing them of the errors they contain. This, I think, it would be easy to do, after establishing the belief of those *fundamental* truths which the Siddhántas teach. For the rest could then, upon these principles, be disproved; and it should not be forgotten, that if *plane* astronomy fail to do this, we have other means of convincing the most sceptical;—the true system of the world, which before had been established by observation, having, since the age of Newton, been the subject also of physical demonstration.

It seems to me, that they would in this way greatly promote the cause of religion, though their first tendency might be to produce an opposite effect; but exposure of the errors they contain, on principles which have been admitted and proved, would certainly lessen their veneration for those books, and enhance in the same degree their opinion of European science.

And if the enlightened study of the Siddhántas would furnish sufficient data to invalidate the Siddhántas themselves, what might not be expected with regard to the Bauddha Sutras and Puráns? Could they retain their veneration for books which taught a system of Astronomy diametrically opposite, consisting of the grossest absurdities? The Siddhántas would begin the important work, and *farther* instruction in the science would com-

* The Editor of the Journal of the Asiatic Society, in his No. for Oct. 1834.

plete it. Such at least would be their *direct* tendency, and, if just principles must ultimately prevail, such also would be the *certain* result. And what aid we should derive from the *enthusiasm* excited by such discoveries can be appreciated by those, who remember what they themselves have felt, when contemplating the phenomena of the universe with the full assurance of mathematical demonstration,—their adoration of the Creator, and devout gratitude for having rendered man capable of knowing him in his sublimest works.

When these truths first beam upon minds enveloped in gross darkness, they must, by their very magnitude and grandeur, awaken admiration; and when this has been attained, the force of demonstration will compel assent. Startled indeed they may be, to find that with these discoveries they must resign their former creed; but will they not reflect that those nations may possess also the true *faith*, who possess the only true system of the world,—and as there is evidence that the Astronomy of the *Siddhāntas* was first taught in the West, and brought from thence some ages ago, that there also may be found the true system of religion? They would then be disposed to examine seriously the proofs of Christianity, and those who labour to extend its dominion would thus acquire among the heathen a more favorable position than they maintain at present in Christendom, as it is certain that most nominal Christians have never made this examination.

Astronomy is the sublimest of the sciences next to Theology, of which it may almost be called a *part*, and is consequently the next in importance. If it can be studied without *prejudice* to Christianity, it is the most calculated of the sciences to expand the mind, and to inspire it with pure devotion. The other sciences, as Geology, Natural History, Anatomy, Chemistry, all display the wonders of Creation and Providence, and add to the knowledge of the one true God, his being, and his attributes; but in these studies, the same truths, I think, do not present themselves so forcibly to the mind, and will interest less the generality of men. Let any one read the late Bridgewater Treatises, in which all these sciences are considered with reference to the being and providence of God, and then ask himself if this is not the case? To it we are oftenest directed in Scripture; for “the heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge: there is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.”

“It was a favorite idea among the ancient philosophers (says Dr. Blair), that when God had finished this goodly frame of things we call the *world*, and put together the several parts of it, according to his infinite wisdom, in exact number, weight, and measure, there was still wanting a creature in the lower regions that could apprehend the order, beauty, and exquisite contrivance of it: that from contemplating the gift, might be able to raise itself to the great Giver, and do honor to his attributes:—That every thing indeed, which God had made, did in some sense glorify its Author; but this was an imperfect and defective glory, the sign being of no signification here below, whilst there was no one here as yet to take notice of it:—That man, therefore, was formed to satisfy this want, endowed with powers fit to find out, and to acknowledge these unlimited perfections. This was a favorite idea among the ancient philosophers, and it is not the worse on that account, as it thereby appears to have been a natural sentiment of the human mind. But prompted by infinite benevolence, the Supreme Creator formed the human race, that they might rise to happiness and to the enjoyment of himself through a course of virtue or proper action.”

But to return: There is *already* no science so interesting to the Hindus as Astronomy, and very much of the influence which the brāhmans maintain is derived from it; there being scarcely any native of India, as Mr. Wilkinson observes, who is not constantly consulting his Jyotishī. But Astrology would lose its hold upon their minds, and could not exist with an enlightened knowledge of Astronomy. The strength and inveteracy of the delusions would be the most favorable prognostic of a change; as in the pursuit of science, when the means of attaining it are within our reach, all that is required is to take an interest in the pursuit. The deep interest then which all classes of natives take in Astrology would contribute most to its overthrow, and to the rapid diffusion of Astronomical science. How do the brāhmans maintain their authority? Some things are predicted in Astronomy which the people discover to be true, and they believe implicitly all that is told them besides. It has ever been characteristic of unlettered persons to embrace error for the sake of truth, as the learned are more apt to reject truth on account of its admixture with error. The brāhmans themselves however are, with few exceptions, of the former class.

Mr. W. says that he has met with and cross-questioned many hundreds of Joshis of late years, and in this large number, only found two who had a rational and full acquaintance with their own system. Indeed, so general and entire is the ignorance of most of the Joshis in India, that you will find many of them engaged conjointly with the Purānic brāhmans in expounding the Purāns, and insisting on the flatness of the earth and its magnitude of 50 crores of Jojans in superficial diameter, with a virulence and boldness which shew their utter ignorance of their proper profession, which had its existence only in the refutation and abandonment of the Paurānic system. The Jains and all the followers of the Purāns of whatever caste, you will find, on the other hand, betraying equal inconsistency, in daily appealing to the Panchangs of the Jyotishi, and confidently maintaining the infallibility of their contents, though founded on a system with which their own is utterly inconsistent. Of the sincerity of the ignorance of *both* parties there can be little doubt.

From these facts we may derive the greatest encouragement, as the truth, it is likely, when forced upon their minds will produce the more powerful effect, and a few converts among the priesthood would bring in their train so many hosts.

Yet much as I approve of Mr. W.'s suggestion to teach the natives Astronomy by means of the Siddhāntas, I am very far from thinking that any good use could be made of their *moral* system. The morality which their Shāstras inculcate is too bad to allow even of selections from them being made. The ground-work of further improvement, and its obvious tendency, would be to perpetuate the veneration in which they are now held. If used, therefore, at all, selections should be made for the purpose of exposing them, and of contrasting their morality with that of the Christian Scriptures, or even with the law of nature; but they had better be rejected entirely, as occupying that time and attention (to say the least) which should be employed in the acquisition of pure morality and religion. This is a very different question from the former, for the truths of Astronomy are derived from mathematical demonstration; whereas morality, when disjoined from revelation, is not so indisputable, but is, even in material points, open to objection. Witness the different systems that have been formed concerning the principles of moral approbation. There is such a difference in the *nature* of the two kinds of knowledge, that error in the one case is of no comparative importance; and such a difference in the *evidence* upon which they are established, that no perfect code of morals can be formed, but in connection with revelation."

On one point I cannot agree with the writer of the critique, viz. the impolicy of using the Shāstras as a means of teaching morals. That they do not contain any precepts worthy of our entire approbation will not, I think, be asserted by any one acquainted with them; and I would observe, that while so many of our most esteemed divines have not hesitated to avail themselves, whenever it suited their purpose, of the writings of heathen Latin and Greek authors; nay, while those writings have been, for so many generations, considered by the patrons of education in Europe as the most eligible for the instruction of the youthful mind, it would appear something like contradiction, for persons, approving of that system, to reject the writings of the East as worthless, merely on the score of their heathenism.

As an objection to the use of these writings exists, I know, in the minds of a large class of persons, I should wish to explain myself more explicitly on this head.

Many, I have heard, object to their use, as fruitless and absurd, seeing that truth, much more unadulterated and advanced, can be furnished from other quarters. Such persons appear to me by no means adequately to appreciate the value of obtaining a means, whereby to assure ourselves of an easy access to the minds of those we wish to instruct, and of securing to ourselves a ready hearing. When St. Paul wished to prepossess the Athenians in favour of the new doctrine he was about to reveal to them, he took advantage of their having erected an altar to the "unknown God," assuring them that he declared no other. On the same occasion he quoted to them their own poets; and he yet more expressly avowed his conviction of the advantages to be derived from accommodating ourselves to preconceived tastes, prejudices, or convictions, when he said, "Unto the Jews I became as a Jew, that I might gain the Jews, &c." "to the weak became I as weak, that I might gain the weak: I am made all things unto all men, that I might by all means save some." Such were the declared practice and precept of this inspired teacher; and I think we shall find, that at all times, and in all relations, their justness has been tacitly admitted. It will be allowed by all those accustomed to controversy, that the most effectual mode by which to gain over an adversary is not to assume the vantage ground of superiority, but to bring oneself down as much as possible to his level, and lead him on by that path which is least likely to offer obstacles to his prejudices; and what person is there, who may have a point to carry with another, but will avail himself of every allowable means of conciliation? It is said to be felt as a compliment by every nation, when they find a foreigner familiarly acquainted with their language; how much more so then with their literature? Indeed,

I believe that the experience of almost every person will enable him to attest the incomparably greater influence obtained over the minds of natives by those familiar with their literature, than by those who take no interest therein. The same principle then, which prevails in the common intercourse of life, may, it appears to me, be applied with the greatest propriety and advantage to the subject of education*.

Besides the above, however, some have another and more grave objection to offer, viz. that it does not become Christians, by their use of the Hindu Shāstras, to afford their countenance to the belief that these works are the gift of Revelation. With these persons I so far agree, that I would lose no reasonable opportunity of making it understood, that I did not view them in that light; nor would I permit quotations from them, involving sentiments, which I believed to be false, to be issued as authority, under the sanction of my name, either to dissuade from evil, or encourage to good. With this proviso I see not why the use of these works should be rejected by us, solely because they are deemed to be divine by the Hindus. Such has been the superstition of this people for ages past, that scarcely an individual of commanding intellect has arisen amongst them, and committed his thoughts or his discoveries to writing, but he has in succeeding times been worshipped as a deity, and his works incorporated with the sacred code, so that we should by such a rule debar ourselves in fact from the use of almost all that is valuable in their authors. It must, however, be ever borne in mind, that it is the circumstance only of these works being familiarly known to and regarded by the natives, and not their religious sanction, which makes their employment of value; and that such books, therefore, as the *Hitopadesha*, and other works of the kind, which may not be considered as inspired, are fully as well calculated for our purposes. They who would argue, that by the use of works containing an admixture of truth and error, we tend to the continuance of the latter, at the same time that we propagate the former, can have, I think, but little confidence in the majesty of Truth, which requires but intelligent and fair discussion to free her from the dross with which she may be surrounded, and as an instance of this I may mention the following:

* It is to be regretted, that no trials of the system here urged, excepting in the case of the Sihor School, have been made public, which would enable us to form a judgment from the results of experience: but I feel convinced, that a sight of the amazing eagerness after knowledge, exhibited, not only by a great majority of Mr. Wilkinson's pupils, but by respectable persons in the vicinity, would go far to satisfy any spectator, that the mode pursued by him has advantages for the purposes of gaining the attention of the natives, not hitherto shewn to be possessed by any other system.

A friend of Mr. Wilkinson endeavoured to dissuade him from making use of the *Siddhántas*, on the ground, that such a proceeding would be unnecessarily carrying the human mind back a few centuries, and perpetuating error, where unmixed truth might be as readily communicated :—yet from his pupils' having by them a preceptor able and willing to make them reflect and generalize on all they read, what has been the result ! One of his pandits, who, but two years ago, would have ridiculed the idea of European science being of any value, himself told me, while passing a short time ago through the station of Sihor, that after having read the *Siddhántas*, and been informed also in what respects they differ from our system of astronomy, the only doubt remaining on his mind of the truth of the latter arose from the circumstance of the planet Mars remaining at times for months in the same sign. A diagram was given to him, shewing in what manner this takes place ; and with the assurance, that a view of the phases of Venus through a telescope would at once satisfy him optically of the erroneousness of the Ptolemaick system. I believe him to have become as firm an adherent of the Copernican as any of those brought up in our metropolitan schools, with the great additional satisfaction of knowing, that he has reached these truths by the same route which his fellow countrymen have travelled before him, only that he has gone a little further than they. More than this—in an essay drawn up by him, in his vernacular tongue, on the subject, which I trust may soon be printed, he has expatiated on the charms of philosophy with a fervour which clearly shews him to have become one of her adopted children ; and takes an opportunity of touching upon, and very aptly illustrating, the absurdity and wickedness of intolerance ;—a subject than which perhaps none other more forcibly strikes the mind of a new inquirer after truth.

I have stated at the commencement of this letter what has been my motive in offering these remarks ; and I would only add in this place, that if they have any truth, the subject is worthy the consideration, not only of those who preside over education in this country, but of those also in whose hands is the preparation of school-books. Of late the principal portion of available funds would appear to have been devoted to the English department ; and although this must be very beneficial in and about the metropolis, and other places where Europeans are collected in considerable numbers, yet to friends of education in the Mufassil, owing to this cause, the strictly European character of most translations, and latterly, the introduction of the Roman alphabet, considerable difficulty oftentimes arises in obtaining books fitted for distribution to existing schools, as suitable for their immediate study.

A FRIEND.

[It gives us much pleasure to add to these communications, the following extract of a letter from Mr. Wilkinson himself.—ED.]

It is exceedingly gratifying to me to see that you are about to bring the notice of the public so frequently and forcibly to the works of the Hindu astronomers; hitherto they have been read solely with the view of satisfying the curiosity of Europe, or of getting a name among scientific men. But they are capable of being turned to a much higher use; they are the readiest means in our hands to work great practical benefits. They are calculated to conciliate the co-operation of a party, generally hostile to the education of the people in India, viz. the learned brāhmans. Even the few verses you have so kindly undertaken to get printed for me, have with the assistance derivable from globes, maps, &c., enabled me to convince all the learned of Sihor, or almost all, of the truth of our system. That is not the only gain; seeing the gross errors of the Purāns, in one instance, for which, whilst ignorant, they contended with the confidence usual with the ignorant, they are utterly stripped of the pride and vanity of regarding themselves the only really accomplished, and are thrown at my feet for information on every other subject. The state of mind which has been generally superinduced; the desire for more information on every other subject, is the great gain.

I do not know whether you have had practical experience of the natives in these or other parts of India, at a distance from the presidencies. If not, you may not allow or understand the difficulties which beset us in getting a single real listener to what we would teach. In Calcutta there is a general desire for an European education and sound knowledge. Here, I might talk and teach for months, but what I taught, gaining no credit, would never be received or recollected. In Sihor that difficulty has been conquered, and my success is attributable only to the Siddhāntas. When I knew nothing of their contents, I laboured equally as zealously, and for two whole years at this place: but without any practical effect on a single adult. The boys could repeat my lessons certainly, but were told to forget at home what they learned in school.

The Siddhāntas diligently studied for the purposes of utility, will be the best weapon in our hands to work the downfall of error and superstition. I would, therefore, recommend the study of them to every friend of education, and especially to those practically engaged in the business of education. Bhāskar Achārya tells us himself, that a fear of contradicting scriptural authorities, has compelled him to shew respect to them. How valuable is this admission! I really am of opinion, that the Education Societies of India could undertake no work more calculated to effect the greatest good in the cause, for the promotion of which they formed themselves, than the printing of these books, with a good translation in the vernacular languages and English. The simple text, with the usual or best commentary, would be no great expense, but still prove of great effect. I trust, that I may reckon upon the co-operation of ——— and yourself to get this accomplished.

[The plan proposed by Mr. W., for turning the more popular of the Siddhāntas into school books, seems eminently calculated to be useful. He has himself lately printed some extracts, in the original Sanskrit, with an English translation, which, we are persuaded, may be both used as school books, and distributed among influential natives with great advantage. If any one of the Siddhāntas, complete, were translated into English and Bangālī, or Hindui, or even into English alone, the Education Committee and other Institutions, as well as individuals, we should suppose, would most willingly patronize the work by a subscription for a number of copies sufficient to pay the expenses. Our aid in securing such support should not be wanting. We believe it would soon be a class book in every seminary of note in India.—ED.]

II.—*Propositions regarding Marriage and Divorce among Native Christians.*

[Concluded from p. 373.]

Lev. xviii. 18, is relied on by the strict monogamists, "where it is prohibited to take a wife to her sister, to vex her in her life time," which is supposed to mean, according to the marginal reading, "one wife to another." But 1st, the whole context is of marriages unlawful from affinity or consanguinity. 2ndly, the Jews never so understood or practised it; nor is it likely they would have so uniformly, even the best and wisest amongst them, have openly outraged a positive prohibition, had they so understood it. 3rdly, the word 'sister' is used several times in the context in its proper meaning of *daughters of a common parent*. See Bishop Patrick below, who shews these points at large, and adds, that "the passage in Deut. xxi. plainly intimates an allowance in his (Moses') law, of more wives than one." But "where no law is, there is no transgression." Jacob was not an offender, though he married two *sisters*, because the law of Leviticus was not then given.

Great stress is laid on what is called "the original law of marriage," viz. "therefore shall a man leave his father and mother, and cleave unto his wife, and they twain shall be one flesh;" but if the words be thus rigidly interpreted, it follows, that the saints of God long practised, and the law of God long allowed and regulated, and His special blessing on the offspring of his polygamist servants long *sanctioned*, a positive violation of his own original enactment. But is it not most extraordinary, if this were indeed so, that in no one passage, and on no one occasion throughout the whole Hebrew Scriptures, is there a solitary word spoken against polygamy? Rather, is it not impossible some such condemnation should not have appeared, had the practice been really unlawful in *itself*? Singular too, that we have throughout the whole Old and New Testaments, no one single, direct censure, much less prohibition of polygamy on *any* ground; strange, indeed, if it be yet a sin in itself; "de non apparentibus, et non existentibus eadem est ratio;" if it *could* have been reprobated by the Divine Will, it *would* have been.

As to the terms, "they two shall be one flesh," I see not how they prevent a man's being *one* with each of two or more wives, i. e. intimately and indissolubly connected, united in interest, duty, and affection, "just as Christ the husband of the Church, is as really *one* with every *several* believer as well as with the whole Church collectively, or as the *head* is *one* with *each* and *all* the members of the body."

Great weight is given to the historical details of the domestic discomforts of some eminent polygamists, as of Jacob's family and some others. Yet, what does this shew at the utmost, but the general inexpediency of a man's having more than one wife? The case of Lamech is critically considered in the second of the Three Essays already referred to, to be found in the Calcutta Christian Observer for January past, and shewn to have no application in favour of our opponents.

All the Calcutta Missionaries, I believe, are firm in the persuasion, not only that polygamy is highly inexpedient generally, but that it is, as such, a practice, which the genius and tendency of Christianity are to abolish; not, however, by hastily and prematurely cutting off the allowance of it, and in so doing, committing the greatest injustice against many helpless women, and violating the pure, benevolent, and peaceable spirit of Christ's religion, but by gradually elevating the human character among its neophytes, spiritualizing and refining its professors, and silently throwing into disuse that which, like slavery for instance, is so ill adapted in many

respects to an advanced and cultivated society, and to maturity of devotion and domestic enjoyment*. The Missionaries are of opinion, that the very *allowance* which God, through Moses, made for the Jews in their infant state as a people, is by parity of reason to be made now for polygamists, who from heathens become Christians; and they believe, moreover, that by "the original law of marriage," it must be as "unlawful to abandon one wife as another, save for the cause of fornication."

I come now to notice a most extraordinary oversight in 'DISCIPLINE,' where he says—"that the evil of polygamy was permitted, and that the practice of it was *not incompatible* with salvation, I cannot deny; but does the *permission of sin*, imply divine approval of it?" What! does God permit *sin*—not merely in His general providence, which interferes not always to restrain human freedom when it works to evil, but in his *special* interpositions, as for the patriarchs and Jewish people, *regulating, tolerating* it? And is *sin*, indeed, *not incompatible* with salvation? Extraordinary assertions! wonderful inconsistency and hallucination! But to such are even good men driven, when they *will* carry a point without and against Scripture and common sense! "If polygamy ever *was*, it certainly *is* sin; and if it ever *was* not, it certainly *is* not."

'DISCIPLINE' says of Sarah's giving Hagar to Abraham, that "it was an evident want of faith in her, and that the whole transaction must have been sinful in the sight of God: whatever is not of faith, is sin." What, then, was holy Abraham, the venerable patriarch, but a hoary adulterer, and guilty of the sin, *wilfully*, if aware of it; and if not aware of it, though favoured with many other revelations of less immediate moral moment to himself, yet left, by the God who hates all sin, and cannot look upon iniquity, to its unavoidable commission, unwarned and undirected? So, too, what a manifest perversion of the quotation from the Romans; where St. Paul, by *faith*, means a man's internal persuasion of a duty or a privilege, a conviction of doing right, a consciousness of integrity of design and behaviour; if a man sins against the *dictates of his own mind*, doing what *it tells him is unlawful*, (even though his scruple proceed from an unenlightened understanding, or an uninformed conscience,) "to him it is sin;" for "whatsoever is not of faith," of honest conviction, of inward assurance of doing right, is sin, if allowed. How different this from Sarah's *incredulity* as to a miraculous promise! in reference too, to which, it is evident, she was persuaded she was acting *well*, in the very procedure here impugned; and God never condemned or punished it.

As to Solomon and other similar cases, *abusus non tollit usum*. The abuse is no just argument against the legitimate and proper use of a thing. To prevent the *abuse* of polygamy, the Jewish lawgiver had, in Deut. xvii. 14—17, expressly provided against a Jewish king *multiplying* wives, i. e. imitating the heathen sovereigns, by gathering a whole seraglio of women, especially intending *foreign* or *heathen* women; thereby rendering him effeminate, withdrawing him from royal diligence and duty, and running a risk, as in Solomon's case was too fatally shewn, of his becoming, either in

* "As to polygamy," writes Madan, its warmest advocate, i. e. for its intrinsic *lawfulness*, and its utility and necessity in *some* cases, "it is, considered in itself, one of the last things which a man should think of, who wishes and aims at the happiness of a domestic life. The weight and burden of a double family, the distractions which most probably *must* be the effect of jealousy between the women, each envying the other her share in the husband's affections, must be productive of disputes, quarrels, and perpetual disquiet; one should imagine, most men who consulted the peace, quiet, and comfort of themselves and families, can have nothing to do with polygamy, except it be to abhor and execrate the very thought of it." But "the expediency or in expediency of a thing, and its lawfulness or unlawfulness, are, however, very different considerations; the in expediency of polygamy in *most* cases is self-evident, but in no case can its *unlawfulness* be made to appear from the law of God."

complaisance to them, or infatuated by their allurements and persuasions, an imitator of their superstitions and idolatries. It cannot be argued from the prohibition of *multiplying* wives, that a Jewish king was not to take more than *one*; because the precept is coupled with others not to multiply horses, or silver, or gold; evidently, i. e. he was only to run into no excess of ambitious and warlike apparatus, or of fleshly indulgence, or of covetousness and luxury, whose results would be invasion of the neighbouring people, profligate licentiousness, avarice, and oppression; but to be '*moderate in all things.*' As well might it be deduced from this passage, that he was to be limited to a single horse, or a solitary bag of gold or silver, as to a single wife.

The fear expressed by '*DISCIPLINE,*' lest some native Christians "should be inclined by the powerful influence of example, if not openly, secretly to avail themselves of a corresponding warrant," is needless; since the Proposition declares, that "in no other case (than that of heathens *already* polygamists becoming Christian converts) is polygamy to be allowed to any Christians." No actual convert, therefore, would be permitted "openly" to marry more than one wife; "secretly," it is true, he might commit this, or any other evil as well; but due '*discipline*' must here, as in every thing, be the only check to either the admission or continuance of unworthy members in the church of Christ.

I have thus remarked on the letter of '*DISCIPLINE,*' and will only add a few passages to shew, that the opinions of the Calcutta Missionaries are not either new or peculiar to them. "Free inquiry, when exercised with an honest desire to know and do the will of God, is not only the privilege, but the duty of every reasonable creature. To believe a proposition, because it has the sanction of popular opinion, worldly customs and human laws, may as well lead us to Popery as to Protestantism, or to heathenism as to Christianity." Vide MADAN'S *Thelyphthora*.

"A plurality of wives is no where forbidden by God; so that Paul, when he forbids a *bishop* to have *many wives*, allows it to others." Cardinal Cajetan.

The reformers, Luther, Melancthon, Bucer, Zuinglius, &c. after a solemn consultation at Wittemberg, on the question whether, for a man to have *two wives at once* was contrary to the *divine law*? answered unanimously, "that it was not;" "and on this authority, Philip, Landgrave of Hesse, actually married a second wife, his first being alive."

"Nor can I think that Abraham, Jacob, David, and other pious men would have had *more wives*, or *wives and concubines*, (than one) had this been a plain violation of the *law of nature*; nor would God have so approved of them had they lived in adultery."—Whitby on Matt. xix. 7, 8.

Bishop Berkely 'thought polygamy agreeable to the law of nature.'—See London Magazine for June, 1754, p. 267.

"Their polygamy (i. e. Abraham's, Jacob's, and of the Jews, under Moses,) was practised, without either (express) allowance or control, as the *natural* privilege of mankind. Neither is it any where marked among the blemishes of the patriarchs. David's wives are termed by the prophet, '*God's gift to him*;' yea, polygamy was made in some cases a *duty* by the law of Moses, (as when a brother married his deceased brother's widow;) 'nor were any exceptions made for such as were (already) married.' From whence I may rightfully conclude, that what God made necessary in some cases, to any degree, *can in no case be sinful* in itself; since God is "*holy in all his ways.*"—Bishop Burnet's Tract in the British Museum.

Again: "in the *Gospel* even," he says, "a simple and express discharge (disallowance) of polygamy is no where to be found." "It is true our Lord discharges (disallows) *divorces*, except in the case of adultery; adding, that whoever puts away his wife upon any other account, commits *adultery*, so

St. Luke and St. Matthew—or commits adultery *against her*,—so St. Mark—or *causes her to commit adultery*,—so St. Matthew in another place. “If it be adultery then, to take another woman after an *unjust divorce*, it will follow, that the *wife* has that right over the husband’s body, that he must *touch no other*.” This objection is indeed plausible, and it is *all that can* be brought from the New Testament, which *seems* convincing; yet it will *not be found of weight*.” After giving reasons for which, he concludes, “I see nothing so strong *against* polygamy as to balance the great and visible imminent hazards that hang over so many, if it be not allowed.”

“Concubines were lawful wives (among the Jews); but in this they differed from the matrons, that they were received without dowry and a solemn sanctification. They were joined to their husbands by a *matrimonial* tie, so that they could not rashly be put away.” “The concubines of the holy fathers were of the lawful kind.” *Ibid.*

“Polygamy is not repugnant to the law of nature, which is *divine*.”—Bellarmine de Matrimonio, c. 10.

“I do not condemn polygamists.”—Jerome to Pammachius.

Leclerc on Gen. iv. 19, is far from condemning Lamech. His words are, “Moses could not turn that into a crime in Lamech, which the *most holy patriarchs* of his nation practised afterwards for many ages.”

Barbeyrac, in his Commentary on Grotius de Jure, shews, that Grotius explained 1 Cor. vii. 4, not to condemn polygamy as he had once done, but as implying nothing else but the right which a wife hath to require that her husband shall not refuse her the conjugal duty; because, in virtue of the marriage, she enters with him into a society which demands the reciprocal use of their bodies.” The husband, οὐκ ἐξουσιάζει, has no right to withhold it from her: “in a matter of *partnership*, neither of the parties has a full right. But it doth not follow from thence, that a man can have but *one* wife; for partnerships are not always made upon an equal footing.” “There is no appearance that Jesus Christ had any intention to oblige those who had several wives, before they became his disciples, to send away all but one.” “When Moses says, ‘that a man shall leave his father and mother, and shall cleave unto his wife, and they twain shall be one flesh,’ this makes nothing for or against polygamy or divorce; the expression, *one flesh*, signifies only, by itself, that there should be between a man and his wife, a most strict union: but it does not import that a husband may not have, at the same time, a like bond with *two or more* wives. Nothing hinders but that a man may be called *one same flesh* with many wives.”

“God cannot absolutely permit the least thing which is evil in itself. It is impossible God should allow the trade, for instance, of a robber, of a pirate, of a duellist, &c. under any conditions whatsoever. As then we see that He regulates certain cases, which suppose a permission of polygamy, as in Deut. xxi. 15, we are at full liberty to infer that polygamy is not necessarily contrary to natural rectitude.” Barbeyrac.

Bishop Patrick, on Lev. xviii. 18, thus comments: “Neither shalt thou take a wife to her sister to vex her in her life time.” There are a great many eminent writers, who following our marginal translation, (*one wife to another*,) imagine that here plurality of wives is expressly forbidden by God, and so the *Karaites* interpret this place; that a man having a wife, should not take another while she lived; which, if it were true, would solve several difficulties: but there are such strong reasons against it, that I cannot think it to be the meaning. For, as more wives than one were indulged before the law, so they were after. And *Moses* himself supposes as much, when he provides a man should not prefer a child he had by a beloved wife, before one by her whom he hated, if he was the

eldest son; which plainly intimates an allowance in his law, of more wives than one. And so we *expressly find* their kings might have, though not a multitude, Deut. xvii. 17. And their best king, who read God's law day and night, and could not but understand it, took many wives, without any reproof; nay, God gave him more than he had before, &c. 2 Sam. xii. 8. And besides all this, *Moses* speaking all along in this chapter of *consanguinity*, it is reasonable (as *Schindlerus* observes) to conclude he doth so here; not of *one woman to another*, but of *one sister to another*. There being also the like reason to understand the word *sister* properly in this place, as the words *daughter* and *mother* in verse 17, and xx. 14, where he forbids a man to take *a woman and her daughter*, or *a woman and her mother*, as *Theodorick Hackspan* judiciously notes, Disput. i. de locutionibus sacris, n. 29. see Selden De Jure Nat. and Gen. C. 6. and Buxtorf De Sponsal. p. 28, 29.

“The meaning therefore is, that though two wives at a time were permitted in those days, no man should take two *sisters* (as *Jacob* had formerly done) begotten of the same father, or born of the same mother.

“These words, *in her life-time*, are to be referred, not to the first words, *neither shalt thou take*, but to the next, *to vex her*, (meaning) *as long as she lives*.” Patrick and Lowth's Comment in loco.

The late Bishop Heber's opinion and corresponding act were noticed in the May number of the CHRISTIAN OBSERVER. The case submitted to His Lordship seemed, he says in his JOURNAL, vol. 1. p. 368, “a case to which St. Paul's rule (in 1 Cor. vii. 15.) applied: that if any unbelieving husband or wife chose to depart, on religious grounds, from their believing partner, this latter was in consequence free;” and the good Bishop, “actually married a man to a second wife, whose first wife was alive, though no legal divorce had ever taken place, and though the civil magistrate had previously refused to interfere.”

Dr. Shuttleworth in his Paraphrase of 1 Cor. vii. 12—16, thus writes:—“With regard to that part of your question, which you put to me on the subject of marriages between parties, of whom one is a Christian and another a heathen, as our Lord has left no injunction on such a case, my own opinion is as follows: ‘In a case when the husband is Christian, and the wife heathen, and she is willing to continue to live with her husband, let her do so; and by the same rule, let them act where the husband is heathen and the wife Christian, and the husband is content to continue to live with his wife: that is to say, let such a marriage be in all respects binding*. Should it however happen, that the *heathen* husband or wife

* “St. Paul's decision on the subject of this difficulty, which occasionally arose in the early ages of the Church, from the intermarriage of Christian converts with pagans, or, which was more frequently the case, the conversion of one of the parties to Christianity, where both the husband and wife had originally been pagans, is a beautiful specimen of the caution and good sense requisite for the adaptation of a previously existing rule, to a new combination of circumstances not contemplated, or at least not fully explained, by the original enactor. In our Saviour's Sermon on the Mount, (Matt. v. 32,) we find the permission of divorce expressly limited to the single case of adultery; obviously upon the equitable ground, that where one out of two contracting parties has wilfully broken through a reciprocal compact, the other unoffending person ought no longer to be bound by it to his own injury. When, however, Christianity began to find its way through heathen countries, a fresh perplexity arose from the occasional difference of religion between the husband and the wife. Our Saviour's rule allowing of no divorce, excepting in the case of adultery only, a Christian married to an heathen was thus incidentally engaged in a tie which religious obligation rendered indissoluble to the person so circumstanced; whilst, on the other hand, the heathen, married to a Christian, possessed that liberty of divorce which the laws of the Roman empire allowed, indiscriminately, to all its subjects, without the intervention of any scruples of conscience to prevent his taking advantage of it. It

should choose to relinquish the connexion, let them do so ; for the happiness of a Christian brother or sister ought not to be sacrificed to circumstances over which they have no controul ; remember, however, that we ourselves, as Christians, are not justified, in these cases, in *assuming* that liberty of divorce, which we have no power to *prevent* our heathen connexions from taking advantage of, should it please them to do so. Perhaps it may so happen, that by continuing to live with her heathen husband, the Christian wife may be the means of his conversion ; and perhaps the Christian husband may, in like manner, promote the salvation of his heathen wife."

Many more similar opinions might be given : these must suffice, not to decide the lawfulness of polygamy, &c. but to shew the Calcutta Missionaries not to have put forth *novel* notions, but such as have been entertained by learned and devout men of all religious persuasions ; many of them, even while warm opponents of the practice themselves, justly contending against any intrinsic evil therein. " To the law and to the testimony," then, without prejudice or clamour. Let every Christian be zealous to prove all things, and to " hold fast that which is good." The sole view the Missionaries propose to themselves, is to prevent irregularity and injustice ; to maintain the purity of the Church, without going *beyond* the precept or example of the Lord and his Apostles ; neither allowing an unholy laxity to their discipline on the one hand, nor straining it to an unjust and impolitic degree of rigidity on the other.

HAVARENSIS.

III.—*The State and Prospects of A'sám, as it regards Education and Religion.*

A'sám is in many points of view a most interesting country. Situated on the north-eastern extremity of the British territory, and bordering on the powerful neighbouring states of Bhután, China, and Burmah, A'sám is the key to our possessions in this quarter, and deserves, therefore, the attention of the statesman. It is possessed of rivers, in number and extent, at least equal to those of any country in the world of the same size ; and its extensive low lands, and its mountain tracts, give it already the productions both of the tropics and of temperate regions, and require but further cultivation by a more numerous and enlightened peasantry to produce ten times the present amount :—it must, therefore, interest the political eco-

is evident, therefore, that here was the instance of a compact not entailing a reciprocity of obligation between the contracting parties, the Christian having no legal redress, should the heathen be disposed to take that advantage which the constitution of his country allowed, for releasing himself from the restraints of marriage. The decision of St. Paul, therefore, though at first sight it may appear to be an infringement of our Saviour's exclusive rule, is, in reality, confirmatory of it, and founded upon the same just principle ; namely, that in every mutual covenant, the want of faith (fidelity) in one of the persons concerned, operates a virtual release from any conscientious obligation in the other. It was probably with a view to obviate the recurrence of this difficulty, that, in a subsequent passage, (vii. 39) he enjoins widows, if entering upon a second marriage, to confine their choice to such persons for their future husbands, as shall be professed Christians."—*Dr. Shuttleworth's Apostolical Epistles.*

nomist. Its unexplored mineral treasures, among which gold and silver, as well as iron, are abundant; its animal and vegetable productions, almost all yet undescribed; the descent, customs, and languages of its numerous mountain tribes, &c. present subjects of inquiry, which deserve, and if vigorously prosecuted, will abundantly repay the researches of the lover of nature and the observer of mankind.

But it is to the philanthropist and the Christian that *Asám* exhibits the most interesting aspect; and it is in this point of view that we now wish to present it to our readers. Its inhabitants, though worshippers of a god named *Chang*, appear formerly to have been but slightly attached to their superstitions, and to have entirely escaped the influence of Hinduism, till within the last 150 years. About this time, however, this anti-social system was introduced, and its propagation being found conducive to the interests of both the *Rájá* and the *Bráhmans**, through their united influence it rapidly gained ground, especially in the parts of the province contiguous to Bengal. Hinduism, however, having been but introduced at comparatively a recent date, has not yet secured its full hold on the affections of the inhabitants of these parts; while the *Gáros*, *Khásiyas*, &c. on the S., and the *Daflas*, *Merís*, *Abors*, *Mishmís*, and other tribes to the N., have been till lately almost exempt from its influence. Hence *Asám* presents a most interesting and encouraging field of labour for the Christian philanthropist; and the late intelligent Commissioner and Agent of the Gov. Gen. in this province (Mr. Robertson), and several of the officers under his authority, have repeatedly alluded in their public despatches to the character of the *Asámese*, as appearing to be “particularly open to improvement.” In reference to a statement of this nature, Mr. R. adds: “To this praise the inhabitants of *Asám* are, I suspect, entitled in the inverse ratio of their proximity to Bengal. Hinduism has for some time past been stealing on them from the West, and has gained most ground in the provinces contiguous to its ancient empire. In the eastern parts of *Kámrup*, and in *Durung*, it has made so little progress, that

* As an instance of this we may mention the following:—In the early part of the last century, the *Asámese*, though possessed of salt springs at *Burháthand* near *Sadiya*, could not work them, in consequence of the invasion of the country by the *Singphos* and other tribes, and were therefore obliged to procure salt from various vegetable substances. This the *Bráhmans* and the *Rájá* contrived to turn to their mutual profit. The former persuaded the *Asámese*, “that it would be more agreeable to *Brahma*, if they substituted the pure and wholesome salt of the sea for that which they used. The sovereign consented to this, on condition that the exclusive trade should be in his own hands; that it should only be brought by the people of Bengal; and that the boats laden with it should stop at the frontiers of his dominions.”—*Dictionary of Words used in the East Indies*, &c. 1804, p. 34.

the people in that quarter are disposed to treat all the frivolous distinctions of caste with derision; while they evince but very little attachment for the hereditary superstitions of their own tribe. It is impossible, however, that they can continue in such a state*; and it must now be decided, whether we are to stand by, and witness the extension of Hinduism following up our rule, or step in to occupy the ground on which there is not only nothing to oppose, but every thing to invite us to proceed to pave the way for the introduction of a better faith."

Efforts for the moral improvement of A'sám, appear happily to be regarded by the Honorable the Court of Directors with approbation. In a despatch of so recent a date as the end of last year, we understand, they express themselves generally favorable to the adoption of measures affording a prospect of improving the minds of the rude and uncivilized people of that country, where, as they observe, "the absence of religious prejudices and jealousies seems to encourage the expectation of success;" and they suggest to their Indian Government, the propriety of obtaining from the late Commissioner, an explanation of the system by which he proposes to aim at the accomplishment of that desirable object. In such a country, it is remarked by the Court, "the range of instruction, being unrestricted by caste, bigotry and suspicion, might be enlarged, and rendered more efficacious and rapid than in those territories, in which the prevalence of the Hindu and Mahammedan religions rendered extreme caution necessary, and consequently impeded the progress of civilization and knowledge."

Among public officers in India, also, it seems generally agreed, with regard to this province, that the labours of Missionaries like the Moravians would be of essential advantage. Independent of their efforts for the education and moral improvement of its inhabitants, the greater knowledge and industry, which such establishments would introduce, would tend rapidly to bring the vast tracts of excellent, but at present uncultivated ground which it contains into profitable employment, and thus to secure from it the increased revenue which it is capable of affording. Impressed with these sentiments, another intelligent public functionary, only a few weeks ago, writes as follows:—

* During the short time that has elapsed since this assertion was made, its accuracy has been demonstrated by the rapid progress of Hinduism in the province; it has now even extended to Sadiya, the most remote extremity from Bengal. As an illustration of this we may state, that the Ex-Khawa, or principal chief of that place, who before felt himself delighted to eat and drink with the Europeans of the station, has lately declined doing so for fear of defiling himself! This change, which has been produced by his conversation with the Hindu sepoy, naturally influences the minds of the lower orders of his countrymen, and is leading numbers of them to follow his example.

"We have 3 or 400 square miles of land about Bishwanáth, on the northern frontier, of fine high downs, covered only with a short grass, totally uninhabited, in consequence of its not being a fit soil for rice, the only grain, and almost the sole plant (barring opium), raised by the A'samese, until very lately; but these high plains are admirably adapted for wheat, barley, potatoes, sugar-cane, and mulberry: perhaps coffee and indigo might be added. The Government might not probably be able to make a better use of a portion, than by making a grant of 50 or 60 square miles to a colony of Moravians, for they would soon make the remainder of use. This is speaking financially, but I do not see why it would be unbecoming, or in any way improper, to make grants of wastes in different parts of the country to any Missions, employed in the education and the moral instruction of the people."

We presume, therefore, that were any Missionary body, including within the sphere of its operations the instruction of the Natives in an improved system of agriculture, horticulture, and manufactures, to make the application, a grant of land as above proposed, would readily be afforded it by Government. Such a grant might be made with propriety to a colony of industrious Chinese, as well as to Moravian or other Missionaries:—it would be made to both, not with reference to their *religious* opinions, but for developing and improving the resources of the country: we conceive, therefore, that as to its propriety the most determined and consistent objector to Government interference in religion need not hesitate. We shall therefore be glad to find, that this notice, when it reaches Europe and America, elicits an offer of the kind; so that by this means, in common with others, the temporal and eternal interests of this promising people may be promoted.

In the mean while, who amongst our readers can notice without regret, that the enlargement of our authority should extend the influence of a system, so antisocial and immoral in its present effects, and so dismal in its future prospects, as that of Hinduism; and who will not wish to see, that through the influence of Government, in imparting general education, and the zealous exertions of Christian Missionaries, in propagating the light of the Gospel, the A'samese, and the numerous tribes around them, may be delivered from the chain of caste, with which their more artful neighbours have already fettered them, or are likely soon to do; and may speedily be blessed with the light, and purity, and benevolence, which it is the glory of the Gospel of Christ to infuse into its followers? What has already been effected, or proposed, with a view to this object, we will now proceed to relate.

Our readers are probably aware, that the late Dr. Carey, several years ago, completed the translation of the Scriptures into the A'samese language; and that a branch of the Serámpur Mission is established at Gowahati, the capital of the province, where Mr. Rae has been for some time laboriously occupied

in the education of the young, the preaching of the Gospel, and the distribution of Scriptures and Tracts. The Education Committee, we are happy to state, has also lately turned its attention to this quarter; and an active teacher has proceeded during the last month to establish an English school under its auspices there. This, we hope, will be found useful, not only in the education of the residents, but also of the sons of the principal chiefs of the district.

The station of Gowahati, however, though well adapted to communicate to the inhabitants of the interior and western part of the province the benefits of Education and Christianity, is too far to the S. W. to benefit the Meris, the Khamptis, the Singphos, and numerous other tribes on its N. E. border. For this purpose, and for introducing the light of the Gospel (immediately by books, and eventually by living instructors) into the provinces dependent on Burmah, Tibet, and China, Sadiya, the last town to the N. E. under British authority, is admirably adapted. Our readers will therefore rejoice to learn, that through the generosity of the European gentlemen in the province, a mission at this station is likely soon to be commenced. It is interesting to every friend of his species—it urges him to fresh efforts—to witness the benevolent exertions of others; and we therefore hope, that the individuals to whose liberality we are about to refer will forgive us for thus presuming, although without their consent, to exhibit their conduct to the imitation of our readers.

Captain Jenkins, the Governor General's Agent and Commissioner in Assam, had been furnished by Mr. Trevelyan with the last Report of the American Mission in Ceylon, and in common with every other reader of that interesting document, had been impressed with the excellency of the general plan pursued by that body of Missionaries, and the greatness of the result which may be confidently anticipated from the union of Christianity and Science in the work of Native Education. He had also become acquainted with the American Mission in Burmah and Siam, and perceiving, as he thought, a common descent and resemblance in language betwixt these nations and the tribes inhabiting the N. E. of A'sám, he was particularly anxious that a branch of this Mission should be established at Sadiya. On the importance of Missionary efforts at this particular point, he writes as follows to Mr. Trevelyan, under date of March 10th last:

“The ground, I would particularly wish to bring to the notice of the Directors of the American Missions, is the north-eastern district of A'sám, occupied by two tribes of the great Shán family, the Khamptis and the Singphos. The dialects of these tribes differ very little from the Siamese and Burmese, and the characters in use are essentially the same; and in consequence of the supremacy of

the Burmese being established over the original provinces, whence our Sháns came, with the inhabitants of which they are in constant communication, the Burmese language is in a manner known to all these tribes. Now the Americans have long established Missions in Ava, the valuable labours of which would be, with very little difficulty, made available for the district round Sadiya; and here they would labour under the protection of our Government, and not be liable to those checks which the Rangoon Mission has constantly suffered from the jealousy and barbarity of the Ava Government. The Sháns too, with whom the Mission would at Sadiya be brought in contact, are a much finer and more intelligent people than the Burmese, and ten times as numerous; their kindred races extend throughout the country whence arise all the mighty rivers from the Bramhapútra to Yang Kian. (the river of Nánkin.) They occupy entirely the two frontier provinces of Ava, Húkúm and Múngkúm; they occupy all the east bank of the Iráwadí; they stretch down the Salwen, to Tenasserim; and Laos, and Siam, and Cochin China are their proper countries: they compose half the population of Yunan, a great proportion of that of Sechuen, and stretch up into that district which has always baffled the Chinese, between Thibet, Tartary, and Sechuen; whilst Asám is chiefly populated by the overpourings of this great people. The Káchárese are Sháns, and the governing race of upper Asám for many centuries, the Ahoms, are a tribe from the highest eastern sources of the Iráwadí, and until very lately, they kept up a communication with their parent stock. The Khamptis and Singphos are Buddhists; the Káchárese are generally not Hindus, and the Ahoms only embraced the Bráhmanical doctrines in Aurungzebe's time, to please the Rajá: the Rajá even now retains the priests of the old faith, and he and the people are little attached to the new. I presume, the Ahoms were sectarians of some branch of Buddhism; but they had not the image of Buddh in their temples, and do not appear to have been idolaters.

"Here is an ample field: it is indeed boundless, for it extends over all the north and west of China—such is the extent of communication that we command from Sadiya,—and it embraces some of the most fertile and most temperate countries on the face of the earth.

"It is also to be recollected, that the frontier provinces of China were the chief scene of the extraordinary devotion of the Catholic Missionaries in the same good work; and I think they boasted of 60,000 converts at the date of the last vol. of the *Lettres E'difiantes* that I recollect to have seen, (about 1818 or 19,) since which time I think the European priests have been entirely expelled, and the promising field, which was ploughed with such an expense of labour, and of blood and toil and zeal beyond praise, lies unsown and deserted. But it is in a measure to be occupied by any Mission which may establish itself on our frontier. A communication is open to Yunan, and may be extended at pleasure; so that any books could be forwarded to the Christian population of the West of China: and I have no doubt Chinese Christian priests could be prevailed upon to visit the Mission at Sadiya.

"I have little more to say, than to request the American gentlemen would look to the important position of Sadiya on the map of the globe, and reflect on the very little, or rather nothing, that has been done for the immense portion of the globe in connection with it.

"Sadiya, I believe to be a healthy country. Mr. and Mrs. Bruce and their family have uniformly, and for many years, enjoyed good health there; and Lieutenant Charlton, in charge, has been quite restored to strength since he went there. The climate is pleasant, the soil is exceedingly rich, and the Khamptis are a fine bold people. The Singphos are less civilized, but they are a good tempered, simple race.

"No attention of mine should of course be wanting to make the place comfortable to any Missionaries, and I will be willing to contribute my

mite to their establishment. You may mention that I will subscribe 1,000 Rupees, if a *family* is settled as a Mission at Sadiya; and whenever they have had a press at work for six months, I shall be happy to double that sum, if I remain in charge of the province."

The above contains so complete and luminous a statement of the advantages of Sadiya as a Missionary station, that little needs be added to it. We may mention, however, that besides its resident population, this place, at particular seasons of the year, is visited by great numbers of Meris, Mishmis*, and other mountain tribes, who come down for the purposes of barter, and who thus become readily accessible to a Missionary on the spot. We may state, also, with reference to Yunan, that tracts and parts of the Scriptures in Chinese, have been already sent there by way of Sadiya, and were very well received; and that to this province the Supreme Government intends without delay to send a Mission, composed of Dr. Wallich and two other scientific Europeans, for the purpose of enquiring about the culture of the Tea plant: these gentlemen go by way of Sadiya, and will doubtless in some degree, at least, open the door of commercial intercourse with China by this route. From Sadiya, too, an impression may be made upon Burmah, from an exactly opposite direction to that, at which it has been yet entered by the Missionaries. On the Western side, also, Bhután and Thibet, and more countries and people than we have any accurate knowledge of at present, are from this point accessible to the messengers of the Gospel; and lastly, the Shán language, which is near akin to the Burmese and Siámese, and belongs to the Chinese family, furnishes a ready means of intercourse with perhaps a greater number of people than any other language in the world, except Chinese itself.

Some idea may be formed of the interesting prospects which open before a Missionary at Sadiya, from his access to tribes of which the names have been hitherto unknown to us, from the following letter from Captain J. of a more recent date.

"My last news from Sadiya is rather important. It seems, that 250 Khúnúngs had arrived at Sadiya, to settle under us; and they say, they are only the forerunners of 5,000 of their tribe, who are prepared to follow if the small party now arrived hold out encouragement to them.

"Enquiring of the Ex Sadiya Gohain, who the Khúnúngs are, he tells me they are a tribe subject to the Bar Khamptis, whose country is east of the Iráwádi; that they are a quiet race of people, almost solely employed in working of iron, gold, and other metals. That they are men who know

* The people of this tribe, we are informed by a friend who has resided there for many years, exhibit a striking peculiarity in their fondness for *beads*. They wear no clothing, except round the middle; but the quantity of beads being considered the standard of respectability, each person procures and wears upon his body as many as he can. The passion for them among the females is indeed so extravagant, that wives of chiefs have been repeatedly seen staggering under a load of beads of not less than 40 pounds weight!

no religion, meaning that they are not Buddhists nor Brahminists. He says, they are wandering west, retiring before large bodies of Chinese, who are advancing to settle on the Iráwadí. If it be true that such an emigration is taking place, the under tribes of the Shans will necessarily be driven in upon us or the Burmese ; and if by our management we can get them to settle peaceably, any number, which choose to colonize in our country, can be accommodated, and will be a valuable acquisition in proportion to their numbers. The Chinese colonists cannot pass the Iráwadí without coming in contact with the Burmese, under whose sway the Bar Khamptis profess to be, but their allegiance is, I imagine, very unwillingly paid. The intruders are probably kindred Sháns, and if they advance gradually, they will perhaps mix with the Khamptis and become one people with them. Whether the Burmese are able to keep them in obedience, when thus strengthened, may be doubtful ; it seems however of no consequence to us, or rather it would be beneficial to us, did they succeed in emancipating themselves from the yoke of Ava, as that would lead to a much less restricted intercourse with us.

“ These movements tend to enhance the importance of our frontier post in that direction. From thence only can any great danger be expected to A'sám, but thence only can come any great improvement by the extension of our relations with the people beyond us to the east ; we must stand the risk for the sake of the advantage, but the risk is lessened by our active interference. Were we to abandon Sadiya, these tribes would still pour on, and be both beyond our controul, and beyond the chance of improvement. By maintaining a strong position at Sadiya, we compel them to keep the peace, and, if we succeed in preserving tranquillity, their amelioration must follow. I should like however to see our Missionaries in the field early. The influence of persons skilled in the languages of these tribes, and devoting all their time and abilities to attempts to humanize these rude races, would not fail of being useful to us and to them. Every day there opens a fairer prospect of spreading our ascendancy over the Shán tribes, and under Providence, nothing, but gross mismanagement and remissness in availing ourselves of the opportunities bestowed upon us, can prevent the increase of our power from being serviceable to the improvement of our country and those connected with us. The extension of commercial intercourse is the foundation of civilization, and I conceive, facilities of trading to the eastward, will be very greatly increased by the local improvement of Sadiya, and the tea experiments ; and the results, ere long, will I trust be important.”

That amongst the tribes whose advantage the Mission is designed to promote, the knowledge of the English language and European science is beginning to be appreciated, will appear from another communication, under date the 31st of May last.

“ Yesterday the Ex-Sadiya Gobain was with me, to send a letter to Sadiya, and he asked me if he could send a nephew to Calcutta to school. On telling him, I should be glad to send him, he immediately wrote off a note to call the lad down here for that purpose. I hope the young gentleman will be persuaded to follow the counsel of the uncle, for no doubt the acquisition of a good education, and of a knowledge of the world, by one of the chiefs, would be attended with the happiest effects, and would be of the greatest aid to the Missionary who may go to Sadiya. If I get hold of the lad, I shall send him down immediately, and beg the favour of your taking him under your wing, and putting at his command the means of obtaining a real good education. I should be glad if the Education Committee

were to entertain my proposition to send down three or four A'sám lads to Calcutta. The acquirement of the various knowledge to be obtained spite of themselves by seeing even so much of the world, would advance them a half century beyond the mark they will obtain by a local education."

In addition to the munificent donation of Captain Jenkins before mentioned, we are happy to state, Major White has offered to give Rs. 200, and Mr. Bruce and Lieut. Charlton Rs. 100 each, towards the outfit of a Missionary family who shall settle at Sadiya. Such offers are most honourable to the parties who make them, and most satisfactory to the friends of Missions. The latter will perceive with pleasure, that Missionary labours are becoming more highly appreciated, and more liberally supported, not only in distant countries, but also in the immediate sphere of their operations.

To all the above gentlemen it appears desirable, that since a Mission at Sadiya is intended to benefit tribes partially, or entirely, uncivilized, the plan there pursued by the Missionaries should, in some degree, resemble that of the Moravians; that it should combine the instruction of the people in the useful arts of life, as well as in religion; and include attention to their bodily and temporal wants, as well as to their moral and spiritual improvement. On this question, we presume, the opinion of our readers will be divided; and we may therefore be permitted to say a word on the subject.

In civilized countries, like Bengál and Burmah, we must confess, we should regard the exertions of a Missionary, chiefly devoted to improvements in the arts of life, as sadly misapplied; but in such a situation as Sadiya, the case is very different. Any effort leading to industry, among tribes but partially civilized, whose wants are too soon supplied to call forth their mental and physical energies, must become, if properly employed, a great means of moral improvement. Amongst such a people indolence, attaching itself to the concerns of the soul as well as the body, is a prevailing and destructive sin; and any expedient which leads them to "be diligent in business," must be in its influence highly favourable to their spiritual as well as temporal welfare. The happy effects produced by the exertions of Missionaries of different denominations, amongst the Hottentots in South Africa, the inhabitants of the Society and Sandwich Islands, the Indians of North America, &c. exhibit in such cases, we think, most strikingly, an important connection between the improvement of the civil habits and the religious character; and present instruction in agriculture and the mechanical arts, as well worthy the attention of a Missionary Society. Should therefore such a body, in addition to labourers exclusively devoted to education and preaching, be able to spare lay members of their body to superintend a farm and garden,

which might also be made the means of introducing various European products into that quarter; to establish workshops and manufactures, and generally to devote themselves to efforts for the temporal good of all around them—we doubt not the influence of the Mission in its direct propagation of the Gospel would be greatly extended.

Such a plan, it was presumed, would be deemed by the American Missionaries engaged in Burmah and Siam, within the sphere of their duty; and in that case the connection of the Sadiya dialects and tribes, and those with which they are associated, rendered it highly desirable, that persons from that Mission should at once proceed to occupy the station. It would, as remarked by Captain Jenkins, “save a year of precious time, whilst other individuals were acquiring a competent knowledge of the Shán language, which a Burman scholar would master without any difficulty.” Besides which we know, that one of the Missionaries at Ava has long intended to extend his efforts to Manipur, and to this latter station Sadiya would be almost as near to the North as Ava is to the South. Rangoon, Prome, Ava, Manipur, and Sadiya, would form a chain of stations, which as the distances between them was gradually filled up by fresh Missionaries from America, and by native assistants, would give the Mission, while intimately connected in itself, the command of as many provinces and dialects as would be fully equal to its means of usefulness*.

These views have been fully presented to the Missionaries in Burmah, and to the Baptist Board of Foreign Missions in the

* We are happy to find our views of the importance of a Mission at Sadiya, as above recommended, confirmed by the judgment of Capt. Pemberton, an officer of great observation and talent, who was for many years employed in the British territories to the N. E. On our submitting the preceding paper in type for his remarks, he writes as follows:—

“I have not a doubt that the establishment of a Missionary family at Sadiya will be productive of every advantage you contemplate; and the means of instruction in the arts of more civilized life, with objects of a purely spiritual nature, will greatly accelerate the progress of the latter. If we can obtain a cordial co-operation on the part of the British authorities residing in Ava, the work of improvement will advance with ten-fold rapidity; and the communication once established between the northern provinces of Ava and Sadiya, an intimacy must necessarily arise, which can hardly fail to be productive of the most beneficial consequences to all parties. If the tide of emigration is setting into A'sám from Sechuen and Yunan, (which appears now quite certain,) our new colonists will in themselves furnish the best possible means of extending and keeping up the communication with those tribes which have not yet deserted their original sites; and when these last find that their brethren have obtained a resting place, under a Government which professes that the happiness of its subjects is its primary care, and that they can obtain lands and security, by simply following the example of their friends, who can doubt that they will gladly exchange their present precarious position for one which insures them peace and protection, security and escape from the evils of oppressive misrule?”

United States, with which they are connected. Should any thing prevent this latter body from commencing a Mission at Sadiya, they have been requested to represent the case to the directors of the American Board, composed of Presbyterians and Congregationalists, with the hope, that the latter will immediately dispatch labourers to a field of so much promise. In a reference to America, however, great delay must occur; and our anxiety that Sadiya should be immediately occupied, makes us earnestly hope that the Missionaries in Burmah may see it their duty at once to enter upon it. We trust it may prove so.

Since writing the above, we have received a communication from Dr. Judson, written on behalf of his brethren, and dated Moulmein, June 8th, in which he says, that at a meeting held that day the proposal made to them, as above, had been discussed, and most fully met their views of duty; and that Mr. Brown having offered to proceed to Sadiya, the moment the circumstances of Mrs. Brown would allow it, the Brethren had unanimously approved his doing so. Mr. Judson says of Mr. Brown, that he is one of their most talented, best educated men, and excellently well qualified to take the lead in a great and important Mission; and mentions that a printer will accompany him, though it had not then been determined who would be the person. He then adds, "If the services of these two brethren are secured to the Mission at the outset, agriculturists and mechanics can be procured from home, as they shall appear to be needed."

The friends of the Romanizing system* as applied to the native languages, ("the great literary enterprize of the present day," as it has been called,) will be glad to learn, that Mr. Brown is from conviction its determined friend. To English, also, as the language of superior education, he is, we believe, equally attached. While therefore among the numerous tribes near Sadiya (several without any written alphabet), he will have a noble field for exertion, his energies will doubtless be devoted to impart to the more elevated and intelligent members of all the tribes around him a knowledge of one common language of science—the English; and to all classes the distinguished advantage of one common alphabet—the Roman.

In all the proceedings of this interesting Mission, distinguished by the liberality to which it owes its origin, we shall continue to feel the deepest interest. May every effort made by its members, whether it regards the social, intellectual or spiritual improvement of their charge, be smiled upon by Heaven; and may the light of the Gospel become speedily diffused among the nations by its means.

BETA.

* Of the progress of this system in various parts of India we shall have, next month, a full and interesting account to present to our readers.

IV.—On Temperance Societies.

[The following articles—one in opposition to Temperance Societies, and the other in defence of them—refer to a communication on the same subject from our correspondent L. inserted in the No. for April. In order to relieve the attention of our readers, these papers must, we apprehend, form the *close* of the discussion in our pages with reference to *this particular communication*. We regard the “Temperance Cause” however, as one of great importance, and shall be most happy still to give publicity to any fresh views of the general subject, or any particular arguments or facts, which our correspondents may think proper to supply.—ED.]

1. “OBJECTIONS TO TEMPERANCE SOCIETIES.”

To the Editors of the Christian Observer.

SIRS,

I have just perused your correspondent L.’s letter or “Essay,” setting forth his objections to Temperance Societies; and I fully accord with him in those sentiments to which he has given publicity, in your number for April last. Like him, I not only applaud, but would strongly recommend temperance, because it is not only profitable to man in a moral sense, but it is also the language of inspiration: see 2 Pet. i. 6. But I totally dissent from the principle on which these Temperance Societies are based. Well and judiciously has your correspondent said, “*Is there no other sin but drunkenness that sends the soul to eternal misery?*” Is not the self-righteous Pharisee in danger of eternal condemnation? but is the self-righteous Pharisee a drunkard? O no! his language is, “*God I thank thee that I am not like such an one, who gets drunk.*” Is *pride* a less obnoxious crime in the sight of that holy God with whom we have to deal? a sin, by which in the present day, alas, how many of those of whom charity compels us to hope well, we nevertheless see fearfully possessed.—Pride, is the fruitful mother of all evils. Look at the consequences of this fearful sin, *Pride!* See what havoc it makes among the children of God! Behold that female, the avowed follower of the meek and lowly Jesus, with a gold watch dangling from her waist! See the massive ear-drops reaching almost to her shoulder! Look at the gold buckle that secures her waist-band! Look at the costly dress, *alamode!* What a contrast is all this to the beautiful, simple picture, given by the Apostle Paul, with regard to the adorning of godly women! Look at that minister, who professes to be the ambassador of Him, who, when here below, had not where to lay his head! See his dress! Behold his dandyified swallow-tailed coat!—his Bond Street hat, with a brim $\frac{3}{4}$ of an inch! Look at his gold ring, that he thrusts forward every minute to be gazed on! But why go about describing what almost every day gives us pain? What evils does not this one sin produce? See the consequence of it among religious Societies!—*That sum* that is needed for the cause of God is appropriated to the purchasing of these interdicted baubles, whilst the supporters of the cause of religion are obliged to have recourse to the ignoble stratagem of forcing money from those who otherwise would not have given it. See last Calcutta Baptist Missionary Society’s Report, regarding the means resorted to, to get rupees. Are not such departures from the simplicity of the Gospel of Jesus as crying evils, as drunkenness? Why not then, as your correspondent L. has justly observed, institute temperance in dress; for this is pointedly reprobated by the Apostle, while a *little* wine is allowed? The advocates for Temperance Societies may here observe, Yes, and we too admit the use of wine. Yes, I also say, and for that very reason I further object.

What are the sacrifices that a man makes in joining a “Temperance Society,” who is not in the habit of using either pure or diluted spirits? None: he is in the habit of taking beer and wine, and he is permitted to

do so, moderately ; but what is the true meaning of this indefinite word "*moderate*ly?"—why, it is to be interpreted just according to the individual's capacity for drinking. A medical gentleman once told me, that he daily drank a pint of beer, and two, three, or four glasses of sherry ; and he added, "*I think that very moderate.*" His moderation would, if indulged by me, lay me under the table at first ; but if I regularly used this quantity, after a little time, double, nay treble, the quantity would be but moderate in my estimation ; for the true meaning of the word "*moderate*" *here*, is *not* to get drunk. Now then let us see the sacrifice the poor man makes that has been in the habit, very conscientiously, of taking a moderate glass of spirits and water (which I by no means advocate, but on the contrary reprobate) ; what, I say, is the sacrifice he makes ?—why in nine cases out of ten, he makes a great sacrifice : he agrees totally to abstain from that which he has been in the habit of taking, and which a course of time has induced him to think was beneficial to him ; and he does so at the instance of one, who is permitted by the rules of the "*Temperance Society*" to continue taking his pint, nay, quart of beer, and a glass or two of wine ; whilst the poor man, who has agreed to relinquish *in toto* the use of *spirits*, has it not in his power to obtain either wine or beer. If, therefore, the advocates for Temperance Societies would act consistently with themselves, let them, as in duty bound, when they call on the poor man to give up his glass of spirits and water, at least supply him with an equivalent in beer and wine ; or let them too make a sacrifice, totally to abstain from wine and beer also, as well as from every other Gospel prohibition !

TIMOTHEUS.

[We have inserted from our correspondent's somewhat rambling communication all which refers to the subject mentioned in the title : the rest, he must excuse us for omitting.—ED.]

2.—VINDICATION OF TEMPERANCE SOCIETIES.

To the Editors of the Christian Observer.

GENTLEMEN,

In presenting to your notice a paper in reply to the article "*Objections to Temperance Societies*," as inserted in your valuable periodical of April last, the writer most freely admits the imperfection of his thoughts and expressions. In venturing this mere attempt, he has not been prompted by fear for the success and perpetuity of the Temperance Society ; seeing that the nobleness of its design, and the simplicity of its principles, forbid even the suspicion of its declining in the number of its members, much less that its operations should cease. But as it is possible that the paper above alluded to may increase the prejudice of many enemies, in the neighbourhood where the writer resides, he is desirous of offering this feeble effort to the friends of Temperance, humbly trusting that it will not only meet the alleged objections, but will excite a further interest in an object with whose success individual happiness, social order, and true national glory are commensurate.

Seeing that our opponent acknowledges the "*Evils of Intemperance*," and even enforces "*the duty of every Philanthropist to set an example of abstinence from such a destructive poison*," we naturally suppose there must be something radically wrong in the principles of the Society as at present constituted, that he should thus appear before the public in the character of an adversary. This, however, is not the case. Even the gentleman himself, in stating what are the objects of the Society (which are two), tells

gentleman then remember, that if his objection is not a fallacious one, it must equally apply to the principles of all voluntary associations. To profess our attachment to the Son of God, as opportunity offereth, and, to do good unto all men, are alike duties; and no such objection, as the writer has urged, can warrant any man to live in the neglect of them. It is easy enough to put words in the mouth of an imagined adversary, but where are the persons who would use such words, or the absurd objection they are intended to convey? It may have its weight, perhaps, with those who possess more prejudice than penetration; but in the view of every unprejudiced mind, there is not even plausibility, much less argument, in such statements as these.

3rd Objection.—Under this paragraph, the writer questions, whether Temperance Societies will in the end diminish drunkenness; but we have nothing to do with this inquiry. The question is, Have they hitherto succeeded in rescuing our fellow men from that deadliest curse, Intemperance? They have, and beyond the most sanguine expectation. Let the gentleman read the following extract: “There are in America about 3000 Temperance Societies, eighteen of which are State Societies. More than one thousand distilleries have been stopped by their means. At least 3000 merchants have discontinued the sale of spirituous liquors, in consequence of the diminished demand. There are upwards of 300,000 members enrolled in the Temperance Society. No less than 100 Taverns have given up selling ardent spirits by retail, and it is calculated, about 3000 drunkards have been reclaimed by the instrumentality of these institutions. In one town, populated by 2000 persons, not one new drunkard has been made in four years. In a town where the quantity of ardent spirits drank had been reduced nine-tenths, in consequence of the inhabitants generally having enrolled themselves as members of Temperance Societies, the deaths announced in the bill of mortality have been decreased one-fourth.” We need not multiply statements of what has taken place in Scotland and Ireland, and in almost all the cities and large towns in England. If the writer, after reading the above extract, can believe that the institution will prove vain and chimerical, we envy not his gloomy forebodings. At the same time, we hope that we are not less alive than the gentleman himself, to the utter inefficiency of mere resolution, without the aid of divine grace: but judging from the past, we believe that Temperance Societies have met with Divine approbation. By their instrumentality, men have not been merely partially reformed in the exterior habits of life, but it has been followed by rich displays of divine grace. Instead of indulging in the croakings of despondency, therefore, we are led to draw an argument from past success, that at some future period, “the plague will be stayed;” and then it will be seen, that the exhibition of this evil in its nature, its aggravation, and its consequences, has, under divine influence, not merely snatched immortal souls from impending ruin, but indirectly led to the reception of the pure joys, and the glorious hopes of the Gospel of the ever-blessed God.

We would call on the friends of Christianity, therefore, to come forward, and give their help to this noble cause. We would have them to remember, that the temporal and eternal happiness of a mass of our fellow creatures is deeply concerned; that seeing, as opportunity offereth, it becomes them to do good unto all men, let them give the influence of their example against an alarming evil. Who can tell, but their combined influence may save millions from spiritual and eternal death? Who can tell but, with united and fervent supplication, God may hearken, and such may be the blessing, that the voice of thanksgiving and praise shall be heard through the land?

Digah, 9th May.

G. F. F. A.

V.—Native Compliments, &c. in Artificial Forms.

To the Editor of the Calcutta Christian Observer.

SIR,

I beg to offer, for the OBSERVER, the accompanying specimen, supplied me by a Missionary friend, of a species of complimentary composition, practised by Pandits, called चित्रवक्त्रन or चित्रकवय. It is written in Sanskrit, and consists of a series of laudatory epithets, arranged from the top of the triangle in horizontal lines, each connected with a central perpendicular one, which continues downwards from the base of the triangle, in the form of an invocation or wish for the health, happiness, and salvation of the extolled individual. This wish, being the stem of the tree, is read after each of the horizontal lines, commencing with the top, first on the left, and so to the bottom; then proceeding up again to the topmost line on the right, and so downwards. Both sides are read from the outer letter to the centre, in which way the lines on the right come to be formed *backwards*, as we should say. The terms imply the composition of poetical sentences in artificial or pictorial forms, from चित्र a picture, कवय poesy, and वक्त्रन to compose. I have thought it might prove interesting to some of your readers, both as exhibiting a fanciful mode of native compliment, and as shewing the character and practices to which the Pandits attach the notion of praise-worthiness. (A curious mixture of sensual and mental habits will present itself; on the whole, however, it will appear, that the natural *mind* is not without much just apprehension of moral right and wrong. Were the natural *heart* less prone to evil indulgences, the understanding would be found still less obscured than it even now is. May the day speedily arrive when the glorious Gospel, that brings both light and purity, virtue and happiness, to man, shall effectually visit the yet blind, superstitious, and demoralized Hindus. I have ventured to subjoin a metrical version, as well as a literal prose translation, should you feel inclined to insert them.

P. S. Two similar curiosities having also been supplied by a literary friend, I have, agreeably to his request, subjoined to his own literal prose translation, a metrical version, in order to convey, it may be, a tolerable notion of the original, to the general English reader.

Your's, &c.

HAVARENSIS.

THE TREE,

Literally rendered, and, as far as possible, imitated.

To the ultimate Being's	To	Being's ultimate the To
To the Lord of the lowliest's	God's	Being's all-wise omniscient the To
To the universal Ruler's ser-	vice	Deity's preserving all the To
To the world-containing Deity's service	ev-	service just good Bestower's the To
To all pleasurable delights ev-	er	Deity redeeming great the To
To the enjoyment of agreeable food ever	en-	most Invisible the of worship the To
To the worship of the Supreme Deity ear-	nest-	ear- duties proper your weigh to Maturely
To reposing on beautiful couches, laudab-	ly	just-enjoyment every of sweetness the taste To
To wandering in places of retirement	in-	fondly groves charming through rove To
Full of merit, peaceful, grave, to good deeds in-	clin-	in- compassionately upright, clever, Handsome,
Clad in neat garments, with mind to wisdom devot-	ed	dispos- meditation to happy, duties appropriate to Attached
Protector of the poor, prosperous, meditating the Shasters	in	prone ever ill and good of balancing the To
Faring abundantly, right-spoken, and ever pure in heart,	heart,	in clean ever and mild-spoken, Sin-hating
Removing the griefs of the poor, with mind fixed on God,	ex-	devoted, truth to, holy, righteous, Merciful,
Delighting to aid others, slow to unbecoming behaviour, ex-	cel-	ex- another help to slow not, diligent, intelligent, Sober,
Devoted to virtue, following the instructions of the Shasters, excel-	lent,	excel- passions subdued of, truth speaking, patient, composed, Tranquil,
	and	
	hap-	
	py,	
	Sir !	
	may	
	Sal-	
	va-	
	tion	
	he	
	yours.	
	Ament.	

The Tree-Poem, addressed to a Missionary, by a Pandit of Nuddea.

THE STEM.

- 1 THE mighty God, with holy mind,
To worship evermore inclin'd,
O excellent and venerable !—thine
Be happiness and peace divine,
And full salvation from each woe,
We hapless mortals prove below !

1ST OR LEFT-HAND PORTION.

- 2 Thou Him, all Being's *source* and *end*,—
The lowliest's Lord and guardian Friend—
This wide earth's sovereign rule sustaining,
Within Himself all worlds containing—
With firmest purpose dost adore ;
Be He thy Saviour evermore !
- 3 Devoted still to pleasing joys,
Fed with sweet food that never cloy,
Yet with a heart on God intent,
Thy happy days of life are spent.
Soft on luxurious couch reposing,
Or in still walks thy mind composing—
Where'er thou art, whate'er thou do,
Be God thy guide, and Saviour too !
- 4 Full of good deeds, grave, happy still,
Since tranquil thoughts thy bosom fill,
Thou active in each virtuous way,
From holy paths dost ne'er stray—
O excellent and venerable, &c.
- 5 In garments fair full neatly drest,
And wisdom on each thought imprest,
The poor man's friend art thou, blest sage !
While sacred truths thy mind engage ;
Each day thy wants find meet supply,
Nor swerves thy soul from purity,
While all thy order'd words intent
Proclaim thee just and well-content.
- 6 When mourns the wretch, and asking sighs—
Grief, sorrow, want, before thee flies ;
On God thy inmost mind though fixing,
With pity, piety still mixing,
To help another thou delightest—
Each unbecoming way thou slightest,
And firm in virtue's strength dost stand,
All heedful of divine command.
O excellent, &c.

2ND OR RIGHT-HAND PORTION.

- 1 To Him *the Last* in thought up-soaring,
An all-wise Deity adoring,
The great Preserver fills thy mind,
Benignant to all human kind,
Each richer blessing who imparts,
And glads with joy our willing hearts.

O excellent and venerable ! thine
Be happiness and peace divine,
And full salvation from each woe,
We hapless mortals prove below !

- 2 The great Redeemer's lofty praise
Asks and obtains thy daily lays,
Before the Invisible aye bending,
And in His worship blest hours spending.
- 3 Prompt at lov'd Duty's various call,
Attentive, true, to each, to all—
Yet fond some sweet relief to taste,
To pleasures pure thou oft dost haste,
Through shady grove and verdant field,
To every sense that rapture yield,
Slow roving with a chasten'd glow,
And proving joys, the wise but know.
O excellent, &c.
- 4 Of form most fair, and handsome face,
Intelligent and full of grace,—
Of upright mind and gentle heart,
Thou hast the wise and happy art,
To moderate each warm desire,
And kindle bright each purer fire ;
The good and ill of sense and soul
To balance, and enjoy the whole,
That man may taste without a crime,
Of earthly joy and truth sublime.
- 5 Each foul delight, each sinful deed
Thou hatest, and reproof dost speed ;
Yet mildness on thy tongue presides,
While cleanness in thy heart abides ;
No hypocrite, to blame the evil,
Yet yield thyself to serve the devil.
O excellent, &c.
- 6 Thou mercy lov'st, and right and pure,
In truth's straight pathway dost endure ;
Sobriety of thought is thine,
Within thee Wisdom's light doth shine :
Nor indolently good, nor slow
To soothe another bosom's woe.
- 7 Tranquil thyself, compos'd and still,
Patient of purpose and of will,
The thing that is, thy lips declare ;
Passion to calm thy constant care,
And bend to reason's just controul,
Each movement or of sense or soul ;
O excellent and venerable ! thine
Be happiness and peace divine,
And full salvation from each woe,
We hapless mortals prove below !

No. 2 is to be read from the central क inclusive, first horizontally to the right, करङ्को; then perpendicularly downwards, ककुरर; next to the left, कनहंस; then perpendicularly upwards करंवितः; and thence commences the circular reading सरोज, &c.

The entire stanza reads thus—

करङ्कोककुररकलहंसकरम्बितः ।

सरोजकोमलोद्गारनीरससक्तमासतः ॥

(A pond) adorned with deer, geese, quails, and teals, and having its winds impregnated with the moist odours of the tender lotuses.

No. 2, or The Pond.

Ask you what curious meaning lies
Within this letter'd round's disguise?
A mystic lake expands its breast,
Its peaceful waters hush'd to rest,
That sparkles as the sun-beams play,
Yet fresh beneath the noon-tide ray.
Bound on its banks the antler'd deer,
With dark bright eye, and watchful ear;
While on its bosom graceful glide
Disportive swans in snowy pride,
And teal in feather'd beauty sail;
While ever and anon the quail
Sudden from up the dark wood springs,
That with its pleasing wild note rings.
And see the sacred lotus too,
Expanding to the inward view!
Calm o'er chaotic streams of old,
As swam on many a serpent fold,
Náráyan, hush'd in sleep profound—
So float the lotus cups around,
Their snowy petals fair exposing,
And on the lake's still face reposing.
Thence gentlest breezes softly blow,
And o'er the scene full rapture throw—
Rapture that scenes like these alone
Can give each purer soul to own;
While eye, and ear, and heart rejoice,
Pleased with the thoughtful sage's choice.

No. 3, contains two stanzas formed in Sanskrit on the Ban-gálí words आमारक मन करिबे, 'Forget me not.' They were addressed, by the Pandit Param Ananda, to a Missionary in this city. They must be read right across, according to the order of the figures attached 1, 2, 3, 4. The syllables beginning at 1, and going round to 8, form the motto आमारके मने करिबे, 'Remember me.' The र in the centre serves only to connect all the pádas with each other. The stanzas, with their literal meaning, are as follows:—

आयातस्त्वकीर्त्तिका वरतमाः श्रुत्वात्वं कर्णेन ।
 मायाचे गजवाजिनौ न रजतं न स्वर्णकं रत्नक ॥
 केषाच्चिन्नहि वेदनं नरवरस्वस्त्यस्तु पद्योपरि ।
 मत्पार्थश्च बिबुध्यतां चरणतश्चाद्यन्तश्लोकैः कवे ॥

I, having heard of your great fame
 By the hearing of the ear, have come (to see you) ;
 I do not request of you either elephants or horses ;
 Neither, O Preserver ! do I desire silver or gold ;
 I do not seek the infelicity of others ;
 But, Sir, your lasting prosperity.
 You will understand, O Poet ! the sum of all my desires,
 By reading the first and last syllables of these stanzas.

No. 3, or The Lotus-Flower.

Hither, wise Sir, in simplest truth I came,
 Drawn by the far-spread rumour of your name,
 Whose learned lore and generous deeds well shew
 Preserving Vishnu's holiest power below.

No *selfish aims*, believe, my soul defile ;
 Unknowing I of sordid views or guile ;
 No stately elephant in trappings rare,
 Nor courser fleet the object of my prayer ;
 Nor gold I ask, nor silver store demand ;
 Enough I wait submissive at your hand.

And, oh ! abhorrent from my inmost thought,
 Is good to me by ill to others wrought,
 Or, built upon a fellow's loss or gain,
 Unfeeling pleasure or ungenerous gain ;
 For you, blest sage, my warmest hopes ascend,
 Prosperity on all your life attend,
 And God and nature prove your constant friend !

One modest wish if for myself I dare,
 A poet's eye like thine shall scan the prayer,
 That on this pictured lotus flow'r I trace,
 Which shrinking hopes to meet indulgent grace.
 The separate syllables, that, first to last,
 Each several leaf conclude, together cast,
 Shall clearly all my utmost thought unfold ;
 O take my verse, nor deem that thought too bold !

VI.—“ *Something has been done.*”

The advocates of missions are often met with the serious objection, that after all the expenditure of money, talents, and life of the last half century, nothing has been done ; or, if this is not asserted, it is implied by the unbelieving inquisitiveness which suggests the question, What has been done in the last 40 or 50 years ? In answer alike to the objection and query, that learned and eloquent advocate of missions, Dr. Beecher of America, has penned a tract, entitled, “ *Something has been done in the last 40 years.*” The following is an extract from its pages, which I thought worthy a place in the CHRISTIAN OBSERVER, conceiving that the eloquence, genius, and piety, which it combines, might refresh the minds of missionaries, and stimulate their friends to greater exertion in the noble enterprize of subjugating the world to Jesus.

φίλος

But is it quite certain that nothing has been done ?

That you may appreciate what has been effected in the last forty years, suppose the whole to be blotted out ;—that a moral earthquake has entombed it, and the wave of oblivion rolled over it : while a mighty hand has turned back the wheels of time to 1790. Let the heralds of disaster, in quick succession, burst open the doors of this sanctuary, and come in ;—one to announce, that the *Serumpore mission* is gone :—the mission college, the presses, the missionaries, the churches, the schools, the thirty translations of the Scriptures, and the numerous copies of them, all swept away, and not a trace left behind.

And while he is yet speaking, another proclaims, that the *London Missionary Society* is no more. Her establishments in Asia, in Africa, and the Pacific, her printing presses, her schools, and missionaries, are, as if they had never been. Tahiti has gone back to her idols, and the Hottentot and Caffre and Bushman have fallen back upon their stupidity and filth.

And while he is yet speaking, another announces, *The British and Foreign Bible Society* is fallen, is fallen ! sunk, like a millstone, in the sea ; and in its mighty vortex, has swallowed up every Bible Society on earth ; and all the millions of bibles, which had begun to pour day-light on the darkness, are forever gone !

And while he is yet speaking, another waits to tell, that the *American Board of Missions* has ceased to be : the wave of oblivion has rolled over its labors, and the Prudential Committee have closed their accounts. Every station is abandoned : every press annihilated ; all the thirteen hundred schools, and all the sixty thousand youths contained in them, are dispersed ; all its auxiliaries and associations are disbanded, and all the eighteen hundred converts in the mission churches have gone back to heathenism. At Bombay, and Ceylon, and Palestine, and Hawaii, and among the Cherokees and Choctaws, no light breaks on them that sit in darkness ; no voice of mercy is addressed them.

And while he is yet speaking, another messenger of bad tidings proclaims, that our *Theological Seminaries* are rased to the ground, and that the *American Education Society* is gone, forever gone—her funds, her friends, her benefactors, all dispersed ; and all the hundreds, whom her charity has helped into the ministry, have gone back to the workshop, or the plough, with all the fifteen hundred beneficiaries she was rearing

up for the sacred office. Time cuts down the ministry, and the tide of population rolls on : darkness gains on the light : the famine of the word rages : and hell keeps a jubilee that the danger of day-light is past, and that her dark empire is safe.

Another proclaims, that the *National Tract Society* is disbanded ;—her twenty presses broken, and her millions of pages of tracts recalled and burnt : and that the *Home Missionary Society*, disheartened by unavailing effort, has ceased from her labors in despair ;—all the churches supplied by her aid are made desolate ; while all her auxiliaries sigh, and sit in sack-cloth around her.

The *Seaman's Friend Society* is abandoned : the Bethel flag is struck ; every floating chapel has foundered ; and on the globe there is not a temple, nor a prayer-meeting, for the tempest-tossed sailor. Harpies plunder, but no one protects him ; no one cares for his soul ; no one puts into his hand the word of life ; and no one calls after him in his descent to ruin.

And ere he has ceased, another, treading hard on his footsteps, announces the downfall of the *Sabbath School Union* : her seventy thousand teachers, her five hundred thousand pupils, and her thousands of libraries, are all scattered.

And while he is yet speaking, another rushes in to tell, that the *Slave Trade*, with new fury, has burst out again, and England and America, who had washed their hands, have dipped them deep again in their brother's blood ; and that Africa burns again, and bleeds on all her coasts, and in all her deep interior.

And while he is yet speaking, another, with wilder look and more hurried step, announces that the *Spirit of Prayer*, before so signally prevalent, is suspended, and *Revivals of Religion*, so frequent, extensive, and long-continued, have come to an end. The churches, few and feeble and lukewarm, sigh and go backward ; while infidelity and immorality break in upon the land like a flood.

And while these appalling tidings fill us with dismay and sinking of heart, behold a white-robed seraph descends from heaven, covering with both his wings his weeping eyes, and crying, Wo ! wo ! wo ! another insurrection has broken out in heaven ! The thousands who, the last forty years, from east and west, and north and south, had come from heathen lands, to sit down with Abraham in the kingdom of glory, have revolted, and are cast down again to earth. Africaner* now kindles again the fires of war, and washes his hands in blood ; Keopulan† bows down again to impurity and idols ; and Catharine Brown‡ has thrown aside her harp in heaven, to listen to the war-song. Thousands of harps, which sent out notes of ecstasy, are left unstrung ; and thousands of voices, which swelled the song of praise, will never be heard again in heaven.

What shall you say to tidings like these ? You would say, What Vandal spirit has been let loose to war upon Christianity ? What smoke from the bottomless pit has come up to darken the earth ?

No Vandal spirit has been let loose. No smoke from the bottomless pit has ascended. It is only the blotting out of the "NOTHING" which has been achieved by Christian enterprise during the last forty years.—But *that NOTHING, when removed from the space which it filled in our vision, seems to leave only a frightful void.*

* The celebrated South African convert.

† The queen of the Sandwich Islands.

‡ A remarkable convert from the Indian tribes.

VII.—*Interesting Letter from a Private Soldier.*

To the Editor of the Calcutta Christian Observer.

As I have a letter in my possession, written by one of the soldiers who recently left us for Europe, I have thought that it might be interesting to some of the readers of the *OBSERVER*, who belong to the army, and therefore send you a copy of it. It was written to one of his comrades now residing at Maulmein, and it shews what the religion of our blessed Lord has done for him. May many, such as he was, be brought under its sacred influence, and have to bless God for his mercy towards them in India.

You will perceive, that the writer contemplates preaching the Gospel. He obtained his discharge by the assistance of his friends. He designs going to England, and thence to the United States of America, where he hopes to meet with friends to assist him in getting an education, and afterwards, to preach the Gospel in some parts of the great valley of the Mississippi. He promises to be a very useful man.

He was baptized by brother Kincaid, and was deacon of the church, until his departure from us.

Maulmein,
June 10, 1835. }

Yours, &c.

J. SIMONS.

Bomb-proof Barracks, Fort St. George, Nov. 22, 1834.

“ My dear Brother,

“ I now sit down to send you a scrawl. I am in a few hours more to cross the surf, to bid a long farewell to India, and the dear objects of my sincere affections, that are scattered over its burning wastes. I have to work my passage, and, I suppose, am about to encounter all that opposition to Christian feelings which can arise from insult, ridicule, and domineering authority. Peril and hardship, restlessness and fatigue, in wet, heat, and cold, will no doubt be my portion. But what do I care about this? I who have heretofore been a poor orphan boy, tossed out on the world's wide stage, and obliged to tread the frosty bogs and quagmires of Connaught with my bare feet!—I who have been the slave of servants, the servant of cattle, the pitiable nightly watchman of beasts, in cold, fatigue, and hardship!—I who have been compelled to carry their fodder on my back, until the ropes, which fastened it there, cut their way through the frieze, and the linen inside of that, and the skin inside of that again!—I who have carried the hod in the degraded capacity of a bricklayer's labourer in England, and the firelock and knapsack as a soldier in India! I have, since I left the cradle, travelled through the lowest grades of human life to my present standing. But I am not ashamed of this, for in it I was accomplishing the irrevocable purpose of Him, who told the first labourer that ever lived, ‘ In the sweat of thy face shalt thou eat bread, in sorrow shalt thou eat of it all the days of thy life.’ My dear brother, I am ashamed of nothing but sin. God has ever been too good to me. He has been my almighty Preserver, my bountiful Benefactor, and my gracious Deliverer. As sure as I am alive, He will continue so to the end. He is

with me now in these barracks ; He will be with me to-morrow on a floating barrack ; He will preserve me amidst the dangers of the stormy deep ; He will steer my own bark, though frail, through the troubled ocean of life, and He will eventually pilot me safely to the ever-blooming shores of the heavenly Canaan. In the Lord Jesus I have strength, fortitude, and courage, to brave all perils, trials, and difficulties ; and my sincere wish is, that He may exalt me to the sincerity of a Bunyan, sink me into the humility of a Matthew, fire me with the zeal and forwardness of a Peter, and in every way qualify me to proclaim His unsearchable riches to perishing sinners, that His power and glory may be the more signally displayed for accomplishing the designs of His boundless benevolence, by the instrumentality of fishermen, Publicans, hodmen, and tinkers.

“ My love to all the Brethren, all the Missionaries, &c. O what has not the religion of Jesus Christ done for me ! It has made me rich in mind, rich in fortitude, and rich in pocket. It has emancipated me from the sink of degradation, and brought me to shake hand and associate with gentlemen indeed—Yes, with the flower of the world—the excellent of the earth.

“ Mind yourself when you come to this coast. Have little rambling and less talking. And now farewell, a long farewell.

“ Your affectionate Brother,

“ J. D.”

VIII.—*Retrospect of Mrs. Wilson's Missionary Labours.*

[The BOMBAY ORIENTAL SPECTATOR, for JUNE, contains the following extracts from the Funeral Sermon preached by the Rev. J. WILSON, of the Scottish Mission at that Presidency, on the death of his excellent wife. We transfer them to our pages, not more in justice to her active and self-denying labours, than with the hope that many of our *female* readers especially may be led, from their perusal, to a serious examination and determined performance of their duty, in relation to the great work of evangelizing benighted India.—ED.]

The loss which I, and my family, and dear friends, have sustained, is one, which, considering the deep affliction of my heart, I dare not yet venture to estimate, and which I shall not attempt to characterize. As far as the cause of Christ is concerned, however, and with a view to a right improvement of the dispensation with which we have been visited, and to the praise of the God of all grace, I must say a few words. When she, who afterwards became my beloved wife, had her thoughts first directed to this great land of heathen darkness, and cruel and degrading and soul-destroying superstition, she was living in comfort among friends and relatives to whom she bore an affection strong as death ; and she was moving in the most pious and intellectual circles of her native country, in which her finest sympathies, both of nature and of grace, were brought into exercise, and in which she was loved with almost idolatrous fondness, and treated, on account of her gifts and graces, with a respect and veneration seldom exhibited to one of her sex and years. It was the desire of her heart, when a union was formed

between us, to cheer and encourage me, and to take part with me, according to her ability and the grace which God might give to her, in the great work of evangelizing the heathen, to which I had looked forward ; and with a view to accomplish these objects, she presented herself as a living sacrifice on the altar of God, vowing, in his sacred presence, that she would devote to his cause, her person, her talents, her acquirements, her time, her strength, and her substance. With a heart burning with zeal for the glory of God, and melting with compassion for the souls of men, she crossed with me the stormy ocean, and came to this country, which she did not view, like many, as a place of temporary and reluctant exile, but which she adopted as her home, in which she wished to live, and labor, and die. With the greatest ardour, she entered on the study of the native languages, and persevered in it amidst every distraction, till her acquirements in the two most important of those spoken in this quarter*, enabled her, with ease and effect, to communicate instruction respecting the true God, and Jesus Christ whom he has sent. The difficulties arising from superstition, custom, and corrupted feeling, which are in the way of female education, she found to be numerous and formidable ; but she resolved, in reliance on the promises and assistance of God, to encounter them. She instituted and organized no fewer than *six* female schools, containing, at an average, between one hundred and fifty and two hundred scholars. She trained the teachers, making the least respectable of that class, the only persons who could be engaged for the work, the most efficient in the mission. Principally at her own expense, and with a great expenditure of strength, she visited the scholars and their parents at their homes, and sought to engage their affections, and thus secure their attendance. She not only superintended the schools, but, even in her weakest state, she daily spent several hours in them, particularly after she was successful in bringing most of them to the mission-premises, hearing the children repeat their tasks, examining them, pressing home divine truth to their understandings and hearts, and praying with them. Several adult females she herself taught to read, and communicated to them a knowledge of the first principles of the oracles of God. The only two females whom I have baptized, and the wives and children, and female relatives, of the converts and servants, and two females who are at present candidates for admission into the church, are under the greatest obligations to her for a thousand kindnesses and services ; and the day of the Lord may show, that to her instrumentality they owe their conversion and Christian progress. To the Poor's Asylums she frequently repaired, with the view of instructing their destitute inmates. For a long period she held a regular weekly meeting with the wives and children of European pensioners and their descendants, both in the neighbourhood of the mission-house, and in Kolábá. Her services, when required for the Bombay Sabbath School, were not withheld. During the long journeys which I undertook with the view of proclaiming the glad tidings of salvation throughout the country, she managed, with much fidelity and prudence, the general concerns of the mission, and she always freed me from many secular cares connected with its business. She was a principal attraction to many of my native visitors, and particularly to those distinguished among their countrymen for their education and intelligence ; and, with much ingenuity and tact, did she seek their improvement, and promote

* Maráthí and Hindustání. She studied Gujaráthí with me for a considerable time ; but she afterwards abandoned it for the Portuguese, connected with which she had greater prospects of usefulness, and which, from its resemblance to other European languages with which she was acquainted, she found little difficulty in acquiring.

their welfare. She wrote several striking papers in native periodicals, calculated to advance the cause of the Redeemer; and to her pen the *Oriental Christian Spectator* is indebted for its brightest pages*. At a time when the religious discussions, in which I have been engaged, required the use of some volumes, which I could not detain for a sufficient length of time, she spent many hours in copying large extracts from them; and even the whole of the *Vendidad Sádi*, which few would read for hire, she translated from French into English, for the use of some Parsís, and for the facilitating future reference, when a comparison with the original, and Gujaráthí translation might be attempted. She has left Maráthí translations and compositions, prepared during the last year and a half, and almost all in a state ready for the press, in a quantity almost as great, if we except translations from the sacred Scriptures, as any published by any Missionary who has yet come to the west of India. Amidst all these personal exertions, she ever communicated to me the most valuable counsel, and the most exciting encouragement in my work, and the many trials connected with its duties; and ever proved to me, as it were, a second soul. Most faithfully and tenderly did she discharge her duties as a wife and a mother; and most affectionately and disinterestedly did she prove herself a Christian friend to those with whom she was acquainted. The Spirit of the Saviour, to a rare degree, animated her in all her exertions; and the graces of the Christian character were conspicuous in her whole deportment. Her prayers for the nourishment of the Divine life within her own soul, and for success in the propagation of the Gospel, prevented the rising sun; and they formed the engagement of many of her midnight hours. The records of her devotion, never intended to meet the eye of man, reveal an intimacy of communion with God, a humility of spirit, and an intensity and agony of desire for the advancement of the Divine glory, which may well shame many thousands of the Lord's most devoted servants. In her removal from the scene of her labours, and her arduous work, a loss has thus been sustained, of which we must all be sensible.

In regard to the people of the Lord in this country, and in other lands, the solemn lessons are conveyed, that while the harvest is so great, and the labourers are so few and short-lived, they ought to beseech the Lord of the harvest to thrust forth labourers into his vineyard; and that they ought, in the presence of God, and in the view of his judgment, most anxiously to inquire, whether they ought not personally to take a part, or, if already engaged in it, to do more, in the work of evangelizing this great country, connected with which there is an incalculable responsibility resting on our nation. In reference to the last point, I speak the sentiment of all who knew her, that the disinterested, devoted, arduous, and persevering labours of her with whom I was united, were most exemplary, and such as are well worthy of imitation. Now that she is removed from this sublunary scene, they can be looked upon with greater tenderness, and less prejudice, and they can be reported with a greater particularity, and in a much wider circle, than when she was alive. Materials are not wanting for a record—I trust it will be to the praise of that grace to which she owed her all, and to which, with a humility unfeigned, she ascribed her all—of her “works and charity, and service, and faith, and patience;” and she, though dead, may yet speak, and plead with an eloquence, which may

* Her Reviews of *Mrs. Judson's Life*, *Douglass on Errors in Religion*, *Dods on the Incarnation*, *Mrs. Simpson's Diary*, *Stebbing's Church History*, and *Chalmers's Bridgewater Treatise*, have been much admired; and some of them have been reprinted in other periodicals.

affect the hearts of thousands, the cause of these millions around us, who are perishing for lack of knowledge. May God grant that her memory may be hallowed to the promotion of His honour, the great object for which only it is worthy of being preserved; and that we, in the holiness of our lives, and the diligence of our endeavours, may follow her, and other devoted servants of the Lord, in as far as they followed Christ! Whatever may be the delusions in which we are now involved with regard to what the world judges desirable and interesting, the day is fast hastening, and it may be very near to most of us, when we shall estimate the value of our lives, not by our personal enjoyments and honours, but by the opportunities which they have afforded us, and which we have embraced, of promoting the Divine glory, and advancing the best interests of our fellow-men. In the view of its solemnities, let one and all of us, be up, and doing, and beseech the Lord to be with us, with his supporting and directing grace, and his enriching blessing. Let us profess, to all around us, that we are the disciples of Jesus; and let us be ready, by the study of their languages, or by instructing them in ours, to tell to all with whom we can come into contact, what He has done for our souls, and how they may find acceptance in his holy and gracious presence, and live not only as the monuments of the Divine mercy, but the instruments of the Divine praise. "Whatsoever our hand findeth to do," and much indeed there is in this great country pressing upon it, "let us do it with all our might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither we hasten."—May God abundantly bless His word, now, henceforth, and forever. Amen.

IX.—*The Slave Question.*

[From a Correspondent.]

It has afforded us sincere pleasure to hear of the admirable working of the bill for the emancipation of the Slave in the West, nor has our delight been diminished by the spirit with which that boon has been received; but that which makes our happiness replete on this subject, is the conservative influence* which the Missionary and pious negroes appear to have possessed, over such incongruous elements as those of which the newly emancipated society must necessarily consist. In many cases they appear to have voluntarily stepped forward, to quell the incipient stages of dissatisfaction; while in others, the officials had called upon them to give a right direction to the vague and misguided ideas of many of the poor creatures, who supposed that liberty was synonymous with idleness and confusion. The last testimony which has been borne on this subject is by one who will not be suspected of an overgreat partiality for either negroes, or Missionaries: we refer to Lord Aberdeen, who is reported as saying, in answer to certain interrogations, that the system

* In how effectual, yet how benevolent a way this influence operates, will be seen, by referring to our Intelligence Department, in the case of the Negroes, who had formerly enjoyed the ministry of Mr. Burchell, when his return gave them an opportunity of expressing to him their grateful affection. True Christianity, it may be truly said, "emollit mores, nec sinit esse feros."—ED.

was working better than its most sanguine friends could expect, and that the statements bearing an opposite character were false. An English journal, the *John Bull*, who has ever been the uncompromising opponent of emancipation, and through whose medium the dark reports, to which His Lordship refers, had met the public eye, commenting on the answer, says, that its correspondents must have seen the matter with a jaundiced eye; that they must have erred; and congratulates the friends of the slave, on the triumph of their labours. We can only say, "*Tempora mutantur*," and give all the praise to him who has caused the wrath of man to praise him, and the rest of that wrath to restrain. Surely the voice of Liberty, which now bursts from the Western Isles, is one of the earliest notes of the Millennium Song, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ." We may probably return to this subject.

φίλος.

X.—Striking Anecdote.

CHRISTIAN PRINCIPLE.—A slave in one of the islands of the West Indies, who had originally come from Africa, having been brought under the influence of religious instruction, became singularly valuable to his owner, on account of his integrity and general good conduct. After some time, his master raised him to a situation of some consequence in the management of his estate; and on one occasion, wishing to purchase twenty additional slaves, employed him to make the selection, giving him instruction to choose those who were strong and likely to make good workmen. The man went to the slave-market, and commenced his scrutiny. He had not long surveyed the multitude offered for sale, before he fixed his eye intently upon one old and decrepit slave, and told his master that he must be one. The master appeared greatly surprised at his choice, and remonstrated against it. The poor fellow begged that he might be indulged; when the dealer remarked, that if they were about to buy twenty, he would give them the old man into the bargain. The purchase was accordingly made, and the slaves were conducted to the plantation of their new master; but upon none did the selector bestow half the attention and care he did upon the poor old decrepit African. He took him to his own habitation, and laid him upon his own bed; he fed him at his own table, and gave him drink out of his own cup: when he was cold, he carried him into the sun-shine; and when he was hot, he placed him under the shade of the cocoanut trees. Astonished at the attention this confidential slave bestowed upon a fellow-slave, his master interrogated him upon the subject. He said, "You could not take so intense an interest in the old man, but for some special reason: he is a relation of yours, perhaps your father?" "No, massa," answered the poor fellow, "he no my fadei!" "He is then an elder brother!" "No, massa, he no my brother!" "Then he is an uncle, or some other relation?" "No, massa, he no be of my kindred at all, nor even my friend!" "Then," asked the master, "on what account does he excite your interest?" "He my enemy, massa," replied the slave; "he sold me to the slave-dealer; and my bible tell me, when my enemy hunger, feed him, and when he thirst, give him drink."

NOTICES OF BOOKS.

1.—*The Orient Pearl* for 1835.

This elegant little Annual, inferior perhaps in literary merit to its predecessors, is distinguished from them by its marked bearing on the moral and religious improvement of India.

Few readers will rise from the perusal of Dr. Grant's powerful tale of *The Leper*, without feelings of hatred and loathing for the murderous spirit of idolatry, and increased respect and veneration for the pure and gentle religion of Christ. We shall make room for one long extract. Bholánáth's leprosy has been discovered, and he has been shunned, and driven from the ghát with ignominy, by his friends and neighbours :

"The unhappy man sought not his home that night. He wandered till midnight among the jungles, purposeless and hopeless, and at length, gliding through the gloom like a guilty thing, entered the ruinous old temple already known to the reader, and falling down before the broken image, watered it with his tears, and poured forth his soul in heart-broken prayers before that idol, which felt not, heard not, and knew not his anguish. Claspings his arms widely round the senseless stone, he invoked the dread being, whom he believed to be mystically lodged within its form, and so spent that long and miserable night.

"Hour after hour passed, and his wife expected him, but he came not. 'Hast thou looked out, Rámnáth, for thy father?' 'I have searched in every direction, and even near the old temple—but hearing strange and unearthly sounds issue from it, I turned my feet homewards, not knowing what to do.'

"In the morning, ere the sun's first beams had tipped the tree tops with gold, Bholánáth's wife, who had fallen asleep from exhaustion, sitting as she was, awoke from her uneasy slumber, and beheld her husband standing with blood-shot eyes, with a wild, wearied, and haggard air, before her. 'My lord!' she exclaimed, with a look of joyous recognition, bounding up and embracing him—'What became of you? Are you well?'

"'Mother of Rámnáth,' said her husband gloomily, 'thou too, like the rest, I suppose, wilt forsake me!'

"'Master of the house, oh my husband, what words are these—why should I forsake thee?' 'Answer me this, woman,' he said harshly; 'Wilt thou sleep on the same mat with, wilt thou put thy hand into the same dish with, wilt thou drink out of the same cup with, a LEPER? for behold I am become so! Answer me that. No, thou wilt not. Thou art like the rest, and Bholánáth is alone in the world.'

"She sunk down as if she had received a blow, and clinging to his knees, wept bitterly. 'Oh my husband,' she spoke in broken tones, 'it is as I feared. I thought so, when Bissarám's daughter taunted mine with her father's having the kushta*. But whatever may betide, in woe as in weal, I never quit thee while I live.'

"'My kind, kind wife, it must not be—this day we part, and part for ever!'"

"'I spent last night in Mahádeo's temple, and I saw, or dreamed, that Shiva looked smilingly upon me, and held out a hand of encouragement. Cheer up. My business here is at an end. I shall meet Rámnáth in the fields. To take leave of the younger ones is beyond my strength.'

"'Whither,' inquired his wife wildly—'Whither wilt thou go?'

"'I go towards Prayága, where there is a gate of death. There shall I consign myself to *Kámya-marana*, (voluntary suicide;) and comfort thou thyself with the thought, that the practice is laudably enjoined in several Shástras, and that some of the Smritis and Puránas lay down rules for *Kámya-marana*, declaring it meritorious in a Shudra. But I can no more delay. I am called hence.' His wife threw her arms round his neck, and they were for some minutes clasped in this, their last embrace.

"'Art thou prepared for the journey—hast thou means of procuring food and lodging?'

"'Means sufficient; that has been thought of—again fare thee well!'

"'But one word—thou wilt send me back thy staff, or thy shoes, by a trusty messenger?'

* The Leprosy.

"Bholánáth looked fixedly at his wife, and his eyes filled as he did so. He understood full well the meaning of that request, it being (*formerly*) a custom of the Hindus, that when a widow cannot sacrifice herself on her husband's funeral pile, she will become a Satí with a staff, or any other representative of him, that is brought from the place of his death, or burning. Bholánáth was silent.

"'Wilt thou,' she continued quickly; 'wilt thou not grant me this last, this small favour?'

"'Rámnáth's mother! who will take care of our little one, our tender little boy whom I dare not see again, lest he should unman me, and make me forego my fated purpose, if it were possible? Oh my faithful, my kind and much loved wife, thou wilt live to be a mother for that helpless child, whatever you may hear of me?'

"'Bholánáth, I conjure thee as my last wish, comply with my request—I have much to say, but my head is confused. Oh I can no more—farewell.' One last long look of mutual anguish, and she found herself alone.

"The shades of evening deepened, ere her daughter returned with her little brother. His father had been in the habit of cutting out little rude figures out of every bit of wood the child picked up, and in this way the little fellow had accumulated a host of *khelonís* or play-things. The boy ran up to his mother, who sat silent and abstracted, with her head upon her knees. 'Mother,' he asked, 'where is my father? I want him to make an elephant for me.' She looked up, clasped him in her arms, and bursting into tears said, 'Child, thou hast no father.' At this declaration, the poor little fellow began to cry most piteously. Why, however, dwell further on the sadness that reigned that night, and many following nights, in a dwelling where formerly the inmates had been so contented and happy?"

Well may Dr. Grant add,

"It is indeed affecting to witness and to reflect on the sufferings, that tens of thousands of poor pilgrims of Hindustán annually undergo for religious reasons. The privations and the tortures they endure are sometimes appalling, and it is but justice to say that they bear such trials in silence and with fortitude. One cannot, who has witnessed all this, think of millions of his fellow men exposed to such ordeals, without an emotion of deep sympathy for beings who make such sacrifices to conscientious conviction. With this also mingles the hope that a better day may dawn for them, and that their spiritual bondage may yet pass away before the light of revealed truth!"

We hope often to see this eloquent and powerful writer exerting his great talents for that holy cause.

There is a little narrative, "The Hindu Foundling," by the Rev. Mr. Sutton, which illustrates the same subject by the eloquence of facts. Some of our readers may perhaps have seen the little girl, whose life was so wonderfully preserved. The following is Mr. Sutton's account of her deliverance:

"A poor woman, who had been confined on the journey, was attacked by this fatal scourge. Feeling herself unable to proceed, she sat down by the side of a bridge, with her helpless infant. Her companions of course left her to her fate. Short but sad is her history, and the history of her babe. She died, and was as usual devoured by the dogs and birds, while the black ants ate off the flesh from all the lower extremities of the child. In this mangled state, her cries attracted an English serjeant, who was travelling that way. He tried all that humanity could dictate to save the life of the infant, but after a fortnight's suffering, the poor thing expired.

"On the arrival of the pilgrim party at Balasore, 150 miles from Jagannáth, the wife of Náráyan-dás was seized with the dreadful cholera, and again the declaration of the Apostle was verified, that idolaters are 'without natural affection.' The husband abandoned the wife, and the father his child. Náráyan-dás was seen no more. Whether he fell a victim to the horrors of Puri, or survived again to reach his native village, is not known. Such however is the brutalizing tendency of these pilgrimages. The poor woman, on awaking one morning, found that the whole party had forsaken her. Thus, a stranger, seized by the ruthless cholera, with a feeble infant at her breast, she wandered to a neighbouring village, where she was informed medical aid could be obtained. Although, however, she reached the door of the celebrated doctor, who was indeed a fat, wealthy, bráhman, she could procure no assistance from him. How long she remained here is not certainly known. But it was so ordered in providence, that a Missionary went one evening to preach in the village. The poor woman and her child were then lying under a large tree. The day had been very rainy, and they were thoroughly saturated with the wet. He

soon ascertained the nature of her disease, and administered some medicine and brandy which he had with him. He pleaded long in vain for some food for the poor starving infant; no one would give him any, nor would one of the village women suckle it, which they might have done without prejudice to their caste, though any sum was offered as a recompense. At length, an egg-cup full of milk was procured, and never was a scene more pitiful beheld, than when the starving child crawled toward the Missionary, and looking up in his face, seemed to say, 'Oh Sir, pity me, pray pity me; I have no friend in the wide world but thee!' The Missionary had the poor woman removed to a neighbouring shed, where he attended her, and administered medicine to her for two or three days; but at the end of that time, she expired. When the Missionary perceived that the poor woman was fast expiring, he inquired of the wealthy bráhma, who was standing by, what was to be done with the child! To which the unfeeling monster replied with perfect indifference, 'O let it die too, what else.' (Sabhe mari jibu, aur ki.) The Missionary in vain offered to pay any expense connected with bringing up the child; nothing that he could say availed aught. The mother had about twenty rupees, and several silver ornaments, and the possession of these was what he and the police officers were anxious to obtain. This they effected, and were willing thus to avoid all trouble respecting the child.

"Seeing how matters were likely to go, the Missionary determined to save the little girl. She was then about six months old; so he took with him an old female servant, and entrusted the child to her protection. When the poor infant was brought into the verandah of his house, some rice-pudding was placed in a plate on the floor before her, while a spoon was sent for; but no sooner did the child perceive that it was food, than she crawled toward the plate, and helping herself with both hands, with the utmost greediness, would not suffer herself to be removed, until the whole was eaten up.

"As the Missionary had no children, the little foundling was soon adopted as a daughter. She is now a smart little girl of about six years of age, and is, with her foster parents, in America. May she live to return with them, and become a blessing to those benighted people, from whom she derived her existence!"

In the poetical department, the PEARL is less successful. Mr. MULLER'S "Babylon," gives promise of high excellence, and is nearly free from those harsh and unmusical lines, which too often disfigure that clever young writer's productions. The following verses entitle him to a high place in our Indian literature:

"Lo! Belshazzar, the pompous king,
Is enthroned in his banquet hall;
While countless lamps of Naphtha fling
Their radiance o'er the marble wall.
The pillars of porphyry gleam
With the fairy lustre of a dream,
And the Chaldee sits on his throne
Like a bright star beaming alone.
The riches of earth are around—
The wonders the young world has found—
Araby's spice and India's gold,
And the big, bright, diamonds of old,
And the pure pearls, brought from afar,
Out of the depths of the sea Manaar,—
And the jewels and silks of Inde and Cheen;—
Baubles fit for an orient queen."

* * *

"Behold! at the call of the king,
The slaves of the revellers bring
Jehovah's golden cups divine,
Filled to the brim with heathen wine:
Lo! the monarch, with glistening eye,
Hath lifted the goblet on high,
Bidding a health be drunk to Baal.—
They drink;—but the monarch turns pale,
And the cups are dashed to the earth,
And there's fear in the place of mirth,
And the music has hushed its tone,
And song into silence is grown:

For, on that wall of spotless white,
 A spectral hand is seen to write
 Strange, glowing words, whose dazzling glare
 In darkness throws the Naphtha there.
 Now the star-wise seers are come,
 But the oldest and best are dumb,—
 A slave has read those words of fear,
 But, to a reckless monarch's ear.

“Ho! on with the mirth and feast,—
 What fear we of kings from the East?—
 Great Babylon's ramparts will show
 We laugh at the work of the foe.
 Let the wine still circle around,
 And music and pleasure abound.”
 The cymbals dash, and the loud strain
 Of the trumpet is heard again:
 Again, the Georgian breathes her lay,
 Seeming to warble her soul away:
 Again, the voice of girls is heard,
 In the laugh and the lightsome word,
 And loudly the revellings ring
 In the halls of Babylon's king.

Hark! there's a clash of arms and a cry of woe,
 And a rush, like the rush of a coming foe.”

We had marked for extraction “*Serious Reflections*,” by Mr. DUNBAR, and some promising verses by Mr. DEARIE; but we can only find room for the following lines, by the Rev. Mr. PEARCE.

THE UNCONGENIAL CLIME.

“Dost thou inquire why Earth is reft of bliss?
 Why dark and dreary as we find it is?
 Why all around breathes not of life and joy?
 Why care and grief the peace of man destroy?
 Go, look around! Will tropic fruits and flowers
 E'er thrive in arctic regions? Will the bowers
 Of graceful palms, which ornament a plain
 Of India, warm with sunshine, e'er retain
 Their leafy pride, if, where chill icebergs lie
 'Neath the cold glitter of the polar sky,
 You should transplant them? No, oh no! they need
 A genial heat that living juice to feed
 Which every pore requires; without the ray
 Of the warm sun, they languish, they decay.

And can we hope, in this our frigid clime,
 This polar region circumscribed by time,
 Round which sin forms a fog so cold and dense,
 Heaven's genial rays are scarcely felt from hence,—
 Where from the Sun of Righteousness the beams
 Fall faint and cheerless, like those clear cold gleams
 Of moonshine, which in wintry seasons give
 Light with but little heat—that *here* should live,
 And thrive, and flourish fruits and flowers which owe
 Their birth to warmer regions, where they grow,
 Fed by the brightness of the King of kings,
 By heaven's pure airs, and heaven's perennial springs?
 Alas! such flowers as Joy, and Peace, and Love,
 Those rare exotics from the world above
 Transplanted, need their native air to show
 Primeval beauty;—here they may not blow,
 But pale and sicken till the hand of Time
 Place them again in their own glorious clime.

Since then on earth we must remain oppress'd
 With sin and sorrow, nor attain our rest;—
 Since perfect joy, and purity, and love,
 Will never flourish, save in heaven above;
 Since ignorance will never cease to grieve
 The soul that longs for knowledge, till we leave

This world of darkness for the realms of light,—
 O, let us stretch our pinions for the flight !
 Let us take heart at once a world to spurn
 Where all is dead or dying ;—let us burn
 With anxious hopes of that high state of bliss,
 Where all is peace, and life, and holiness."

The lighter portion of the volume contains a lively prose sketch, by Mr. STOCQUELER, and some good verses on Nature, by Captain CAMPBELL. The other pieces call for no particular comment. We can safely recommend the PEARL to our readers, as containing, along with some indifferent matter, much that is calculated both to amuse and to instruct.

2.—*Brief Survey of History, Part II.*

The second part of Mr. Marshman's work contains a brief sketch of the History of the World, from Augustus to Charlemagne. In a syllabus like this, not of new arrangements, or ingenious speculations, in science or philosophy, but of facts which follow each other in chronological succession, there is little room for display, and much for reading and research. Of these we find abundant evidence in Mr. Marshman's volume. It is written with great care and judgment ; and the original remarks, occasionally introduced, are evidently the fruits of a strong and cultivated mind. As an example of the manner in which the work is executed, we quote the following account of the measures employed by the Romans to consolidate and maintain their empire.

" Nothing was omitted, which wisdom and policy could suggest, to consolidate the Empire. It was the great object of the senate to blend the interest of the conquered with that of the conquerors ; and hence the privileges of the citizens of Rome were gradually extended to the provincials, who were admitted to the various offices of government, till, in the lapse of one hundred years after Augustus, the highest honours in the empire were conferred on Trajan, by birth a Spaniard. But it was perhaps the colonies which the Romans planted, and the steady efforts they made to diffuse their own language, which formed the chief elements of the strength of the empire. Wherever, says one of the ancient writers, the Roman conquers, he inhabits. No sooner had the Romans subdued a district or a province, than they sent a numerous colony of their own citizens to people it. These colonies, spreading step by step over the empire, transplanted the language and civilization of Rome to its distant provinces. It was moreover the policy of the Romans to extend the use of their own language with the progress of their arms ; the Roman was, therefore, throughout their empire, made the exclusive language of all the civil and military affairs of government. The result of this system was, that, in a few centuries, this language entirely superseded the indigenous tongues, throughout the half-civilized European provinces of the empire, and was extensively used in the Asiatic provinces. It must, however, be observed, that though the Romans made greater efforts than have been made by any people to impose their language on the conquered, and continued those efforts steadily through many centuries, they were never able to eradicate any written language, which was in possession of a literature of its own, (if, perhaps, we except the Punic.) Hence it was found, that at the close of four hundred years, the Greek and the Syriac languages were as extensively written and spoken as ever.

" The cities with which the empire was crowded, were so great in number, as almost to exceed belief. Asia Minor contained no less than five hundred populous cities ; ancient Italy, eleven hundred and ninety-seven ; and Gaul, more than twelve hundred. So eager were the Romans to inhabit the countries they had subdued by their arms, that in the narrow region in Judea beyond Jordan, within a hundred years after the country had been conquered by Pompey, ten magnificent cities were built by the Roman colonists ; from which circumstance, the province was called Decapolis. What a contrast does this noble policy present to that of the British Government in India, where, after so long a possession, only three cities owe their growth to our rule !"

We would willingly extract, for the gratification of our readers, the accounts of the leading doctrines, and comparative progress of Christianity and Mahammadanism, the persecutions of the Christians (by Trajan and Marcus Aurelius, as much as by Nero and Domitian), and the brief but interesting notices of Ecclesiastical History and Literature; but want of space forbids. As a School Book, we know not a better to put into the hands of native youths. The style is vigorous and lively, almost epigrammatic; the matter succinct, without obscurity; and it is honourably distinguished from the "Outlines of History," with which it has sometimes been compared, by the *good faith* with which it deals with the narrative of the Bible.

When the 3rd part is completed, we hope Mr. Marshman will bind the whole up into one volume; and, by reducing the type, and a little enlarging the page, give us a cheap and portable School Book. This, with his promised "History of India," and Goldsmith's England, will embrace as much History, as is required to be taught in Schools.

3.—*Lesson on Things, Calcutta.*—Re-printed at the Church Mission Press.

We have looked over this little volume with great pleasure. It is founded on the system of Pestalozzi—a system which, above all others, is fitted to inform the mind of youth, and to draw forth its powers into early and profitable exertion. The *things* of which it treats are chosen with great judgment; and the whole arrangement of the book shows the practical skill of an experienced teacher. There is none of that diffuseness, without which many think it is impossible to teach children; but all is brief, compressed, and lucid. The first lessons, suppose the *thing* to be handed round a class, and only set down such of its *parts* and *qualities*, as may be elicited from the observation of the children. Farther on, however, the lessons become the means of teaching the younger, and drawing forth from the elder pupils information as to the various substances of which the body is composed, the places where it is found, the manner of preparing it, and the various uses to which it is applied. Nothing can be better fitted to correct two crying abuses, which the Editor thus notices:

"One principal fault, into which teachers are liable to fall, is that of *telling* too much to their pupils, who welcome the information with pleasure, but allow their minds to remain almost passive, and thus acquire the habit of receiving impressions from others, at a time when they ought to be gaining strength, by an exertion of their own powers. Another is that of giving a term, before the pupil has felt his want of it. When the idea of any quality has been formed in his mind, without his being able to express it, the name given under such circumstances fixes it on the memory; thus, when a child observes that whalebone, after having been bent, returns to its original position, he may be told that this property which he has discovered, is called elasticity."

In most warmly recommending this little work to the managers of all the English Schools here, we speak from experience. It was introduced lately into a large class of native boys, and excited their attention and interest in an extraordinary degree; indeed, whenever it is used by a teacher of average abilities, we will answer for its complete success. In the next edition, which we suppose will very soon be called for, a few lessons might be added by the spirited publisher, with great advantage.

Missionary and Religious Intelligence.

CALCUTTA.

1.—ORDINATION OF MINISTERS.

On Trinity Sunday, the 14th June, the LORD BISHOP OF CALCUTTA held an Ordination at the Cathedral, when the Rev. A. GARSTIN and the Rev. R. V. REYNOLDS were ordained Priests—and Mr. J. C. THOMPSON and Mr. J. J. MOORE, Deacons. The Rev. Mr. FISHER preached an excellent Sermon on the occasion, from 1 Peter, v. 4.—*Missionary Intelligence*.

2.—MEMOIRS OF DR. CAREY.

It will gratify the numerous friends of the late Dr. CAREY, to be informed, that a Memoir of this excellent man is in preparation by his nephew, the Rev. EUSTACE CAREY, late of Calcutta, but now residing near London. In addition to the mass of public documents available to others, Mr. CAREY has free access to numerous documents in the possession of the Baptist Missionary Society, and to the private correspondence of the Doctor with his relatives, which, during the whole of his residence in India, was very full and frequent. The Memoir will also be accompanied by a critique on Dr. C.'s oriental publications, which Professor WILSON, late of Calcutta, and now of Oxford, has kindly engaged to supply. With these combined advantages, we doubt not the volume will prove a memorial worthy of its venerable subject.

3.—MISSIONS IN SOUTH AFRICA.

We have extracted from a letter in the *Bombay Oriental Spectator*, the following brief, but interesting notices of the state of the Missions in South Africa.

All the Scotch missionaries (of the Glasgow Society), except one, have been obliged to abandon their stations, and have suffered a great loss of property. Their converts and others connected with them have, I believe, fled with them; and on the cessation of the war, they may all be restored to their former quiet and usefulness. In the mean time, they depend for subsistence on the kindness of the Governor, and the charity of the public in Cape-Town. One of the invading chiefs was Gajika, whose mother, residing at the time at one of the Scotch mission's stations, kept him for some days from plundering and destroying it.

It is thought that the whole business of the war will come under the review of the British Parliament; and it is hoped, that thus these disorders will result in an equitable and permanent settlement of the country, and in the "furtherance of that Gospel" which they now obstruct and retard.

There are here at present six missionaries, just arrived from America. Three of them are to occupy a station in King Dingaan's territory, which lies on the coast between Delagoa Bay and Port Natal. The rest are destined to a newly-settled territory to the West of Amazoulah, governed by a native prince, who was formerly subjected to Dingaan. One of the American missionaries, I am told, has come out, and will pursue his labours among the heathen, at his own expense. This is an example of devotedness, which thousands of rich men would find it their happiness and their highest interest to follow. One of the six brethren, just mentioned, is a regularly educated medical man. The American Board for Foreign Missions are to send out three additional missionaries to Bombay this year.

The French missionaries, who came here some time ago, are settled in one of the native princes' territories, and are doing well. They show themselves to be pious, intelligent, and active, ministers of the Gospel.

The majority of the Dutch ministers belonging to the Colonial Church are dead; but I am happy to say, that almost all the Scotch ministers of the same church are living, and vigorous Christians, and successful preachers of those words which are spirit and life.

In the *South African Commercial Advertiser* for March 4th, you will see an interesting account of the Cape-Town Infants' School. The new missionaries mean to carry with them the English language, and infants' schools wherever they go; and some old missionaries are preparing to introduce them at the stations where they have long used only the native languages, and the common systems of education.

4.—INTELLIGENCE FROM JAMAICA.

The following account of the encouraging state of the Baptist Mission in Jamaica at this most interesting crisis, we are persuaded, will be read with gratitude to God by all our pious readers. We rejoice to witness that spirit of *Christian affection*—the surest pledge of the Divine blessing—which so evidently animates both Missionaries and private Christians.

Mr. Tinson refers, with great satisfaction, to the growing thirst for instruction among the negro population. He had been under the necessity of opening an evening school, principally for adults, whose progress was very rapid, and a large proportion of them had been reported able to read the New Testament. He expresses an earnest desire to establish a school at his country station at Yallahs, situate in a parish (St. David's), containing 7,000 apprentices, without a single school of any description. Twenty-three persons had been accepted for baptism at this station.

"The brethren from the London Missionary Society (writes Mr. T.) have arrived. They landed on Tuesday, the 23rd instant. Mr. and Mrs. Hodge suffered much from sea-sickness: in other respects, they are all well. Mr. Woolridge brought a letter from Mr. Ellis, and one from yourself. They all took tea with us the evening after they landed, in company with brother and sister Gardner, and an interesting meeting it was. We sang, before we knelt together around our domestic altar, I believe, with unfeigned sincerity of heart, the hymn beginning,

"Kindred of Christ, for his dear sake

A hearty welcome here receive ;"

after which, brother Gardner presented to the kind and gracious Redeemer our united thanksgiving for their safe arrival, and solicited the Divine guidance in reference to their future steps. Brother Woolridge preached a most delightful sermon in our chapel yesterday morning, and I expect to be helped next Lord's-day by brother Hodge. They will probably continue in town a week or two, and then proceed on a tour of observation. Should one remain in Kingston there is plenty to do, and I see no cause in the world for contention between us."

Although the parish of St. Ann's has formerly presented greater obstacles than any other part of the island, to the progress of gospel truth, Mr. Coultart is favoured with great encouragement in his efforts. He supplies St. Ann's Bay, Brown's Town, Ocho Rios, and the Pedroses, and at all these places has large and increasing congregations. In the three former, he is commencing to build places of worship, in the room of those which were destroyed; and in the last, ground has been offered him for a similar purpose by parties who, a few weeks before, had shown the most violent hostility. More help is urgently needed in this, as well as in other, parts of the island.

From Montego Bay, Mr. Dendy writes, under date 30th December: "Our Missionary friends, Messrs. Vine and Alloway, of the London Society, arrived at Falmouth on the 24th instant, in pretty good health. On the 25th, Brother Knibb baptized 69 persons, and held public services in the chapel; on the 26th, a further addition was made by the baptism of 68 candidates; and on sabbath-day, the 26th, there were between 700 and 800 communicants sitting around the Lord's table. Mr. Vine preached in the morning for Brother Knibb, and Mr. Alloway in the evening; the services of the day were peculiarly interesting."

By the arrival of Mr. Burchell, Mr. Dexter will be left at liberty to visit Rio Bueno and Stewart's Town. For the present, however, some intermission seems needful both for him and for Mr. Dendy, as both have been labouring beyond their strength to supply the deficiencies occasioned by the absence of Mr. Abbott. This last named brother, having been released from confinement by the rising of the House of Assembly on the 20th of December, had returned to his family; and through the mercy of God, his health, instead of being impaired, had been improved by his temporary secession from active engagements. Previously to his arrest, he had enjoyed the pleasure of adding 59 members to the church at Montego Bay, who were baptized on the 1st of November.

Of the return of Mr. Burchell to the people of his charge after so long a separation, we must give our readers an account in his own words. His letter is dated December 23rd:

We left Spanish Town on Wednesday, the 19th November, and reached Brother Coultart's the same evening, a distance of fifty miles; the following day we spent with our friends Mr. and Mrs. Coultart, from whom we received the most interesting and gratifying accounts of the progress of the Mission in the parish of St. Ann's. In the evening I preached at St. Ann's Bay, and although there were but a few hours' notice, still the principal part of the chapel house was full. It was to me un-

speakably delightful to witness such an assembly in such a notorious place. Friday we proceeded on to Falmouth, (thirty-four miles,) which place we reached about two o'clock; in the evening I preached for brother Knibb, to a very large congregation: the chapel was crowded, and one of the tents also, and many on the outside of the chapel-house. Saturday morning, we left our old companions for the eventful town of Montego Bay; when we were three miles distant from the town, we had to pull up to shake hands with some who were come out to meet us: as we proceeded onwards, the numbers and frequency of the groups of friends increased. It was almost more than we could bear. The poor people looked at us as though they could scarcely believe their own eyes, and then they clasped their hands, blessed God, and burst into tears. When we entered the town, a crowd of recollections burst upon my mind as I looked upon the situation where the *Blanche* was anchored when I was first taken prisoner, &c.; but my attention was soon aroused from reflection, for as we passed along the streets, many of the inhabitants came to their doors and windows, congratulating us as we passed by. As we proceeded more into the town, the doors and windows became crowded, and many were the kind congratulations of our former townsfriends; some expressed their feelings by their remarks, some waved their handkerchiefs, and others their hats; as we entered the centre of the town, we were recognised by one who had been a very staunch friend in our difficulties, he took off his hat, and greeted us most cordially; this excited the attention of the negroes in the market, and one of them recognising us, exclaimed, "Bless God, and him come for true. Massa Burchell, him come for true." Others now joined him and began clapping their hands, and then the whole multitude, consisting of three or four thousand, waving their hands and hats, set up their shouts, and the whole town resounded with their thundering huzzas. I now endeavoured to press on to our house, but the negroes, leaving their baskets and the market, followed us. I drove hastily forward, fearing they would surround us and take out our horse, which I have since found they would have done. When we reached the house we were immediately surrounded; the yard and the street were crowded. One of the friends took the child and carried her into the house, for she was completely frightened. It was a long time before we could get out of the gig, (which had been lent us for the journey,) for every one was trying to shake our hand, or lay hold of us in some way. When we alighted from the gig, Mrs. B., who was nearly overcome, was carried in by the friends, and then the throng crowded upon me, some taking one hand, some the other, some threw themselves on the ground. Indeed, the whole scene which followed was such that I cannot describe. It would not be possible to do it justice. The market square was almost vacated, except the baskets of provisions, &c., which were for sale; and yet many have since informed me, that when they returned to the market, they found all as they had left it, nothing was lost.

The whole of Saturday, the 22nd, was spent in receiving the congratulations of the people, whose remarks were frequently affecting. Many threw themselves down at my feet, and wept aloud. Some looked at me, and then said: "Hi, massa, and it you for true! and you for we, massa Burchell! and me see you with me own eye! blessed God!" and then they burst into tears. After speaking to a party and shaking hands, I was compelled to request them to leave, in order to give place to others. When one said: "No massa, me no go—me no able to belive yet—and is it massa Burchell for true?" Another one said: "Now massa, me know dat God him true—him hear for we prayer—but him take him own time—and him work him own way—but him do every ting quite good." Indeed, I could fill a sheet with their interesting sayings. One poor afflicted nigger came down from the country (a distance of twenty miles) the next Saturday, the 29th; and when she saw me, looking upon me, as the tears rolled down her face, she said: "Massa, me hear you come—and me hungry for see you—and me cry for see you—me take two day for walk for see you—and now me believe—God him too good—me now willing for die—for now me know me God him true."

I had no idea whatever of such a reception. I knew my friends, and knew they would be truly glad to see me, but I had not the most distant idea of such a manifestation of feeling. It was far beyond any description that I can give.

The following day, November 23rd, I again commenced my labours among my poor but dear people. There were at least 4,000 persons present at the 10 o'clock service. I preached out of doors. On Sunday, November 30th, the attendance was still greater. At our morning prayer-meeting, at 6 o'clock in the morning, there were *full* 2,700 present, and at 10 o'clock, not less than 5,000; but you must not be misled by this statement of numbers, as there was a union of the churches of Montego Bay, Salter's Hill, and Gurney's Mount, &c.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of June, 1835.

Day of the Month.	Minimum Temperature observed at Sunrise.				Maximum Pressure observed at 9h. 50m.				Observations made at Apparent Noon.				Max. Temp. and Dryness observed at 2h. 40m.				Minimum Pressure observed at 4h. 0m.				Observations made at Sunset.				Lower Rain Gauge (New.)	Upper Rain Gauge (Old.)					
	Observed Height of the Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht.	Temp. of the Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht.	Temp. of the Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.									
1	29,710	51.6	81.2	81.	S.	.764	84.	86.8	83.9	S. W.	.754	88.	91.2	87.7	N.	E.	.696	88.7	95.	90.	N. E.	.674	87.4	91.7	88.6	N. E.	.680	84.8	83.6	92.2	S. E.
2	738	82.7	83.	82.4	S. b.E.	.792	85.2	86.	84.2	S.	.784	86.8	93.5	88.4	S.	.728	89.	96.	90.5	S.	.710	85.6	88.	85.3	S. b.E.	.710	85.6	88.	85.3	S. b.E.	
3	796	81.6	83.	82.	S. E.	.830	86.3	89.	85.5	S.	.822	87.7	92.2	88.	S.	.760	88.1	93.	88.5	S.	.740	87.7	92.5	87.7	S.	.750	86.2	87.3	83.7	S.	
4	792	84.	83.	82.7	S.	.842	87.3	89.	85.	S.	.834	88.	92.7	87.5	S.	.790	88.7	94.	88.5	S. b.E.	.778	88.8	93.	88.	S.	.786	87.4	88.5	84.5	S. E.	
5	870	82.7	79.5	79.5	S.	.910	86.4	88.6	84.5	S.	.900	87.3	92.	86.7	S. E.	.830	88.5	93.7	88.	S.	.810	88.7	93.6	87.7	S.	.824	87.	87.5	84.	S. E.	
6	891	84.3	80.3	80.	S. E.	.952	86.5	89.5	84.7	S. E.	.934	87.2	92.6	86.7	S. E.	.832	88.6	95.8	89.7	S. E.	.810	88.7	94.7	89.3	S. b.E.	.820	87.	87.6	85.	S. b.E.	
7	814	82.	80.3	80.	S. E.	.874	86.2	88.8	84.7	S. E.	.852	87.7	91.	86.8	S. E.	.790	84.5	80.	80.6	S. E.	.770	85.	90.5	87.	S. E.	.770	84.5	77.4	77.5	S. E.	
8	763	81.7	79.8	79.6	S.	.820	85.	88.	85.5	S. W.	.800	85.5	89.8	86.	S. E.	.744	87.4	90.7	87.7	S. E.	.722	87.7	91.2	87.	S. E.	.716	86.	85.	84.2	S. E.	
9	766	82.7	79.7	79.5	E.	.814	86.	89.4	85.	S.	.786	87.4	92.4	87.3	S. W.	.770	87.	87.4	86.	S. E.	.736	87.3	91.	87.	S. E.	.730	85.7	85.	83.5	S. E.	
10	796	82.7	79.5	79.5	E.	.846	85.3	88.4	85.3	S. E.	.820	86.8	92.6	87.4	S.	.770	87.	87.4	86.	S. E.	.736	87.3	91.	87.	S. E.	.730	85.7	85.	83.5	S. E.	
11	780	83.	81.3	81.	S. b.E.	.838	86.1	87.	84.7	S. E.	.820	87.7	92.	87.3	E. b.S.	.770	87.	87.4	86.	S. E.	.736	87.3	91.	87.	S. E.	.730	85.7	85.	83.5	S. E.	
12	722	82.7	80.	79.7	S.	.780	85.3	89.	84.5	S. E.	.754	86.5	92.	87.4	S. E.	.686	88.5	94.4	88.	S.	.670	88.7	92.7	87.	S. b.W.	.676	86.5	88.7	83.5	S. E.	
13	614	82.5	79.	78.6	S.	.676	83.7	86.5	84.	S.	.654	86.5	88.7	85.7	S.	.604	86.4	76.5	77.6	N. E.	.626	80.5	76.5	77.	S.	.634	81.	76.	76.	S.	
14	640	81.	77.	77.	E.	.682	83.7	82.7	82.	N. E.	.646	85.	86.	84.	N. E.	.614	80.	76.2	76.	N. E.	.614	80.4	76.5	77.	S.	.620	76.7	73.4	74.	N. E.	
15	670	78.	75.	75.3	N. E.	.734	82.8	82.7	79.5	N. E.	.728	85.	87.5	83.7	N. E.	.680	86.1	89.4	86.4	N. E.	.670	86.3	88.5	86.	N. E.	.676	85.	73.4	74.	N. E.	
16	716	80.6	79.3	78.3	E. b.N.	.770	84.	85.	83.7	N. b.E.	.740	86.7	89.	85.8	N. E.	.696	88.5	89.7	87.3	N. E.	.674	89.4	91.2	87.5	N. E.	.680	86.2	86.	84.	N. E.	
17	690	78.7	74.	74.2	N. E.	.736	83.	82.7	80.8	N. E.	.710	85.5	85.	82.7	N. E.	.690	85.	85.	84.5	N. E.	.690	86.7	88.2	85.2	E. b.N.	.684	84.8	84.3	82.5	N. E.	
18	744	82.3	80.	79.5	N. E.	.786	84.6	86.	83.	E. b.N.	.750	85.5	85.4	83.7	N.	.736	84.7	83.	83.5	N. E.	.736	84.7	83.	83.5	N. E.	.728	83.2	82.7	82.	S. E.	
19	790	81.8	79.	78.7	S. E.	.850	84.	84.6	85.7	S. E.	.838	84.3	83.	82.7	S. E.	.796	85.	86.2	83.7	S.	.774	84.8	86.2	82.6	S. E.	.766	83.7	83.8	81.7	S. E.	
20	766	81.4	78.7	78.	S.	.805	84.3	87.3	84.3	W. b.S.	.778	85.3	88.7	85.2	S. W.	.720	85.7	87.4	84.3	S. E.	.708	85.2	85.7	83.	S.	.680	84.7	84.0	82.	N. E.	
21	698	81.2	78.7	77.6	S.	.698	84.1	86.8	83.	S. W.	.684	85.3	88.7	84.7	S. b.W.	.634	85.7	87.4	84.	S.	.620	86.	87.	84.2	S. E.	.622	85.	84.7	82.3	S. E.	
22	604	80.7	77.6	77.	W.	.646	83.7	84.	82.5	N. W.	.634	85.	86.	84.4	N.	.584	84.	82.7	81.5	W.	.572	84.	82.7	82.	N.	.584	82.8	81.6	81.	CM.	
23	582	80.2	77.7	77.	S. W.	.640	82.3	78.5	79.5	S. W.	.624	82.3	78.5	79.5	S. W.	.576	81.7	79.5	80.2	S. E.	.570	81.7	77.5	79.	S.	.586	80.7	76.	76.3	S. b.W.	
24	630	81.	77.8	77.	S. b.W.	.676	83.	84.2	82.8	S. W.	.646	84.	86.2	85.	S. W.	.596	85.7	88.	85.5	S. E.	.586	84.7	86.8	84.7	S. b.E.	.600	83.6	83.3	81.5	S.	
25	606	80.8	77.2	77.5	S. E.	.648	82.5	82.2	81.5	S. E.	.630	83.7	77.5	79.5	S. W.	.570	82.5	81.	80.	N. E.	.568	83.	81.7	81.3	N. E.	.576	82.	79.3	79.5	E. b.S.	
26	600	80.5	76.8	77.2	N. E.	.656	82.2	82.3	81.	N. E.	.636	83.	86.7	84.5	S. E.	.596	83.	81.7	81.5	S. E.	.596	82.7	80.7	81.	N. E.	.606	82.2	80.3	79.8	E. b.S.	
27	648	80.	77.	77.2	N. W.	.670	81.7	83.2	80.3	S.	.666	82.2	83.5	81.4	S. E.	.610	83.2	81.3	80.	S. E.	.600	83.2	81.3	80.	S.	.610	81.8	80.7	79.4	S.	
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29	626	79.3	76.	76.6	S.	.656	81.7	79.6	80.	S.	.682	80.7	79.6	79.4	E.	.642	82.4	82.	81.	S. E.	.630	82.	81.5	80.	S. E.	.620	82.3	80.8	80.3	S. E.	
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THE
CALCUTTA CHRISTIAN OBSERVER.

September, 1835.

I.—*Notes on the Character of the Burmese, extracted from a Manuscript Journal in Italian, of the late Don Marcello Cortonovis, a Catholic Missionary. With illustrative Notes, by Lieut.-Col. Burney, Resident at Ava.*

[We have long been aware of the stores of information, which (with a spirit of research and opportunities of gratifying it rarely united) Colonel BURNLEY, the Resident at Ava, has sought and obtained regarding the antiquities, religion, character, and customs of the Burmese; and, during his late visit to Calcutta, we solicited him to favor us with any papers in his possession, suitable for our work. We have just received from him the following interesting communication, regarding which he writes as follows:—

“The Catholic Bishop and Missionaries in this country very liberally gave me access to all the old manuscripts and books, which now remain in their Mission. These consist of several journals, and topographical and botanical notes, written in Italian, on China paper, and now so tattered and worm-eaten, that much cannot be decyphered. During the late war, and afterwards, during the Talain insurrection, the Catholic Missionaries lost large boxes full of papers and books, near Ava and at Rangoon. They contained dictionaries, grammars, and whole treatises on the language, history, geography, and natural history of Burmah, the labour of many years of poor, humble Italian Missionaries, particularly of two brothers, Don Marcello and Don Gherardo Cortonovis, who died some years ago, but no one can tell me exactly when; and of Don Joze D'Amato, with whom I became acquainted at Ava, in 1831, the year before his death. I have always felt much regret that the names of these learned and amiable men, who passed their whole lives in the service of the Catholic population of this country, should be so unknown to the civilized world. I have endeavoured to make such extracts from their manuscripts as I could decypher, and as appeared to me likely to interest the public; and I now send you some notes on the character of the Burmese, translated from the remains of Don Marcello Cortonovis's journal. I have taken the liberty to insert a few marginal notes of my own.”

We hope that Colonel Burney will continue to favor us with other contributions of equal interest.—Ed.]

*Badoun Thakhen**, in the beginning of 1791, having gone to a place to the northward of the city, where in the same year a large pagoda was built, to meet an elephant which was said to be

* Lord of Badoun, a town and district, on the Khyendwen river, now named Aloun. This individual was the late king of Ava, Symes's Minderagee, (*Men-aura-gyee*, great king of righteousness,) who held the jaghir of Badoun before he ascended the throne. The same district,

white, and finding himself surrounded by his principal ministers, asked them, "Can you tell me the disposition and character of the Burmese people?" Every one was silent. "I will tell you," said the king. "When a Burmah is master of a little more than 20 ticals, he tries immediately to raise himself, and to become a governor. The governors, who have a few hundred ticals, intrigue immediately to raise themselves, and aspire to become king. For this reason, amongst these people, an individual should never be allowed to possess more than 20 ticals, nor a governor more than one *viss*, or 100 ticals. You, my ministers and governors, can, if you like, collect for me much silver and cloths. If you can do so, it is well; but if not, I warn you that the royal sword is very sharp." Several of the principal Christian gunners, who were near the king, were witnesses to this fine lecture, which he did not fail to put in practice as much as he could. But the *good* king did not allude to his own example, and that of his predecessors, being the principal cause of the extreme anxiety of the Burmese to possess money. Money is the great principle of action with all. With money they can purchase impunity for the most atrocious injustice; the most lucrative and elevated situations in the country are all to be had for money, without any regard to probity or talent. Revolutions are not generally caused by the riches of the people, but by plundering them, and by the cruelties, which are used to make them part with their money.

I find the Burmese, like the greater part of these Indian nations, made to be slaves, and governed not by reason and kindness, but by force; but who can decide whether this is the effect of long habit and education, or the cause which has produced and introduced despotism as the best method of governing these people? If we look at the savages who inhabit the frontiers of this country, and the forests in its centre, we find minds of a higher character, who are more governed by reason than by fear,—we find many who would prefer death to a vile slavery. The *Karians* have given us many examples of this within the last few years. We find them conscientiously attached to the laws of justice, faithful to their agreements, frank in their manner, submissive without servility, grateful for kindness, and affectionate to those who shew affection to them. From this it would appear, that the degraded condition of these people is more the effect, than the cause, of despotism. The less intercourse these wild tribes have with the Burmese,

under the new name of Aloun, was held by the late Bundoolah, who is hence often called *Aloun Men-gyee*. The name of the district was changed, because some prediction was found, that an *Aloun*, or Embryo Budh, would appear in Badoun.—B.

the more fond they are of liberty. They are probably of a different origin, as the difference of their features and their colour indicates. Their religion, which consists of but few tenets, shows a different origin*.

The Burmese, particularly those who amongst themselves are considered well educated, and live at the capital, at Rangoon, or in other trading places, are avaricious, deceitful, false, not adhering to their promises, proud, and servile. Those who are not on their guard with them, are sure to be deceived. Less dependance should be placed in their promises than in the wind; and the same of their written agreements, and of their evidence. They are never wanting in some pretext for deceit. It is the rule never to sell any thing, except for ready-money. They will turn and interpret your words in any sense they please, that you may be obliged to yield to force what you would not yield to reason†.

Their religion has no mystery hidden from the profane; all is open to every one, except the *Magata*, or Pali language, in which are written their books of religion and science, or which, at least, contains a great many words of a language understood by very few: thus, few are well informed and grounded in their religion. It is true, that few amongst the Burmese cannot read their scriptures, and that there are few who do not employ themselves in reading them; but there are very few who reflect on them, and understand them. They always read in a loud, singing tone, when they are studying; but they take much more pains in pronouncing well, in reading fluently, and in raising their voice gracefully, than in understanding what they read. There are many, who meeting with a word used in serious discourses in common conversation, will join to it, and sing some pages of verses.

It is not the possession, but the observance of good laws, that proves a nation to be good.

Apostacy from the religion of the country on the part of its subjects is punished. The king, Tshen-byoo-Phra, (Lord of the White Elephant, Syme's Shembuan,) put to death several Burmese, only because they would not worship his Gaudama, and conform themselves to his laws. The old baptized Burmah, who went with Monseigneur Mantegaza to Rome, can bear witness of the

* This is a very true picture of that most interesting race, the *Karians*, or *Kayens*. Marco Polo's description of the people of *Karaiian*, which the north-western part of the Chinese province of Yunan was once called, would apply in some other points, besides the similarity in names, to the *Karians* of Burmah.—B.

† This character is too severe and unjust. But the late war is allowed to have improved the Burmese vastly, and advanced them half a century in civilization.—B.

torments he suffered by order of the king. Some conceal their change of religion from interested motives, and on account of their trade. Disrespect to their idol, or to their priests, is punished with death*. The priests are respected, and abundantly supplied with food given in charity, and some funds are set apart for the *Kyoungs* or monasteries. By the laws they are exempt from taxation; but from the avarice of the king, these laws are often put aside, as is the case in Europe. Their principal commandment is to worship the image of Gaudama and his priests. Being in Ava, when the court and all the people abandoned that city, and went to occupy the new town of Amerapooa, and walking in the deserted capital and its environs, I remarked, that almost all the pagodas, of which there were a great number, were excavated in different places for the sake of the treasures which it is customary to conceal there, and dedicate to their idol. Most of the images of Gaudama had had their heads knocked off, or broken to pieces—a proof that even amongst themselves, there are many who worship gold more than Gaudama. Some old Christians have remarked, that when the Burmese see any pagoda richly gilt, they offer up their adorations to it; but if it is poor, they have no respect for it. A work of great merit with them is to put gold leaf upon the figure of their idol, or upon any other thing that can in any degree partake of the presence of the divinity, as upon trees of extraordinary size, inhabited by certain spirits. Witchcraft is punished with death. Sacrificing to the devil† is prohibited by law, but no one abstains from doing so.

Theft is punished with death; and at Rangoon, not a month passes but some heads are cut off for stealing, whilst all the judges, governors, and officers of justice, and almost all the merchants, whether Burmese or Talains, steal without shame, and

* The Burmese government has very undeservedly obtained a character for toleration. Foreigners, or descendants of foreigners only, are allowed the unmolested profession and exercise of their religion; but all Burmese subjects, born of Buddhist parents, are restricted to the religion of the state. Apostacy and heresy are denounced as crimes, both by the Buddhist scriptures, and the laws of the land. A Buddhist is taught to consider the punishment and extirpation of apostacy and heresy, and the extension of his own religion, as points of duty, and deeds which will ensure future rewards. Hence none of the converts made by the American or other Missionaries in Burmah, are sure of impunity or safety for one hour:—a fit of ill humour or religious zeal, on the part of any Burmese officer, has often subjected these converts to fine, imprisonment, or worse punishment; and I fear the order for the Missionaries to quit the country will be enforced, the moment the number of their converts increases. Indeed, the present British resident has more than once been obliged to use his friendly good offices with the ministers at Ava, to persuade them to leave the Missionaries alone.—B.

† The *Nats*, good and evil spirits.

even under the protection of the government. It is only necessary to give a portion of the plunder to those who govern, to ensure the not being obliged to restore it. The creditor may, by presents, obtain a favorable sentence, but not the execution of it. An application to Ava costs probably little less than the debt, and then even, the order from Ava is frequently not attended to*.

The government of Rangoon one day condemned six robbers to death. The Talapoins interfered, and saved four of them from the hands of justice; they took them to their *Kyoung*, shaved their heads, and clothed them with the sacred dress. In the night, they stole from the *Kyoung*, the gold and silver images, and ran off.

The law, not to kill, which has such an extended signification in these countries, on account of the doctrine of transmigration, which forbids even an insect to be killed, does not prevent these people from being sanguinary and cruel towards their fellow creatures, particularly in their wars, killing their prisoners for sport. They even make human sacrifices. It is a common report, that, in founding the new city, pregnant women and some children were buried alive under the gates. What anxiety was felt by parents for their children! All the kingdom was in an uproar. Children were concealed; and, as it was reported, that those would be taken, whose ears were not bored, I had the vexation to see, that the disciples, who came to our school, either were hid, or had their ears bored. The march of an army, or any enterprize of consequence, is not undertaken without some soldiers being sacrificed. Our soldiers say, that Alompra, the chief of this dynasty, used to cut off the head of the last man who arrived to embark†.

* Under the present enlightened Woongyee of Rangoon, Moungh Khain, although the administration of justice in civil cases has not much improved, owing principally to defects in the Burmese code of laws, on the criminal side no fault can be found. The police is more efficient than in most towns in India. Thefts and other offences are rare, and no capital execution has taken place for several years past. Rangoon has much increased in population; who are certainly as happy and contented as any in the world. It is right, however, to state, that the British settlements in Arracan and Tenasserim, maintain a visible and most salutary influence over the conduct of the Burmese Government, and force it to press more lightly on its subjects, and consult their well-being.—B.

† Although many Burmese of respectability have denied to me this tale of pregnant women and children having been buried under the gates of Amerapoor, the late capital of the Burmese empire, yet the fact of such human sacrifices being made, when a new city is built, is universally believed, and the Burmese have a term for it, *myo zade*. The ghosts of the individuals sacrificed in this manner will, it is believed, haunt the spot, and co-operate in the defence of the gate. In a Burmese history, describing the foundation of Kyouk-phyu, such human sacrifices are distinctly mentioned; and last year, when the new Protestant church at Moulmein was about

The public executioners pride themselves, and think that they are esteemed for performing their office with intrepidity and cruelty. When a person is condemned to death, many people offer themselves, and beg to be allowed to become executioner, that they may shew their courage*. I have seen this at Rangoon, as much among our Christians, as amongst the Burmese. If the king send any person, whatever may be his rank, from his presence, with angry words, all the courtiers strive who can beat him and ill use him the most; so that it is seldom that he is allowed to quit the palace on his feet, but is generally killed in being dragged out†. Regarding animals, it is quite enough that, like the Mahammadans with respect to wine, no one should see them who might accuse them. They offer fowls and pigs to foreigners to be killed, thinking themselves quite innocent if they make use of other people's hands. Thus, I have seen Burmese tie dogs that they wanted to kill, in a situation where the rising of the tide would drown them, and use other similar stratagems, by which they flatter themselves they avoid the law.

The markets of Ava and Rangoon are publicly supplied with venison and pork, killed by the natives of the country in the woods. They are also well supplied by the natives with every kind of fish, and not much attention is paid to the law that deprives fishermen, as if they were excommunicated, of funeral rites‡. If the observance of this law is ever enforced, it is only as a pretext for exacting money for a dispensation from it; for, before money, every thing yields.

Drinking wine, or making use of any intoxicating substance, is a crime punishable with death. This king *Badoun Thakhen*, at the cost of the life and fortune of many Burmese, wished to enforce this law, condemning the doctor who recommends, and the person who distils, liquor; but he only succeeded with those

to be opened, great alarm was excited among the inhabitants of the place, by a report that our officers intended to offer such a sacrifice on the occasion.

The execution of the last man joining an army, and the first man who may happen to meet an army, after it has commenced its march, is admitted to be done for *good-luck*; and it may be recollected, that the Burmese general, who was defeated at Pegue, and styled by our army, *king of hell*, proposed, when he returned to Ava, to meet the British general with another army, first sacrificing all the American and foreign prisoners. His own execution providentially saved such a human sacrifice.—B.

* This certainly is not the case now. The executioners are a distinct race;—people marked on the cheek for crimes committed.—B.

† This is most true.—B.

‡ There is no law to this effect; but the trade of a fisherman is considered sinful, and the Buddhist scriptures denounce future sufferings in the greatest hell to fishermen.—B.

who had not the means, either by money or by influence, to avoid the weight of the king's sword. Chiefs, particularly military men, drink immoderately; and if they are paid for it, make no difficulty in allowing the soldiers to drink, provided they are not seen in the encampment when they are intoxicated, as was the case with the Martaban army, commanded by the Myen-Woon, when one company of brave soldiers could have beaten them all, and driven them out of the encampment. If the least liberty is granted to these people, they are no longer under any restraint. The king T'seengooza*, who liked to intoxicate himself, made this vice fashionable; and I have seen at Rangoon, when the governor, yielding to the example of the king on the occasion of a festival, allowed the people to drink: every evening, amongst those who could afford to satisfy their passion for liquor, might be seen some victims to intoxication. The soldiers and young men are so fond of liquor, that they do not mind spending one or two rupees upon a bottle of bad arrack. If that is not to be had, they will, though at the peril of their lives, get opium or *ganja*, a species of hemp, smoking the leaves of which causes intoxication: this they have learnt from the Mahammadans. When my companion and I, on our arrival from Europe, were on our voyage from Rangoon to Ava, we had in our boat some bottles of arrack. When the Burmese saw this, they began to dance; and when, to amuse ourselves, we invited them to drink, they replied, that they would willingly, but that they were afraid of the king's sword.

The Burmese law only allows of one wife; but who is there who observes this law? only those who cannot afford to have more, or some great saints, who are as uncommon as white deer. Divorce is allowed; but if both parties do not agree to it, the one who wishes for a divorce, contrary to the wishes of his companion, can obtain it, but must pay all the debts contracted by either, since their marriage; must leave all, and go out of the house with only the clothes he has on, and a *dha*, (a kind of large knife, which is used for every purpose,) if it is the man; and if the woman, she leaves the house with only her *lungyee* or petticoat. If the divorce is made amicably, they divide every thing between them: the husband takes the boys, and the wife the girls. This must be all settled before the judge, and with his approbation, or else they are not considered to be separated†.

* Lord of the town and district of Tseen-go.—Symes's Chenguza.

† The granting of divorces has always been one of the most fruitful sources of profit to the officers of the Burmese government, and hence the frequency of such dissolution of the nuptial contract. But the laws of the land do not sanction the practice; and in a code of regulations,

When the Peguers, in the time of Tshen-byoo-Phra, on account of the cruel exactions of the Burmese, revolted and besieged Rangoon, a young page of the king was despatched immediately to him at Ava, with the news. He arrived at night, and hastened to the palace to execute his commission. As soon as the king heard that Rangoon was surrounded, he called for a spear to kill the messenger on the spot; but the courtiers having represented that it was not proper to stain the royal palace with blood, the young man was taken out and immediately beheaded. This king was the most humane and reasonable of his dynasty.

The same king put to death one of his principal nobles, because he asked the king to give to his own brother some boatmen for his boat, at the time of the races, as he had not sufficient people in his service. The king kept this brother entirely destitute of necessities, to prevent his rising up against him.

The largest volume would not contain an account of all the superstitions of the Burmese and Talains, which enter into all their affairs. I will relate only a few. There is found in the mountains that divide Ava and Arracan, a kind of goat or antelope, which has only one horn in the middle of its forehead. This is in very great request, and a high price is given for it, because it is supposed to possess the virtue of preserving a person from musket shot, or from wounds. But though some of our Christians have broken these to pieces at the first shot, the Burmese have not been convinced of the vanity of their confidence, but only think that by some secret means the charm loses its virtue in the hands of the Christians. Another Burman bought the skull of a woman who died in child-birth, upon which was traced the figure of the dead woman and child. He thought he had obtained a certain amulet against all wounds; and as it was reported, that this amulet could not resist the shots of the Christians, to increase the value of it, for he had paid 50 ticals for it, he resolved to put it to the test, being quite sure that if it was proof to the shots of the Christians, he should be able to sell it for 100 ticals. A good marksman amongst

issued by the late king of Ava, styled *Amein-dan-dan*, he points out, that divorces are contrary to the ancient customs of the land; that husband and wife should be considered as most firmly bound together; and that parties applying for divorce should be properly instructed and advised before it is granted: and *corporal punishment*, as well as fine, inflicted on either party, who may require a divorce, for no other reason than for change of affection.

At Ava the practice at present is, to make the husband and wife attend at the court of justice on three different days, and apply for the divorce before it is granted.—B.

the Christians of *Ngabek* shattered it to pieces at the first shot, to the great sorrow of its owner. In Rangoon, the general of the Burmese army proceeding against Siam, possessing a cock, upon which all kinds of incantations had been used to render it invulnerable to wounds, betted a large sum with an English captain that he could not kill the cock. The Englishman accepted the wager, and killed the cock, but could not persuade the silly general of the insufficiency of his incantations. It only confirmed his opinion, and the general belief, that the *Kulas* or foreigners, can break all incantations.

It is a common observation here (at Rangoon), that almost all sick people are worse at the time of the flood-tide, and feel themselves better during the ebb. Death generally takes place during the time of flood. I have seen people who had the dropsy swell during the flood, and diminish again in size during the ebb. *Ngapee*, which is only half-putrid fish, salted like our sardines, being put into jars, during the flood it swells and runs over the jar, but sinks down again during the ebb*. More rain falls during the flood than during the ebb.

The water of the *Iráwadi* is very good to drink, but causes bowel complaints for a short time to those who go to Ava from villages to the westward, as Maunla. People who drink of the river water, on first coming from the teak forests to the westward, get a fever that sends them in three days to the other world. Many wells, in almost all parts of this country, contain salts, either of nitre, of vitriol, or of muriate of soda. On the route by land from Ava to Maunla many wells yield salt-water, from which culinary salt is extracted. Near Rangoon are some wells containing vitriol; which, mixed with certain astringent plants, becomes black. The water of the well of the church of Rangoon has this property. But there is no want of good water at Rangoon. I have kept some of this water in bottles for several years, without its having undergone any change.

II.—*On the Language and Character of China.*

To the Editors of the *Calcutta Christian Observer*.

GENTLEMEN,

In your No. for May last were inserted, two extracts of letters from China, on the practicability of enunciating the sounds of the Chinese colloquial medium in the Roman character. I had just been attentively perusing the Chinese Grammar of Dr. Marshman, and having many years

* I have never witnessed this fact; but every Burmah, whom I have questioned, insists upon its truth, and declares that jars containing salted *Mayens* (a fruit like a small mangoe) also show this change with the flood and ebb of the tide.—B.

ago made some little progress in the study of the singular language of that most ancient and remarkable people, was much gratified in retracing, as far as a treacherous memory allowed me, the steps of my originally tedious advancement. At the period of my residence in China, the lately deceased intelligent and excellent missionary, Dr. Morrison, had been but a single twelve-month at his post. The facilities which his subsequent labours so eminently contributed to furnish to the present race of Chinese students, were then inadequately compensated for even by the opportunities of daily intercourse with the natives. Dr. Marshman's Preliminary Dissertation on the character and colloquial medium of the Chinese afforded me the highest delight. I perused and re-perused it with a species and degree of enthusiasm, which lovers of philological pursuits alone can appreciate. Its masterly exhibition of the ground-work and genius of the language—its clear and well-drawn deductions from the principles it lays down and elucidates—the absence of over-eagerness or attachment to system—the cool, deliberate, and instructive detail afforded of the many striking peculiarities of the singular tongue of which it treats, are equally honourable to the head and to the temper of the distinguished writer. I confess, I had never, till I had perused Dr. Marshman's Grammar and Dissertation, a philosophical view and comprehension of the Chinese language.

I frankly profess myself to be no partizan of what has been called "The Romanizing System;" but think, on the contrary, that I can perceive several serious difficulties in the way of its successful application to the alphabetical languages of India, all of which are more or less cultivated and refined, and furnished with characters of indigenous invention, apter, as I deem it, to exhibit to the eye, without danger of ambiguity or corruption, the native sounds of the different dialects to which they have been adapted. It seems to me, that in adopting the Roman letters for the Indian languages, we but *augment* the evil complained of by the advocates of the measure, by adding one more alphabet to the numerous ones already existing. I also think its prevalence would lead to much confusion, and consequent vitious pronunciation of their own language, by *natives* learning English, who should be obliged to employ the *same* letters with distinct, and often most contrary enunciations, to *two* languages essentially diverse. Indolence, haste, inexpertness, and the difficulty of always accurately distinguishing and preserving the shades of difference in the similar sounds of the same written characters, would tend, I conceive, almost of necessity, to a gradual and ultimately permanent corruption of the colloquial media of India. Nothing has so largely contributed to preserve the purity and sameness of these languages, as the permanency of their alphabetic characters, and the rigid employment of them to denote each but one invariable sound, with only the single variety, found in all *living* languages, of a short and rapid measure, or *slurring* of a vowel from the natural or prolated sound affixed to it by grammatical rule. This is a species of euphonic contraction, which, however, can never proceed far, so long as the same letter is known by rule as having but a single sound.

With reference to the monosyllabic languages so called, however, some of which have no alphabet, the case is somewhat different. The parent of them all, the Chinese, is eminently in a peculiar predicament. It has connected two systems, of sound and character, in a manner perfectly arbitrary, and having nothing similar to the modes of alphabetic language. There is not only no natural or necessary connexion between the characters and the sounds attached to them, but the very limited number of the latter is so entirely out of proportion with the former, as to necessitate, on

the monosyllabic system, the use of mere intonation, in order to effect a sufficient extent and variety of vocal sounds, for the purposes of language, among a people ever so little advanced in civilization, literature and science. Moreover, as justly remarked in one of the extracts in the May No. of the *OBSERVER*, so much time is necessarily consumed in the laborious acquisition of the written symbol, or arbitrary, if not hieroglyphic character, as to render the adoption of a simple visible expression of the sounds of this singular language a desideratum of no small moment, whether we regard the rapidity, or the facility and extension of its acquisition. The Japanese have outstripped the inhabitants of the "Celestial Empire," as have even the Coreans, the Tibetians, the Burmese, the Arracanese, the Siamese, and partially the people of Laos and Cochin-China; for all these nations have an alphabetic character more or less perfect, and apparently borrowed from the Sanskrit, either as to its power, or its form, or to both at once. In the No. of the *OBSERVER* for June last, I offered some remarks upon the character and language of Japan, which appears, as to its *sounds*, to be closely allied to the great Indian source; but, as to its written form, to be of indigenous production, being an application of some of the simplest of the Chinese characters, and a further simplification of others, to the purposes of an alphabetic expression. "BETA" in his second extract justly observes, that "of the need of an alphabetic writing for the Chinese, there can be no doubt. They spend so much time, on the present system, in learning *merely* to read and write, that little or no time is left for the study of science, history, or aught else that can raise them from their degraded situation." Yet he also thinks, that "a new alphabet similar to the Corean, and, like it, easy to be written with the Chinese brush," would be preferable to the Roman letter for the Chinese. I add, that the Chinese character is objectionable also, from its size, as well as from its complexity, and arbitrariness, and disconnection from every system of mere *utterance*. It is not a phonetic, but a visible, expression, and that too of singular clumsiness and difficulty. I trust therefore that some speedy efforts will be successfully made to bestow the boon of an alphabet upon the millions of China—a measure which must so eminently tend to approximate them to the rest of the nations, to break up their exclusive system and prejudices, and to facilitate and extend all the blessings of knowledge and of true religion over that vast empire.

As a matter of interest and laudable curiosity, I submit for your insertion in the *OBSERVER*, the following tabular view, in Roman character, of the Chinese colloquial medium, similar to that of the Japanese in your last number. I have extracted it from Marshman's admirable Grammar, only that I have adopted the *vowel* expressions as given by Sir W. Jones, and somewhat modified the arrangement.

I.—Initial Powers or Consonants, called "Mother-sounds."

1.	k	kh	k	—	ng
2.	ch	ch'h	ch	—	ny
3.	t	t'h	t	—	n
4.	p	p'h	p	—	m
5.	f	f'h	f	—	w (or v)
6.	ts	ts'h	ts	s	s
7.	tch	tchh	tch	sh	sh
8.	—	h	y	hh	
9.	l	y (Spanish ll)			

II.—Final Powers, called "Auxiliary or helping sounds," including Vowels and Diphthongs.

a á i í u ú e, oi or y, o, au, ah.

Seven Nasals.				And seven Compound Nasals.			
ang	áng	ing	ung	yáng	yung	yan	yun
an	án	in	—	wáng	—	wan	wun

Here, at a glance, is a manifest variety of the Sanskrit alphabet, as to its system of *sounds*, which, however the connexion may be historically explained, cannot, I think, as to the fact of a common source, be doubted. The perfect *feasibility* too of writing the Chinese sounds in the Roman character is apparent. The *expediency* or *advantage* of its adoption must be determined by other considerations, some of which I have above alluded to. I remark on the above tables,—

1. That the Chinese has really but the first or hard consonants of each of the four Sanskrit classes which it exhibits; for the third of each, the above arrangement shews no difference of sound from the first. Dr. Marshman asks, “Did the authors of the Chinese system insert these four initial powers, though useless, out of compliment to the Sanskrit system? or had they some faint idea, that there once existed sounds, if now lost, which, in some degree, differed from *k*, *ch*, *t*, and *p*, and in the same degree approximated to *g*, *j*, *d*, and *b*? for these are the sounds in which the Chinese are deficient.”

2. The 3rd series of the Sanskrit system is entirely wanting in the Chinese.

3. The 5th series of the Chinese initials is not found in the Sanskrit, but is evidently formed on the model of the others, so as to take in the *v* or *w* of that system, and supplies a deficiency in it, to express the sounds of the Chinese colloquial medium existing when the alphabetic arrangement was borrowed; unless we rather infer, that the authors of the Sanskrit system derived it from the Chinese phonetic powers, excluding such as *their* spoken tongue had no application for.

4. The 6th and 7th series are also in excess of the Sanskrit alphabet, with exception of the sibilants ‘*s*’ and ‘*sh*’ in each. The 6th shews a sound similar to the Hebrew *tsaddi*, simple and aspirate, as the 7th does a sound somewhat harsher than the simple ‘*ch*’ class of the Sanskrit table. These are the filling up of the sibilants of the latter, as the 8th series is of the *v* or *w*.

5. The 8th series is the Sanskrit aspirate ‘*h*,’ of which the ‘*hh*’ is a harsher and stronger sound, approaching the Hebrew ך or Arabic ه. The 3rd letter of the series is a soft aspiration, approximating to the guttural *y*, or gentle *g*.

6. The 9th series supplies the place of the Sanskrit liquids, from which ‘*r*’ is excluded, as unpronounceable by the Chinese; while ‘*l*’ a gentle aspirate uttered perhaps somewhat as the Spanish *ll* in *llano*, the nearest approach to which in English is our *y*.

7. The Chinese system, besides the above initials and vowels, has a variety which might be expressed by the Sanskrit *Kya Phola* and *Kwa Phola*, i. e. the insertion of a *y*, or a *w*, between the consonant and following vowel, which may be seen at large in Marshman. They form the compound nasals of the table.

8. The No. of sounds, or monosyllabic words, produced by the combination of the final with the initial powers, is but 684, according to Dr. Marshman. These are “all the words by which the Chinese have conveyed their ideas to each other (*orally*) from time immemorial; and all the sounds which they have used to express the multitude of characters contained in their *written* medium.” “They really possess a *colloquial* medium, which contains the consonant, vowel and nasal sounds found in other alphabets,” (and clearly referrible to the standard of the Sanskrit and its derivatives,) as “well as some found in scarcely any other system; yet few will be

disposed," adds the Doctor, "to affirm that the Chinese have ever used this for the legitimate purposes of an alphabetic system, or that they have even any just idea of an alphabet*."

9. On the question of priority and mutation between the two systems, Dr. Marshman observes,—“Of the certainty of their *independent* origin, those will not hastily decide, who consider that the Arabic, Ethiopic, Persian, Greek, and Roman alphabets, and most of those in the western world, may be traced to one source, widely different as are the languages themselves,—some of them, clearly forming distinct families, having few and small points of resemblance, one with another; and the formation therefrom of the Sanskrit alphabetic system has been already shewn to be at least *possible*. But to ascertain whether it was actually formed from this as an outline; or whether the Hindus invented a totally new system, requires a thorough research into the ancient history of both nations.” A curious and interesting synopsis follows, in the grammar, of the variations from the Sanskrit standard on the one side, and the Chinese on the other, in the alphabetic systems of the Indo-Chinese nations, speaking more or less monosyllabic languages, as they approach or recede from the one source, or the other, in geographical position;—from which he concludes that, “while the *Sanskrit* alphabetic system prevails almost throughout the eastern part of Asia, where alphabetic symbols are used, the moment it passes the bounds of Bengal to the N. or E., it finds a different colloquial medium in possession of those countries. This medium, in various degrees, refuses to be identified with the Sanskrit alphabetic system, and has such firm hold on the respective countries, as to induce their inhabitants, while they receive the Sanskrit alphabet, to reject some of the letters wholly, and to change the sound of others. But this colloquial medium, as it recedes from the Sanskrit *alphabetic* system, is found to approximate in precisely the same degree toward the Chinese *colloquial* system. While this approximation is visible in the countries nearest Bengal, such as Bootan, Tibet, Arracan, and the Burmese dominions, it seems to increase in the countries nearer to China, till the alphabetic symbols of the Sanskrit are debarred an entrance by the use of the Chinese *characters*, as well as of their colloquial medium.” “These facts seem to indicate that there was a time when all the countries W. and S. of China, up to the very borders of Bengal, comprising an extent of nearly 1000 miles in length, used the Chinese colloquial medium. But in after-ages, some event (which he justly deems to have been the expulsion of the Buddhists from Hindustán,) seems to have carried the Sanskrit alphabetic system into these countries, and to have caused its adoption in those nearest to Bengal, with such alterations, however, as were necessary to accommodate it to the colloquial medium, already current in them. Still, such was the existing power of this medium, that the propelling cause was unable to carry the Sanskrit system fully into China, or even into certain of the countries contiguous thereto: thus the Chinese *characters* have *there* kept their ground to this day, as well as the colloquial medium.”

Hoping the above may prove acceptable to some of your readers,
I am, Gentlemen, your's, &c.

CINSURENSIS.

* “Ignorant that *sounds* could be united, as well as *characters*, their colloquial medium is narrow and confined, beyond that of any other nation. The *written* medium is clear and distinct, having no two characters perfectly alike; while if we estimate the characters at about 30,000, and divide that number equally among the 178 intonations, we shall have an average of full 16 characters to each intonation; and were we to divide them by the number of *monosyllables* 630, we must allot 46 characters to each monosyllable,” i. e. not one, two, or three, but 40 words, or upwards, of precisely the same *sound* though totally different *meaning*.—Marshman.

III.—On Idolatry.

Every European sojourner in India must be sensible of a most painful alteration in his feelings as it regards the subject of idolatry. *There*, where it was unseen, it was contemplated with pity and abhorrence; but *here*, where it appears in all its deformity and ugliness, it is viewed, even by the Christian, with a light-mindedness and a thoughtlessness of which he never supposed himself capable. Temples, and idols, and idolaters are now to him matters of very small moment. He is sometimes even amused with the sights; and not unfrequently almost desires that he could be permitted to have a peep behind the scenes, and view the hidden abominations, and the midnight orgies. He is not, however, indifferent. His wishes and prayers, that all would pass away, are sometimes most fervent. But still he does not feel what he once felt. Pity for the poor idolater is gone. Abhorrence of idolatry does not exist. And when he reflects on his state of mind, he not only wonders at the change, but hates it, and indulges in bitter reflections against himself.

This last is as it should be; but still the case is not altered. The Christian does not feel differently, nor do we suppose that he can feel differently. As the frequent sight of death and the tomb hardens the feelings of the naturally humane sick-nurse and grave-digger; so the frequent sight of idols and temples weakens our impressions of the hatefulness of idolatry. It is not, however, desirable that our religious sense should be more blunted than is unavoidable. We are commanded to let the same mind be in us which was in Christ; and if idolatry be hateful to Him, it should be so to us; and we should consequently seek that his spirit may be inwrought to our very natures. With a view to the effecting of something of this kind, we purpose to present to the reader a few observations on this important topic. The ideas may be common-place, and such as are familiar to the most ordinary Christian; but they may, nevertheless, be just, and also be calculated to accomplish the intended object.

1. Of all the sins mentioned in the Bible, none has such a prominent place as idolatry. It seems as if it covered as much of the page of revelation, as it does of the surface of the earth. Every where it is to be met with. It stands out in bold relief on almost every page. The Old Testament is replete with the most appalling descriptions of it, with the most solemn denunciations against it, and with details of the most awful judgments which it has brought down upon men. Nor is the New Testament less occupied with it. There are several accounts of

it in the Acts of the Apostles; one humiliating description of it in the first of the Romans, and almost innumerable notices of it in most of the other Epistles. The history of the rise, the progress, and the destruction of one of the most crafty and deadly idolatrous systems which have ever been invented, together with a statement of its lamentable effects on the church and the world, fill nearly one entire book, the book of Revelations. To select examples is therefore almost impossible. Let a few, however, meet the reader's eye; and should he be one who has been accustomed to regard idolatry with indifference, or to attend upon its assemblies for amusement, or to aid the worshipping of idols in any way with his presence or his money, let him take heed how he reads, and let the true sayings of God sink down into his heart. Idolatry is styled "the abominable thing which God hates." The worshipping of idols is pronounced to be a "sacrificing to devils, and not to God." An idol is declared to be "nothing in the world," that is, according to the Hebrew term, a thing of no good, a worthless thing, a thing absolutely loathsome, detestable, and abominable. And both the makers and worshippers of images are doomed to relentless vengeance here and hereafter: "Cursed is the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman;" "All idolaters shall have their part in the lake which burneth with fire and brimstone." These are indeed severe declarations; but against their severity we, who hold the Bible to be true, cannot object. They must either be admitted, or the book abandoned. There is no alternative here. And if they are true, what an awful thing must idolatry be; and in what a pitiable situation must be the poor idolater, and also that thoughtless or wicked European who lends to the worshipping of idols his personal attendance, and sometimes his smiles and applause!

2. Nothing tends so much to detract from the glory of God as idolatry; and this, doubtless, is one reason why it is so severely denounced in the sacred Scriptures. God cannot be regardless of his rights, nor can he view with indifference the waywardness of any of his creatures. To suppose the former, would be to make him unjust; and to suppose the latter, would be to make him any thing but good. Hence He is represented as a jealous God; one who closely connects himself with those whom he has formed; one that strictly watches all their movements; and one that feels, when they depart from him, all the resentment of disappointed affection. To wonder why it should be thus with God, would be stupidity and ignorance. Who in all the world is surprised at the desire

of a tender father to secure the affections of his children ; or at the keenness of his feelings, when he perceives that he either does not possess, or that he has lost, their love ? Or who is so insensible as to be astonished at the anguish of an affectionate husband, when he has discovered that he is not the best-beloved of his wife, and that he has been despised and abandoned by her ? And is God less tender and affectionate than men ? Is it possible that he can view, with indifference, the hearts of his creatures abstracted from himself, and devotedly fixed upon objects which have no claim to them ? No, never. He is a jealous God. He is attached to his offspring. He loves them, and looks to be loved in return. But if this be refused, his jealousy is stirred up. And who can comprehend what is meant by the words, “ Wrath is cruel, and anger is outrageous ; but who is able to stand before jealousy ! ” “ Jealousy is cruel as the grave : the coals thereof are coals of fire, which hath a most vehement flame ; ” “ The Lord thy God is a consuming fire ; for he is a jealous God ! ”

Now, idolatry is just the abandoning of God, and the giving of that affection, and reverence, and service to others, which is his unquestionable right. To him alone are our adorations due : and when men lavish them upon idols, he may emphatically be said to be robbed. And is he not robbed ? In this vast country, where there are temples innumerable to Káli, Dúrgá, and Mahádeo, there is not a single erection to the One True God, nor a single act of worship specifically performed to him. Not that the people can be said to be ignorant of him. There is no phrase more familiar to them, than “ One God without a second.” But him they adore not. Their hearts are completely removed from him. They have no love to him. And they pay him no regard. It is of no use to say, that the idolater *supposes* his image to be the true God. Were even this the case, still God is robbed. Ignorance on the part of the wife or child, who abandon their legitimate protectors, will not lessen the loss sustained by the husband or the parent, nor assuage the anguish of their hearts. They are still deprived of their dearest rights. And wicked and abandoned is that man, who knows that the objects of the people’s worship are anything but the God of heaven and earth, and anything but the Maker, the Preserver, and Redeemer of mankind ; and yet who can gaze upon idolatry with lukewarmness, if not with a degree of delight ! This man, be he who he may, is a traitor to his God, and an enemy to his most sacred claims.

3. Had not God so rigidly condemned idolatry as he has done, the possessor of revelation might well have questioned its truth, and justly have disputed all its statements respecting

the paternal goodness of the Creator. Every wise and good father will aim at the perfection of reason in his offspring. He will never wish to see his children in the rank of fools, nor degraded in mind below the brute creation. But does not idolatry sink men in the scale of reasoning to the lowest possible degree? None of the irrational creation is so devoid of sense as to mistake a tree for a man; but man, even reasoning man, when plunged in idolatry, thinketh stocks and stones, and birds and four-footed beasts, and creeping things, his makers and preservers, and reverenceth them as such. Reason has fled. "He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself amid the trees of the forest: he planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn; for he will take thereof and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image. He burneth part thereof in the fire; yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire. And the residue thereof he maketh a god, even his graven image: he falleth down to it, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my god." Now, can we conceive of a greater prostration of intellect than this? and yet we, in this country, know that there is no exaggeration in this description of the prophet. On the contrary, we are certain, that it is true, even to the very letter. We have indeed seen, if possible, still greater folly than this. How often have we beheld the people fanning the insensible block to keep away the flies; putting around it curtains, to preserve it from the mosquitoes; singing it asleep at night, and doing the same to wake it in the morning; taking it sometimes to the river to bathe it, carrying it through the town on their shoulders; carefully mending its limbs when broken off, and doing a thousand other things equally ridiculous! And what debasement of mind is there, in supposing the great God to be sometimes hungry and thirsty, and needing to be supplied by his creatures with food and water; to be sometimes guilty of theft, of falsehood, of murder, and of adultery; to be sometimes burning with lust, and going about weeping and searching for the object of his affections; and to be sometimes amusing himself with the ball, with the bow and arrow, with the flute, and with the lascivious dance among impure milk-maids! But all this is true, and much more is true, which is worse than this. Brumha, the creator, is represented as inflamed with lust towards his own daughter; Shiva, as declaring to Lakhshmi, that he would part with all the merit of his works for the gratification of a similar passion; Krishna, as living with the wife of another, as murdering a washerman, and stealing his clothes, and

as sending his friend Yúdisthír to the regions of torment, by causing him to utter a falsehood.

It were absurd to say, that these are not the effects of idolatry: but an evil species of idolatry itself. An evil species of idolatry they may be. We maintain, however, that such is the intimate connexion between all idolatry and the debasement of the mind, that let idols be set up in whatever country they may, and in whatever circumstances they may, the greatest humiliation of intellect will invariably follow. What will the reader say, when he is told, that many Roman Catholics, with the Bible in their hands, believe that Christ was really in love, and that he was actually married to a certain lady; that the Virgin Mary has power over her Son to make him do as she pleases; that the saints are omniscient and omnipresent, they being capable of hearing a million of different petitioners at the same moment of time, and scattered throughout every quarter of the globe; that every trade has its presiding deceased patron, and that pregnant women have their especial departed guardian! It may perhaps be difficult to point out all the connecting links between this insanity and the setting up of idols; but the fact is obvious. Idolatry makes reasoning man mad. It is an awful system, and it demands the abhorrence of every man who wishes his fellow-creatures to occupy their proper place in the scale of creation.

4. But this is not all. The immorality attendant upon idolatry is still more painful than the mental imbecility created by it. Not to speak for the present of India, to what are we to ascribe the existence of the impurity, the prevarication, the mental reservation, and the lying, which actually make a part of the religious system of the Roman Catholics? Is it not known, that though a priest may not marry, he may yet keep a concubine; and that, to accomplish the advancement of papacy, there is not a man among them who may not keep back, disguise, and even violate the truth*. The world knows, that in making these assertions, we do not slander the votaries of Rome. And how, excepting on the principle that idolatry has an innate tendency to abasement, are we to account for the existence of such things among men who hold the truth of the sacred Scriptures?

But let us turn to the country of our sojourn. Is there an idolater in this vast empire, or indeed in any part of the world, who is a continual truth-speaking man? Is not the land full of falsehood? It is said by one who would not lie, and who had twenty years of close intercourse with the people, that he did not believe there was a single woman in Bengal faithful to her husband, or a single husband faithful to his wife. We hope,

* Our excellent correspondent ought to be aware, that the Roman Catholics indignantly deny the truth of these charges.—ED.

and are inclined to believe, that he was to a considerable degree wrong in his calculation; but who is ignorant that this monstrous evil exists to a frightful degree? Look at the conduct of man to man—roguery and deception are almost universal. Look at the behaviour of children to their parents! What neglect of them in their old age! What disrespect for them! and, frequently, what cruelty towards them! Listen to the language in continual use. There is not a man among them who, when angry, will not utter the most obscene and filthy expressions. Glance over their songs, (we will not say read them,) and how few, comparatively, will you find that are free from pollution. And it is but a little portion of the Hindu immorality that we actually behold. Its blackest parts rarely, if ever, see the light. It is well known that they have midnight assemblies, in which, and in the presence of their idols, the most deplorable scenes are exhibited—scenes such as never can be described by the tongue of a Christian, and of which even their own lips are ashamed to utter the details.

And to what are we to ascribe this awful depravity? Though, as we have already said, we may be unable to point the immediate connexion between these things and idolatry, yet we are verily persuaded that the one is the direct result of the other. Who, then, is there, that is worthy of the name of man, and who believes all this, that will not abhor the worship of idols as the foulest blot of creation? and who will not, if he can do nothing towards its extirpation, abstain from giving it his presence, or his aid? It is to be feared that our countrymen, who are found so frequently in the Hindu idolatrous assemblies, little think what injury they are doing the cause of humanity, and how provoking they must be in their conduct to the God of Heaven. We may be thought presumptuous in our assertions; nevertheless, we proclaim it as our settled conviction, that such aid to idolatry, as is given at the Hindu festivals by many who profess the name of Christ, will secure to them the most direful vengeance at the great day of reckoning.

5. None of the least arguments for the evil of idolatry is the circumstance of its being a delightful thing to the great body of mankind. We know from experience, as well as from the Bible, that the nature of man is so radically bad, that he is utterly indisposed towards any thing that is good. But is he indisposed to idolatry? The very reverse is the fact. There is not a country to be found under heaven in which idols have not, at some time or another, been worshipped. Europe, Britain not excepted, has been covered with them. Asia, for the most part, has been filled with them. And in Africa and America, devils, literally in name and in act, have been, and are even now, the objects of adoration. And not only this,

peoples and nations who, by instructions and judgments, had been broken off from their idols, have, in the most easy and willing manner, returned to them. How often was this the case with the Jews. How lamentably, too, did the Christians, in former times, depart from the pure and spiritual worship of God. They once, almost to a man, with the exception of the Waldenses and Albigenses, wandered after the Beast; and even now, the majority of them are lying prostrate before it—its willing slaves and its ardent admirers. Not a few, also, there is too much reason to believe, of our own countrymen have, whilst dwelling in this heathen land, been really reduced into idolatry. What will the reader say to the following extracts from the writings of a clergyman, who, if he was never in India, (of which the writer is uncertain,) yet entered deeply by study and research, into the spirit of Hinduism, and into “Indian Antiquities,” in general? “Mr. Forbes,” says he, “of Stanmore Hill, in his elegant Museum of Indian Antiquities, numbers two of the bells that have been used in devotion by the Bráhmans. They are great curiosities; and one of them in particular appears to be of very high antiquity; in form much resembling the cup of the lotus, and the tune of it is uncommonly soft and melodious. I could not avoid being deeply affected with the sound of an instrument which had been actually employed to kindle the flame of that superstition which I have attempted so extensively to unfold. My transported thoughts travelled back to the remote period when the Brahmin religion blazed forth in all its splendour in the caverns of Elephanta. I was, for a moment, entranced, and caught the ardour of enthusiasm. A tribe of venerable priests, arrayed in flowing robes, and decorated with high tiaras, seemed assembled around me: the mystic song of initiation vibrated in my ear; I breathed an air fragrant with the richest perfumes, and contemplated the Deity in the fire that symbolized him.” In another place, he says, “*She*,” that is, the Hindu religion, “*wears the similitude of a beautiful and radiant cherub from heaven, bearing on his persuasive lips the accents of pardon and peace, and on his silken wings, benefaction and blessing.*”

The Scripture, too, speaks of idolatry as a delightful object to man. It calls his idols his “delectable things.” It represents Image-worship, under all its forms and similitudes, the most pleasing to the unrenewed and polluted mind. It exhibits it “as a wanton woman, decked and adorned, and surrounded with every thing calculated to allure and please.” It represents it “as a cup filled with wine”—wine sweet to the depraved and corrupted taste. And it shews it in connexion with “gold, and silver, and precious stones, and fine linen, and purple, and silk, and scarlet, and thyme wood, and all manner of vessels of ivory, and all

manner of vessels of most precious wood, and brass, and iron, and marble, and cinnamon, and odours and ointments, and frankincense and wine, and oil, and fine flour and wheat, and beasts, and sheep, and horses, and chariots, and fruits which the soul lusteth after, and things which are goodly and dainty, and the voice of harpers, and musicians, and pipers, and trumpeters." What a catalogue is this! and what more agreeable to the natural inclinations of man! And is it not thus that idolatry presents itself? Wherever it has appeared, whether among Roman Catholics or heathens, it has had its crowds of priests, its imposing temples and altars, its images carved and molten, and many of them of gold and silver, its processions and music, its feasts and banquets, and its midnight and polluting orgies. And so dear is it to its votary, that he will starve himself and his family to support it, he will spend his time and his strength to labour for it, and he will take long and almost incredible journeys to be present at its festivals and temples. It is a thing which he will hug to his bosom; and will often sooner part with his life than relinquish it. See how resolutely the children of Israel held by their idols! Though they were denounced again and again for their idolatry, though the most grievous judgments fell upon them for this very sin, though they were visited with famine to such an extent, that women ate their own children, and though they were harassed by the most bloody wars, yet all was ineffectual. If in one king's reign they were induced to pull down their idols, in the next they were moved to replace them. Look at the tenacity with which the Roman Catholics have held by their graven images; for though God hath scourged Christendom with fire, and smoke, and brimstone, and wars; yet, comparatively few have repented of the work of their own hands, that they should not worship devils and idols of gold, and silver, and brass, and stone, and of wood, which can neither hear, nor see, nor walk. And we, in this country, know how fast the hearts of the people cling to their gods. Though they are fully persuaded that an idol is nothing, and will readily express their conviction of the fact, yet who or what can induce them to renounce their follies? There is something so sweet to them in their abominations, that no human persuasion will ever operate in leading them to give them up.

Now, it is impossible to account for all this, but on the supposition, that idolatry is in its nature opposed to the mind of the pure and holy God. Nothing of a different kind would thus attract, delight, and hold the affections of corrupted man. Who, then, will henceforth be found giving to the worship of idols the least aid or encouragement? Who will any more sit in the presence of the idol god, or accept of a present on the occasion of an idolatrous festival—a practice to be hated with

idolatry itself? What parent will, from this time, accustom his children (as is often most heedlessly done) to amuse themselves with images of the heathen deities in the form of toys? Who will not labour to impress his offspring with an abhorrence of every species of idolatry? How affecting is it to see those who profess to worship God in spirit and in truth, leading forth their little ones to be regaled with the sight of idolatrous processions and shews! Treated as children often are with playthings in the shape of idolatrous images; and amused as they often are by being shewn the idolatrous assembly and worship, how can they grow up with any conception of the evil of such things in the sight of God? The fact is, that few born in this country have any adequate sense of the nature of this sin. Many, indeed, though bearing the names of Europeans and Protestants, have even a kind of belief in the efficacy of brahminical blessings and curses, and in the worth of the offerings that are made in the idol's temples. This is a fact, but little known to those who come from Europe, and a fact which the East Indian and Indian European, aware of the sentiments of Europeans in general, and the ridicule with which such a belief would be assailed, most industriously conceals. The fault, however, is chiefly to be laid at the door of the parents; and to God they must give an account. Reader, lay these things to heart.

Monghyr.

L.

IV.—Chapter of Indian Correspondence, No. V.

[In continuing our Chapter of Indian Correspondence, we select the following extracts which, we are persuaded, will be read with interest. The first expresses noble sentiments, well worthy of a British magistrate, which, we trust, will be re-echoed by numerous members of the service to which the writer is attached; the succeeding ones contain valuable hints, of which, we doubt not, the friends of Education will gladly avail themselves; and the last refers to an important subject as it regards the spread of knowledge in India, on which we, like the writer, should be most happy to see the opinions of competent judges. We shall gladly open our pages for its discussion.—ED.]

1.—GENEROUS ASPIRATIONS AFTER USEFULNESS.

Extract of a recent Letter from a Civilian in the Upper Provinces, to another in Calcutta.

“You will be rejoiced to hear that I have succeeded in getting for my school, from the Agra college, a young man, whom Mr. Duncan praises most highly, as an accomplished Persian, and an excellent English scholar. He is said to be a youth of first-rate talent. It will be my first care to read with him some of our best historical and moral books. Do you recollect Robertson's sermon on the Dissemination of the Christian religion? What an insight into human nature does that same Robertson give us; and how lucidly, how elegantly he unfolds to us the causes of the advances of Europe in civilization. The perusal of his works made me in one month, ten years older in wisdom.

In my new situation, what vastly increased powers shall I command of promoting the cause of education and civilization ! By making some examination successfully undergone in certain studies necessary to enable a candidate to hold office, I shall at once fill my school-rooms with the most zealous students.

“The love-sick Orpheus could sing only of his Eurydice—Eurydice ! The cause of truth and education is my, as well as your, engrossing theme—

‘Te, dulcis conjux, te solo in littore secum,
Te, veniente die, te decedente canebat.’

“All our other labours in rendering justice to individuals, indispensable and primary though they be, are of little benefit in comparison with those which, creating a spirit of dispassionate and ardent inquiry after truth, will tend to raise the nation in the scale of civilization.

“We have a high commission—whether as servants of the British Government, to support the majesty of its name, by the uprightness of all our decrees ; or as servants and children of a still higher Power, to work each to the utmost of his abilities, to the fullest extent of his influence, be it personal and springing from high moral attributes, or official and lent by his position in the world, for the good of his fellow-servants, and brother-men. Is not the sentiment of this Sanskrit verse admirable—

अयं निजो परोवेति गणना लघुचेतसां ।

उदारचरितानां सु वसुधैव कुटुम्बिकं ॥

“‘The man of contracted affections regulates his actions towards men by the consideration, that such an one is of kin to me, and such another, a stranger ; but the man of high-minded benevolence regards all mankind as his brethren.’

“I am losing time in dwelling on this subject to one who requires less than any other man in India, to be reminded of the fearful responsibility attaching to superior ability and high influence : but there is a satisfaction in having an audience of a congenial spirit. The generality of my friends esteem a man half mad, who gives a free course to the impulses of the most generous benevolence. You gratify my vanity by telling me that my influence, direct and indirect, is extensive. I certainly labour hard to stand well in the eyes of the meanest of my dependents and those around me ; but it is not with the view of self-aggrandizement ; it is that I may attain a moral influence over men’s minds, which I may use so as to best promote their own good.”

2.—VALUABLE SUGGESTIONS ON NATIVE EDUCATION.

Extract from a Letter from a Political Officer in Rájputáná.

“I concur in every word of your Committee’s splendid Report on Native Medical Education. But recollect the difference of our circumstances. Those educated here in English will find no use for it at present. For Malwá and Rájputáná nothing, literally nothing had been done till I began with the subject of education. Truth, and a spirit of inquiry, are daily spreading in — and the neighbourhood. Give me every facility for disseminating it, and without reckoning on superabundant zeal from many others, which I regret to say would be in vain, I engage to work a great change in two or three years.

“I have adopted the Hindustání, and so has ———, in all our judicial proceedings. Your anti-Persian pamphlets I have read and explained to

all about me, and have heard no dissentient voice raised against the introduction of Hindustání. As was to be expected, the Persian writers can neither read it, nor write it, as yet, with the fluency with which they can read and write in Persian, but this obstruction will be overcome in another month.

“A friend in Malwa writes me as follows :—

“The use of the Persian has ceased for many years on the Bombay establishment. It is to be regretted that we did not, as the French would have done, begin to plant our own language in the soil of India half a century ago. Half a century hence we shall be, in this respect, in the condition which we ought now to be in. I should like to see English schools established to the utmost. At and near the presidencies they flourish wonderfully. Here nothing is done, nor likely to be; and yet there is no place where there are so many young lads of rank as the *rājás* of Dhar, Amjherra, Jabua, the Nawáb of Jowra, &c. whose education might now be turned to account. But our non-interference system keeps them in a continual state of alarm, and it as much as some of them can do to keep their positions. The poor little *rájá* of Jabua is hunted about like a fox, and domestic peace and comfort must precede education in such cases.”

“I was delighted to get an application from one of Sindia's *ámils*, from whom I little expected it, for a Hindí map of the world; but as I had none to send him, I have been obliged to get some of my pupils to make rude copies for him. It is these spontaneous requisitions from men in authority that I rejoice to receive. One single one, though originating only in curiosity, in such a quarter, begets an anxious desire to master the subject from a dozen of his dependents. By getting good maps printed in the *Nágari* character, you will do a vast deal of good. They are explained in half an hour, and without any effort they are understood at once. They contain proofs of our correctness and truth, which must be entertained before any disposition to learn from us can be inspired. I want them as a support and evidence of the truth of those higher precepts I would inculcate. For the same reason, I want to see an edition of the most popular *Siddhántas*, or of Mullari's Commentary on the *Graha Lághavu* printed. You must not for an instant fancy that I lay any stress upon these, as of themselves essential, or as the end of my instructions. They prove a valuable and most powerful support to establish the superiority of what I would teach in morals, history, and the sciences.

Extract from a recent Letter from a Civilian.

“Have you no globes or maps in the *Devanágari* character? None can I procure, yet nothing is so much sought after. Why don't some of our scholars give a map of India, in that universal character for Hindus, tempting them to the study of geography by exhibiting and reviving their own nomenclature juxtaposed with ours, at least in regard to the provincial divisions and to the towns and cities of note: for example—

<i>Mithila,</i> Sárun, Tirhat, Purniah.	<i>Chola Mandula,</i> Coromandel.	<i>Kordá,</i> Malabar Coast.	<i>Silma,</i> Ceylon.	<i>Hastinapur,</i> Delhi.
	<i>Kánya Kuhja,</i> Canauj.	<i>Cumári,</i> Cape Comorin.		

An outline map of *this sort*, done in *Devanágari*, would attract the Hindus, and especially the pandits, to the gradual study of *our* geography, above all other means, for they still retain a *passion* for their own geographical nomenclature, which their want of skill in map-making, when that nomenclature prevailed, prevents the gratification of satisfying from any of their own books. They are familiar still with *Canára Des*, *Tailanga Des*, *O'r*

Des, Drávir Des, Mithila Des, &c. but they have no conception almost of their just *relative positions*, and *modern names*. Enable the Hindus to realize a just idea of their own and sacred geography, and you will attract them to the study *generally* by the strongest of all *inducements*;—not to mention the use which such a map, as I speak of, would be of to all European students of Indian antiquities.”

3.—AMALGAMATION OF HINDUI' AND HINDUSTA'NI'.

Extract from a Letter from a Missionary at Banáras, dated July, 1835.

“There is a question arising from the state of society in Banáras, upon which I should like to have your opinion. Here we have two distinct languages, the Hindí and the Úrdú; and the difficulty has been ever felt by Missionaries, as to which they should preach in, or as to both. The pure Hindi, as existing in all our modern tracts, and as preached first, I think, by Mr. Bowley, and now by several others, is not understood by Musalmáns, nor yet perfectly by the lower orders of Hindus. Again, the Úrdú of Martyn's Testament is not understood by the Hindus, nor yet by the lower order of Musalmáns. Between these two, however, there is a language, Úrdú and Hindí, of which I suppose it is possible to form a lexicon, so that for the most part every word in it would be understood by all classes, except perhaps the ganwárs. The advantages of having only one language are immense; but the difficulties about taste, classical style, purity, &c. are almost insuperable, with those who have been trained after the mode of English discipline. What shall be done? If we follow the manner of our own nation, we should cultivate only the common language; and sacrifice present feelings to the thought of the future strength and beauty that would accrue to it. For I suppose, a medley of Sanskrit, Hindí, Fársí and Arabic, would, in a short time, make no worse appearance than the medley of Latin, Saxon, Norman French, &c. which is now known by the name of the masculine, copious, and polished English language;—the depository of some of the finest works of taste, and the most splendid works of science.”

V.—On Female Infanticide in India.

We have been favored by a zealous correspondent in England, with a copy of an Address to the Right Hon. Robert Grant, Governor of Bombay, lately presented by Ministers and Members of various denominations of Christians, deeply interested in the progress of the Societies established in Britain for the promulgation of our common Christianity in India. It is intended to express their high satisfaction at Mr. Grant's appointment to the important station of Governor of the Presidency of Bombay, and their pleasing anticipations, that his “enlightened administration of Indian affairs will be signalized and commended by all succeeding generations, for its annihilation of Female Infanticide, a measure not less important than that of the (late) magnanimous Governor General of India,—the abolition of the inhuman rite of Suttee (Sati).”

In the body of the Address, we find the following facts, which must excite a melancholy interest in the minds of our readers: they relate to the singular, unnatural, and murderous practice of *Female Infanticide*, as existing in the provinces of *Guzerat* and *Cutch*, in Western India.

The *origin, nature, and extent* of Female Infanticide among the Jahrajahs in those provinces, the degree of *success* attending the efforts adopted for its suppression, and the *measures requisite* for its abolition, appear worthy of consideration and investigation.

The attention of J. Duncan, Esq. late Governor of Bombay, was directed to the existence of Infanticide in 1789, and he observed: "It is thought to be founded among the Rájikumár tribe, in the inherent, extravagant desire of independence entertained by this race of men, joined perhaps to the necessity of procuring a suitable settlement in marriage for these devoted females, were they allowed to grow up;—and the disgrace which would ensue from any omission in that respect." A confidential servant of the Rájá of Cutch, in 1806, stated to the Bombay Government, that *daughters* were not reared in his master's family; and being asked the reason, he answered, "*Where have they an equal on whom to be bestowed in marriage?*" The late Colonel Walker, who exerted himself with great assiduity, in 1808, to suppress this singular custom, did not consider it to have existed among the Jahrajahs more than five hundred years. Descriptions of the nature of this rite are very appalling. "To render this deed," says Colonel Walker, "if possible, more horrible, the mother is *commonly the executioner of her own offspring!* Women of rank may have their slaves and attendants, who perform this office; but the far greater number execute it with their own hands! They appear to have several methods of destroying the infant, but two are prevalent. Immediately after the birth of a female, they put into its mouth some opium, or draw the umbilical cord over its face, which prevents respiration. The natural weakness and debility of the infant, when neglected and left uncleaned some time, causes its death, without the necessity of actual violence; and sometimes it is laid on the ground, or on a plank, and left to expire. The infant is invariably put to death immediately on its birth; and it would be considered a cruel and barbarous action to deprive it of life, after it had been allowed to live a day or two." Of the *number* that fall a sacrifice to this sanguinary practice, no correct information can be procured. It is supposed that the annual number of Infanticides in the Peninsula of Guzerát amount to 5,000. One estimate gives the number of deaths by Infanticide in Cutch at 3,000; another says, "the number of Infanticides, annually, in Hallar and Muchú Khanta, are between 1,000 and 1,100; and in Cutch, about 2,000." "The lowest estimate of these murders (observes Col. W.) although its moderation may appear in favour of its truth, I am disposed to think is as short of the number destroyed, as the preceding is probably an exaggeration."—*Par. Papers on Infanticide*, 1824, pp. 36—38.

It is grateful to humanity, and honourable to our country, to state, that *considerable success* has attended the early efforts of the British Government in India to abolish Female Infanticide. It was formerly renounced by the Rájikumárs in the Province of Banáras, in 1789, and by the Jahrajahs of Western India, in 1808. "A deed," says Col. W., "of the most solemn, effectual, and binding nature, was executed, renouncing for ever the practice of Infanticide."

The evident revival of the custom, after a few years, and its prevalence at the present period, are deeply to be lamented, and call for enlightened and energetic measures for its entire annihilation. A register of the Tá-

laks of all the Jahrajahs in Cattywár, with the age and number of their female offspring, was made in 1817, and the whole number of female children in these Talooks, in *eighty-one* towns and villages, was *sixty-three*!—(*Par. Papers on Infanticide*, p. 108.) In 1821, was presented to the Bombay Government, “A statement of the number of Jahrajah females in the Western Peninsula of Guzerát, amounting to 266.” The Resident in Cutch also forwarded a list of the female children in January, 1826, amounting to 143!—(*Par. Papers*, 1828, p. 25.) These valuable data, while they shew the success of the efforts to abolish Infanticide, demonstrate the prevalence of the practice, and the necessity of more efficient means for its speedy abolition.

The address proceeds:—

We cannot presume, Right Hon. Sir, to state the nature of the requisite measures for the suppression of this anomalous practice. They will, doubtless, appear, upon serious investigation of the subject. Permit us merely to direct your attention to the judicious observations of Colonel Todd:—“Many virtuous and humane Princes have endeavoured to check or mitigate the evil of Infanticide. Sumptuary edicts can alone control it. The great Jay Singh submitted to the Prince of every Rajput State, a decree, which regulated the *Daejâr* (or dower) and other marriage expenditure, limiting it to one year's income of his estate. Were bonds taken from all the feudal chiefs, and a penal clause inserted of forfeiture of their fief, by all who exceeded a fixed impartial expenditure, the axe would be laid at the root; the evil would be checked, and the heart of many a mother and father would be gladdened, by preserving the point of honour and their child.”—*Pegg's India's Cries*, pp. 61—65.

The object of our benevolent correspondent is, to induce the friends of humanity in Calcutta to unite in a pressing memorial, upon the subject of Infanticide, to Sir Robert Grant, urging him to take such steps for its immediate and total abolition as may appear necessary.

If our readers will turn to our work for February last, they will there find a most painfully interesting paper on Female Infanticide, written by “an Officer in political Employ in Malwá, and late in Rajputána,” from which they will perceive, that independent of Cutch and Guzerát, in the Bombay Presidency, the dreadful practice is lamentably common in the far more extensive provinces of Malwá and Rajputána, which are under the direct political control of the Supreme Government. For instance, in a few villages, inhabited by Purihár Mínas, situated in the independent kingdom of Udaipur, and containing about 500 families, there were at least 350 boys, while there were not above 90 girls; so that in that single parganá there must have been above 250 girls murdered: and in four villages of another parganá, in the kingdom of Bundi, consisting of 144 families, there were found to be above 90 boys under 12 years of age, and only 10 girls; while in one village, where there were 22 boys, the inhabitants confessed that they had destroyed *every girl* born there!

With regard to Infanticide generally, we fear, as our English correspondent remarks, that its turpitude is not sufficiently felt,

even by Christian nations. Mark the following striking passages respecting Manasseh, in 2nd Kings, xxiv. 4, "And also for the innocent blood that he shed, for he filled Jerusalem with innocent blood, which the Lord would not pardon;" and in Jer. xv. 4, where the Lord says, "I will cause them to be removed into all the kingdoms of the earth, because of Manasseh the son of Hezekiah, the king of Judah, for that which he did in Jerusalem." The practice of such a horrid sin, especially in those provinces where it is so extensive, ought therefore to draw forth the exertions of every Christian who wishes well to his country, as well as of every friend of humanity, to secure by all just and prudent means its total cessation.

We fully agree in opinion with the benevolent "Officer in political Employ" before referred to, that the mere order of the British Government, peremptorily demanding the suppression of the practice, (even if it could with justice be enforced on princes whose proceedings we have by treaty no right to control,) is not sufficient. The minds of chiefs and ministers, of priests and people, require to be enlightened, that all may see the enormity of the practice, and cordially unite with our Government in suppressing it. But still much more may be done (can there be a doubt whether it ought to be attempted?) by a humane Government, for the immediate abolition of infanticide in many states, and its total, though gradual abolition in the remainder, throughout India.

The enormity still exists—and our hope even of checking, not to say abolishing it, must rest on our active interference in some way or other. We ought, therefore, at once to bestir ourselves, and act up to the duty which Providence devolves upon us as the protectors of the helpless. In those states which, during the minority of their rulers, are committed to our guardianship, immediate and final abolition might with ease be effected. But even in independent principalities, British influence may surely be most beneficially exerted, and ought to be so without delay. In these states we have now greater facilities for influencing both princes and subjects than before. Both are beginning to see the heinousness of the practice. The abolition of the Sutte must have excited their attention, and secured their approbation. Numerous copies of an excellent tract *against the practice*, written by a *Malwá Bráhma*n, and proving that it is opposed to the Hindu Shástras, have been printed and distributed at the expence of Mr. Trevelyan, Mr. Wilkinson, the Hon. Mr. Cavendish, and others, among the influential people in Malwá, Rajputána, and other districts, and have already shaken the credit of the practice. The Supreme Government might present copies of this, or of some other more complete treatise which might be compiled for the occasion, to every prince with whom

it is connected by treaty, accompanied with the expression of the earnest hope of the Governor General, that a practice so revolting to humanity and to all religions, would be no longer tolerated in his territory; and assuring him, that by abolishing it he would highly gratify the Supreme Government. Those who, in obedience to the voice of mercy, should preserve alive their own daughters, and deter others from the horrible practice within the sphere of their influence, might be presented with a medal, and complimented by a letter from the Governor General, expressive of satisfaction with their conduct. The officers of Government stationed in the districts where the practice prevails, might be instructed, as part of their *official duty*, on the one hand to bring to the notice of Government, in periodical statements, the numbers of female children preserved or destroyed; and on the other hand, to express, in all interviews with natives of influence in these districts, the disapprobation with which the British Government, and indeed every civilized Government throughout the globe, regard so atrocious an act.

In order to prevent the destruction of their daughters by any of the chiefs through feelings of pride, in consequence of their inability to give the enormous dowry sometimes demanded, some regulation might be proposed to all the parties concerned, and with their consent universally established, declaring that a certain sum, to be proportioned to his annual rental, should be given as dowry with the daughter of each Rajput chief, and that this amount should be regarded as honorable and handsome.

These and many other expedients, which will occur to a humane Government and its intelligent officers, and which we need not advert to, might and would be adopted, were but their attention excited and kept alive to the object. To secure this, therefore, is the great duty of the friends of humanity in India.

We wish not our readers to do the East India Company or its officers the injustice to suppose, that they have made no efforts, such as we have above recommended, for the suppression of this abominable rite. The voluminous papers on the subject, printed by order of Parliament, and other documents, afford us abundant evidence to the contrary. Treaties have been entered into with the Máharájá of Cutch, the Jahrajah chiefs, &c. for this express object; British officers, by authority, have repeatedly explained the horror and disapprobation with which Government views the practice; letters were written by the late Governor General to the Rájá of Bundí and the Ránájí of Udai-pur, expressive of his approbation of their conduct in abolishing the practice in their dominions; and Governor Duncan, Col. Walker, Mr. Wilkinson, and other officers of Government, have most zealously exerted their individual influence in the preservation of the life of helpless innocents.

So far all is well: but this is not enough. The fact, that soonafter any of the modes referred to had been made use of, the practice of Infanticide was very materially checked; and yet that it again gradually revived, when through change of public officers, or the attention of Government being directed to other objects, the beneficial influence, which restrained the practice, was withdrawn, shews that something else is needed. When we find that in one pargana in Udaipur, and another in Bundí, the general practice was to preserve only one-fourth of their girls, and in one village, *to destroy every one*; and that even so late as 1833, this took place "*without attracting the notice or reprobation*, in the least degree, of the public or local Governments*;" we must perceive, that it is the bounden duty of every friend of his species, to solicit to this subject the earnest, constant, and protracted attention of the public authorities, both supreme and subordinate, assured that by such means only, this unnatural practice, which now destroys far more lives than ever were sacrificed by the Satí, is likely to cease for ever.

With these views, we earnestly call the attention of all friends of humanity, whether European or native, to the propriety of an immediate petition to the Supreme Government, and the Government of Bombay, laying before them the painful facts above referred to, and soliciting, that in wisdom they will devise, and with persevering energy will carry into effect, the most effectual means for the early and complete abolition of infanticide throughout the whole of India.

BETA.

[For giving publicity to the preceding paper, or to any information from other sources on which such an appeal to Government as proposed may be grounded, we rely with confidence on the willing aid of the periodical press of India.—ED.]

VI.—*Important Question in Hindustání Grammar.*

1.—OBJECTIONS TO THE SOLUTION OF Y. Z. IN THE DECEMBER NO.

To the Editors of the Christian Observer.

SIRS,

Your having admitted the letter of Y. Z. into your valuable journal, is proof that the point he discusses is of consequence, perhaps sufficient to procure a similar honor for the following on the other side of the question.

Your's faithfully,

Q?

I have been a good deal amused with an elaborate botherment in your last December's number, in the shape of an endeavour to prove that the particle "ne" in Hindustání, is not an expletive, but the sign of the "instrumental case:" that is, that the true meaning of "Myn ne mara" is not, as all the world has hitherto supposed, "I beat," but "by me beaten was," "hai" or "tha" being understood; by the addition of which, says your correspondent Y. Z., "mara," beaten, becomes "mara hai," beaten is; "mara

* Calcutta Christian Observer, Feb. 1835. p. 61.

tha," beaten was: but "mara tha" and "mara hy" are both tenses in the active voice, and the auxiliary for the formation of the passive voice is "*jana*" and not "*hona*." But passing this, if "ne" be the sign of the instrumental case, the verb is unquestionably, and *must* be in the passive voice, the auxiliary being understood. If the auxiliary be really understood, it may be supplied at pleasure, without the sentence containing, when completed by that addition, any violation of the rules of Hindustání construction; and the sentence "Wuzeer ne urz kee" will be, "Wuzeer ne urz kee gye." Now where in the works of any author, who ever wrote Hindustání, is to be found an instance of such a construction? but grammar is the rules of construction, as deducible from the writings and usages of the best authors and speakers in the *language* ITSELF, and not a lump of inferences and deductions, however ingenious, from the rule of construction of other languages. What can be more ridiculous than in a question like the present, to talk about '*impersonalia non habent nominativum*.' The question is one of Hindustání grammar only, and like all questions of grammar, can be decided by rules supported by *examples* only from the best authors in the *language* itself. Your correspondent has not produced a *single* one. He talks too of the rules of concord and government being violated at every step, if "wuzeerne" be held to be the nominative case—but what rules of concord and government? Why the rules forsooth of Latin, or Sanskrit, or Marathí; but the question is, what is the *Hindustání* rule? It is known to the merest tyro, is as simple as any rule in any language, and is proved by the universal usage of the best authors. It is simply, that all active and transitive verbs, with the exception of "*lana*," "*lurna*," "*bolna*," and one or two others, require in the perfect tenses of the active voice, the affix of the "ne" to the nominative case; the affix relieves the verb from agreement with its nominative, and throws it upon its accusative case, which it agrees with: unless that accusative case be inflected also; in which case the verb becomes masculine, or substantive, and independent. Thus "Wuzeer ne urz kee." The affix relieves the verb from agreement with its nominative, and it is in concord with its uninflected accusative: inflect the accusative, "aorut ne upnee betee *ko* mara;" both nominative and accusative being inflected, the verb is masculine or substantive. Your correspondent talks of this being a tissue of grammatical absurdities—why? there is no reason in the nature of things that the verb should of necessity agree with its nominative case, or, if such be the general rule, that there should be no exception to it. As well might he call the exceptions to a Greek or Latin rule a tissue of grammatical absurdities. But the object of your correspondent is, he says, to get rid of an anomaly;—could he prove "ne" to be the sign of the instrumental case, he would create this greater anomaly, that the perfect tenses of all active and transitive verbs, of a very copious language, were, with an exception or two, never used at all, either in speaking or writing. The fact is, that the affix of "ne" is an idiom peculiar to Hindustání, and is no more to be talked away, on account of its contradiction to the principles or rules of the grammar of other tongues, than is the duplicative of the negative in French, or any other idiom peculiar to itself, which every language is found to possess.

The use of "*upna*" is more intricate than that of the particle "ne,"—it is considered equivalent to "*own*" in English; and yet could not be used in the translation of this sentence—"I beat him with his own stick;" the true translation of this, by the way, would prove perhaps to your correspondent, that his theory is wrong—were "*upna*" used, as it ought to be, on his principle, it would change the meaning of the sentence entirely. Again, "*upna*" must be used in the rendering of this sentence, "I gave him my book." I think the parsing of a true translation of these few words would be rather a puzzle to Y. Z. on his instrumental case system.

Your correspondent has made his examples to serve his own purpose; for instance, his example, "Yih niamut Khoda ne mujhe dī," the Hindustānī is equally grammatical, if thus expressed, "Is niamut ko Khoda ne moojhe deea;" but it would not have suited his system to have so written it; it would have proved at once, that "niamut" is the accusative case following the active verb, and "mujhe" the dative governed by it. (I believe these are the technical terms.) No sophistry can make "is niamut ko," the nominative case to "deea;" nor can the sentence be translated at all, if "deea" be rendered impersonally, "it is or was given." Take too his next sentence but one, and see how industriously, I may say, how disingenuously, he avoids the inflection which the Hindustānī rules of construction authorize, if not require, merely, as far as I can see, because to admit it, would be a floorer to his position. What becomes of all his instrumental case special pleading, if "bāt" be inflected, "Bapne bat ko kuha." "Bap ne bete ko (or rather "se") is bāt ko kuha." How are these sentences to be parsed in his system? But apply the common Hindustānī rule of construction, that inflections relieve these verbs in the perfect tenses from concord with their nominatives and accusatives, and let the verb be as it is, active, and every difficulty vanishes. As for the question, whence the expletive originated—that is another matter, and one of no practical consequence whatever. It might have come from the Sanskrit, or from the Marathi; as your friend with the long name in the next letter, and who writes, by the way, very like Y. Z.*, would have us think.

I should like to know whether your correspondent was not himself the proposer of the query on the point which he has so ingeniously mystified†. There could scarcely have been two different discoverers of such a mare's nest.

Your faithful servant and admirer,
Q?

March 28th, 1835.

2.—DEFENCE OF THE SOLUTION BEFORE GIVEN BY Y. Z.

To the Editors of the Christian Observer.

In reading the preceding communication, which you kindly forwarded for my inspection, I felt at first disposed to think it a duty to let it pass in silence. The reasons which induced me to think so were two. First, that I could entertain no hope of convincing the writer that my view of the case under discussion was correct. By the expressions he uses, in calling it 'elaborate botherment,' 'a lump of inferences,' and 'a mare's nest,' it is clear that his prejudices are very strong, and that he treats the subject with contempt and ridicule; and long experience has proved, that there is little hope of convincing any man of the plainest truth, when ridicule is made the test of that truth. Secondly, I find, in this writer's remarks, no solution of the difficulties connected with the use of the instrumental case in Hindustānī, but only a repetition in other words of what sets all concord and government at defiance, and of what I think has already been fairly refuted. But upon second thoughts, two other reasons presented themselves why I ought to reply. The first is, for the sake of truth. Any truth treated with contempt is likely to suffer unless defended, of which we have abundant proofs in the attacks made on the truths of the Bible by Infidels. Secondly, for the sake of others, who are often induced to think, that what is not answered, is unanswerable; and are thus led into, or con-

* The writers of the two papers referred to are different persons, and live 800 miles from each other.—ED.

† The paper was written at our request.—ED.

firmed in, error. In replying, I shall notice first, the main point, and then the minor considerations connected with the subject.

The main point is, whether *ne* in Hindustání is a sign of the instrumental case, or an expletive of unaccountable influence. The former is the view which I take of it, and the latter is the view taken of it by my opponent. All that remains is to compare the two together, and leave the scholar to make his election.

Concord and government are the two great pillars which support the fabric of every language, and they cannot be injured without an injury to the whole building ; when therefore danger presents itself, it is our duty, if possible, to guard these against injury. But Q. asks, "What rules of concord and government? Why forsooth of Latin and Sanscrit and Marathí ; but the question is, what is the Hindustání rule?" The Hindustání rules are, as to concord, that a verb must agree with its nominative case in *gender*, number, and person : and as to government, that active verbs govern certain cases, such as the objective, dative, and ablative. Thousands of examples can be given from Hindustání works to confirm these rules. Let us therefore ask, which does the least violence to this concord and government, the considering of *ne* as an instrumental case, or as an expletive? We take again the simple sentence, "*wazir ne arz kí.*" According to Q. "*wazir ne*" is the nominative case, having the affix *ne* to it, "which relieves the verb from agreement with its nominative, and throws it upon its accusative case, i. e. deprives the verb of concord with the nominative, and of government over the objective, and forces it to agree with its objective instead of its nominative case. Q. avoids this analytical way of parsing, and by a synthetical method of his own, parses the whole sentence at once, and thus, jumping to the conclusion at one leap, avoids all intermediate difficulties. He tells us that the particle *ne* relieves the verb from its agreement with the nominative, and throws it upon the accusative case ; but how, he does not condescend to inform us. We then come to *arz*, which is said to be the objective case ; and we ask, governed by what ? by the verb *kí* ? No ; the expletive *ne* has relieved it of its power of government, and has commanded it to agree with the verb ; so we have an objective case without any thing to govern it, for *kí* does not govern *arz*, but agrees with it. Lastly, we come to *kí*, and we find that it stands connected with the nominative *wazir ne*, with which it does not agree, and with the objective *arz*, which it does not govern. This, which is his method of parsing, has the advantage, he tells us, that "it is known to the merest tyros, and is as simple as any rule in any language." He must allow us to doubt its simplicity, and in opposition to the authority of his tyros, allow us to quote against him the Hindustání Grammars of Shakespear, Arnot, and Yates ; and the opinions of some of the most learned men that have ever adorned this country, such as the late Dr. Carey, and others that might be mentioned ; by which he will learn, that "the mare's nest," he gives me the credit of finding, has been found by more than one individual.

Now, in opposition to the above, the method by which I attempt to account for the construction is this, viz. that *wazir ne* is the instrumental case governed by *kí*, *arz* the nominative case to *kí*, and *kí* the verb in the active voice, indicative mood, perfect tense, third person singular, feminine gender, agreeing with its nominative case *arz*, and governing *wazir ne* in the instrumental case ; and I leave it to any unprejudiced person to decide which is the most rational way of proceeding. It would be useless to pursue the subject further ; for if thus much be admitted, all the rest for which I have contended will necessarily follow.

I shall now notice what I consider the minor points of Q.'s communication.

He observes in the first place, "if *ne* be the sign of the instrumental case, the verb unquestionably must be in the passive voice, the auxiliary being understood, &c." I admit the premises, that *ne* is the sign of the instrumental case; but deny the inference or conclusion, that the verb is in the passive voice, and have already proved the contrary. The difference between the perfect, active, and passive, in Hindustání, is as clear as in English. The perfect active in English is formed of the passive participle, and the auxiliary verb *have*, as, have loved; and the passive of the same, with the addition of *been*; as, have been loved. As long as the auxiliary *been* is withdrawn, the verb is in the active voice; when it is added, it is in the passive. It is precisely the same in Hindustání; the perfect active is formed by the passive participle, and the auxiliary verb *honá*, to be; and the passive of the same, with *gayá* added; as, *márá hai*, *beuten has*, is the active voice, and *márá gayá hai*, *beuten has gone or been*, is the passive. Yet Q. would persuade us, that the addition of the word *gayá*, which answers to *been*, makes no difference, and that it may be supplied at pleasure: but here is his great mistake; it makes, as in English, all the difference between the active and the passive voice.

Another consequence charged upon me by Q., arising from this same error of his in confounding the distinction between the active and passive voices, is stated thus: "But could he prove *ne* to be the sign of the instrumental case, he would create this greater anomaly, that the perfect tenses of all the active and transitive verbs of a very copious language, were, with an exception or two, never used at all, either in speaking or writing." This is very obscure; but the sense I take to be this, that if by my method of accounting for the use of the instrumental case, the perfect tense is always to be considered as in the passive voice, then all transitive verbs, with one or two exceptions, would never be used in the perfect active. This is very true indeed, upon his false supposition; but upon that only, as I have shewn above: it is he who has confounded the voices, by taking it for granted that the addition of the auxiliary *gayá* or *been* makes no difference, and then has charged on me the preposterous consequences. The writer, Q., if he has read, has entirely mistaken the design of my former paper. He supposes that I am labouring to get rid of the construction peculiar to the Hindustání language, of using the instrumental case with verbs in the active voice; my object was never to get rid of it, but to find out a method of parsing sentences of such a construction, so as not to violate the rules of concord and government. The point of dispute is not as to the construction, but as to the way in which sentences of a certain description should be parsed. Supposing my remarks designed to overturn the Hindustání construction, he says:—"Your correspondent has made his examples to serve his own purpose; for instance, 'Yih niāmat Khoda ne mujhe di.' The Hindustání is equally grammatical if thus expressed, 'Is niāmat ko Khodane mujhe diyá;' but it would not have suited his system to have so written it." This sentence is not of my own composition, but is quoted from a native work, the *Khírad Afróz*; and I must observe, that if equally grammatical, it would not be equally idiomatical, if altered as proposed; for by an examination of some hundreds of sentences of a similar construction, in native books, I have ascertained, that if the noun used with the instrumental case, as in this instance, be an inanimate thing, it must be in the nominative case. This idea is afterwards repeated, "What becomes of all his instrumental case, special pleading, if *bat* be inflected. 'Bap ne bete ko kahá. Bap ne bete ko is bat ko kahá,'—how are these sentences to be parsed in his system?" It has been shewn in the Dec. No., page 613, how the first is to be parsed; by considering *kahá* as an impersonal verb, governing the dative case:

and as to the last, I maintain that it is unidiomatical; all the examples I have yet seen, requiring the sentence to be 'Bap ne beteko yih bāt kahī.'

He remarks further. "The question is one of Hindustānī Grammar only; and like all questions of grammar, can be decided by rules, supported by *examples* only from the best authors in the *language itself*. Your correspondent has not produced a *single* one." This does not speak much for the acquaintance of the writer with the best authors in the language; for as it happens, all the examples, with one or two exceptions, were selected from what I consider the best authors, before a single line of the paper was written, and all that was written, was founded upon those examples: yet he tells me I have not produced a *single* one; and "that *all* my examples were made by myself to suit my own purpose." This is too bad. Perhaps he will ask me with authority now, what I consider the best works in the language? Without stating all that I could mention, I reply that I consider the Khirad Afróz as elegantly a written work as any in Urdu: from that many of the examples have been taken, and from that I will engage to furnish other examples to confirm all that I have said, if those already given are not sufficient.

Again he says, "What can be more ridiculous than, in a question like the present, to talk about Impersonalia nominativum non habent," i. e. verbs used impersonally have not a nominative case. Let me ask him then, how he would parse these words from the Khirad Afróz—"aurat ne kahā," the woman said. He will say, that the particle *ne* relieves the verb from the necessity of agreeing with *aurat*. I will grant it for the sake of argument; what then does it agree with, for there is no other word? If a verb then stands without a nominative case, is it not used impersonally? And if so, where is the ridiculousness of talking about a verb used impersonally, not having a nominative case? Whichever method of parsing may be adopted, his or mine, this rule must be admitted. To get over what he considers the difficulty of having an impersonal verb, he calls the verb in such case masculine or substantive. It is well known to be masculine; but what is meant by its being *substantive*? Is that a new term invented to signify that it is used impersonally? If so, the writer would have done better to have employed such terms as are generally understood.

Once more he tells me, "that the use of *apnā* is more intricate than that of the particle *ne*." I am at a loss to conjecture what can have led the writer to so unfounded an assertion. One single remark serves to explain all that is necessary to the use of this word. It signifies *my, thy, his, her, our, your, their*; and is always substituted for the possessive cases of the pronouns when they refer to the same person as the agent, i. e. the nominative or instrumental case of the verb. In the sentence, I beat him with his own stick, "*uskī lāthī se main ne usko mārā*," the *uskī* does not relate to the same person as *main ne*, therefore, could not have *āpnī* substituted for it; but in the other sentence, I gave him my book, "*main ne āpnī kitāb usko dī*," the *āpnī* relates to the same person as *main ne*, and is therefore used instead of *uskī*.

Q. has had the modesty to tell me, that the translation of the above two sentences would be rather a puzzle to me, and might perhaps satisfy me that my theory was wrong; I have therefore translated them, and hope they will be to his satisfaction. In taking my farewell of him, I can assure him, that the translation or parsing of such sentences does not subject me to the painful alternative of violating the fundamental rules of concord and government, which I should be under the constant necessity of doing were I to adopt his theory.

VII.—*On Marriage and Divorce among Native Converts.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The accompanying very plain considerations, occasioned by the article in your number for this month, headed, "Propositions regarding Marriage and Divorce among Native Christians," are offered with the consciousness that they possess no other merit than their plainness, if that may be considered one. But as the object is declared to be, "to agitate the questions, to bring them fairly before the Christian public," no apology is perhaps necessary for expressing the sentiments, upon these subjects, of any one laying claim to the name of

July, 1835.

A CHRISTIAN.

When our Saviour, on being questioned by the Pharisees, on the subject of the lawfulness of divorce, "for every cause," gives the answer recorded in Mat. chap. xix. and Mark, chap. x., assigning, as the reason for Moses having admitted of divorce, "the hardness of their hearts," and for His prohibiting it, except for only one cause, "that from the beginning it was not so;"—is it not a fair and legitimate inference, that polygamy, which was not "from the beginning," any more than divorce, was also prohibited by "One having authority*." And do not the high and holy principles on which He declares the marriage tie to be founded, necessarily lead to this conclusion?

Divorce, as well as polygamy, was permitted and regulated by the Mosaic law; and the former being done away by, and in, Christ—why is it to be supposed that the latter is, in a measure at least, permitted and retained? Because, it seems to be argued, holy men of old lived in that state. Whether this were authorized, or more than suffered, like divorce, by a long-suffering God, on account of the hardness of even their hearts, may be questioned.

Is there, throughout the whole of the New Testament, a single passage, except 1 Tim. iii. 2. which can be understood as either implying, or referring to, the existence of the custom at that period, either amongst Jews and Gentiles, or in the Christian church? It is thought not; and why therefore may not the passage apply to divorce? 1 Tim. chap. v. 9, is an exactly similarly worded passage, with the substitution of the past for the present tense, which could not apply in this case. And why should a construction be put upon this last, which supposes the Apostle to give that as a reason for an aged widow not being placed amongst the number of those supported by the church, which, a few verses after, he directly enjoins? Surely it is more consistent to make the same words speak the same sense in both passages, and both to apply to divorce, to which no objection is seen, except it should be thought one, that it would do away this supposed proof of the existence of the practice of polygamy in the primitive church. It was surely fit to be enjoined, that a bishop, and a widow supported by the church, should even before, but especially after conversion, have been clear from what their Lord had so strongly condemned. It would seem indeed, that divorce had altogether taken the place of plurality of wives, and appears to have been practised by

* About this there is no question. Polygamy is absolutely prohibited to Christians. The difficulty is with regard to those who were polygamists before they were Christians.—Ed.

women, as well as men. To these suppositions the whole tenor of the New Testament scriptures seems to give evidence, and, to the first at least, that of the closing prophet of the Old.

Amongst the many proofs of the divinity of our blessed Lord, this one may not be unworthy of consideration; that in all his words, all his actions, whilst on earth, He was, indeed, Emanuel, God with us. In Him, truly, there was, as there is, "neither male nor female." If a convert to Christianity, whether from Mahomedanism or Heathenism, has already more than one wife, (it is asked,) is he to put away all, but the first married? To this (it is answered), the Missionaries reply. No, by no means; he may and should retain them all. They are all alike legally his wives; he owes them all like support, "due benevolence and protection," &c. Not to insist that the words quoted from Scripture occur in a passage where it is expressly enjoined, "Let every man have his own wife, and let every woman have her own husband," [and how therefore can that be rendered to many, which is due to one?] it may be inquired, what is *replied*, in the case of one or more of these wives being, or becoming, Christian. Has such a case never yet occurred, or if it has not, is the moral degradation, which has prevented this, so contrary to the usual progress of Christianity, to be allowed and sanctioned by the same Christianity which is to do it away? Let it not be forgotten, that it either is, or will become, needful to be prepared to legislate, if it is once begun to do so, for the daughters as well as the sons of the Lord Almighty; and how are these principles to be reconciled with their common right as the children of God, heirs together of the grace of life?

The subject altogether is allowedly one of great delicacy and difficulty. It has not been determined by fixed rules, by the Spirit of God. Why then should it be so, by men*? Let the caution of even an inspired Apostle be remembered—"I have no commandment of the Lord; yet I give my judgment as one that hath obtained mercy of the Lord, to be faithful." When the high and holy standard of spirituality, set forth in Scripture, is maintained and taught in all its fulness—a soul brought into subjection, by the Spirit of God, to its pure and sacred influences, could not, surely, greatly err—nor, while hesitating as to what God requires, will guilt be imputed to such a soul. The same Spirit which convinced of sin, of righteousness, and of judgment, will shew such, what they have to do, and will enable them for its performance. But in the slightest degree to lower, or to interfere with, that standard, by determining what God has not determined, may be infringing on the prerogative of Him who searcheth the reins and the heart, and who will give unto every one of His churches, and to each member of the same, according to their works. Let us then be on our guard, lest we "suffer loss." Let us beware how we open a door to the present generation, which haply we may not be able to shut on the next. Let us ponder, deeply and prayerfully, on all the relative bearings, on all the present influences, and future consequences, of direct and express *permission* on this important subject.

In conclusion, let it be considered, that though "national usages, and immemorial notions, with the prejudices of education, &c. have no small influence on the judgments even of those most sincerely anxious to arrive at truth," yet that there may be causes to bias the judgment in a contrary direction also. The desire, common to all Christians, of adding to the church—the wish to get out of difficulty, to make the way plain before ourselves and others, and of accommodating, as much as may be, to the "national usages, immemorial notions and prejudices of education," of those amongst whom we dwell and minister, it may be—all these, and

* Our correspondent forgets that it must be determined, and is determined, in practice, whether we act, or forbear.

many more—may “have no small influence on the judgment,” and lead it in some measure to overlook the danger of being led to receive or retain *one* disciple who is not willing to give up all for Christ, who lacketh one thing, who would return after putting his hand to the plough to bid them farewell which are at home at his house. Of all such, He who walketh in the midst of the golden candlesticks hath declared, that they cannot be his disciples, that they are not fit for the kingdom of heaven. May he who holdeth the seven stars in his right hand, grant wisdom to the angels of His churches, that they may have the mind of Christ in this and in all things.

[“A Christian,” writes sensibly, and with earnestness. His chief argument against the permission of polygamy in certain extraordinary cases, is, that the passages he quotes from Timothy apply to Divorce; which, being at best a supposition, cannot carry much weight with it. We have received several other letters on this important subject, and shall make room for one signed “Varanasi” in our next No. In the meantime, it has become necessary to remind our readers, that “Havarensis” no where lays claim to be the organ of the other Missionaries, and brings forward his own opinions, as in many respects agreeing, but by no means identical, with theirs.—ED.]

VIII.—*The Progress of the English Language, and of the Roman Character, in India. No. VI.*

In resuming our notice of the progress of the English language, we have, as usual, connected it with that of the Roman character, in the heading of the paper. We might do so with propriety, because both subjects in themselves are intimately connected, and in most cases, one has been found a stepping stone to the other. We might do so also, because the friends of the Roman character have shown themselves the most vigorous friends of English Education: this will not surely be denied; for when we name Messrs. Trevelyan, Duff, and others, the originators and zealous promoters of the Roman letter scheme, we certainly name some of the most efficient promoters of English Education. Still we care little about a trifle, and should therefore have cheerfully yielded to the wishes of a contemporary, by separately noticing them, had we not found the extracts of letters in many cases so mixed, that their separation would have unnecessarily disjointed them: we beg therefore to retain our original heading, expressing at the same time, most cheerfully, our conviction, that while all the friends of the Romanizing system are active promoters also of English Education, the list of those who are neutral, or hitherto opposed to the system, contains the names of several, most zealously and usefully engaged in imparting a knowledge of the same kind, though it be in a different garb. May great success attend the efforts of both parties.

THE SIKH COUNTRY.—In our last paper on this subject*, we commenced with Láhore and Lodiána. The following extracts from letters, lately received from the latter station, will supply interesting particulars respecting the progress of education in that part of the country.

* See CALCUTTA CHRISTIAN OBSERVER for May.

From a Native Teacher, dated, Lodiána, 25th May, 1835.

"We are in great want of elementary books; and the books which you sent per Mohan Lál have not yet arrived, owing to his long detention at Delhi, on account of his illness. I herewith enclose another letter for Mr. Ostell, with a list of books required by Captain Wade for his school, which I hope he will send as early as practicable.

"The school is getting on remarkably well, and the number is daily increasing. Bishan Singh, the son of jamadár Khushál Singh, of whom you no doubt might have learnt, particularly from some of my former letters, has about two months ago come to Lodiána, to learn the English language. He is a very ingenious and promising young lad, and has been put in the first class. Another young sardár is also shortly expected, I mean the younger son of Sardár Ajit Singh of Ládwa, who is very anxious to have his sons educated in the English language. Abdúl Ghiás Khán is as attentive to his English studies as usual.

"The boys of the school have had a good practice of the Roman scheme of writing Hindi, and they, as well as some natives of the city, keep their correspondence in that mode, especially with the Rev. Mr. Lowrie, who is now at Simlah."

From a Gentleman at Lodiána, dated, May 29th, 1835.

"At present we lack a press. Mr. Lowrie, or his friends, will have informed you of the measures that are in progress for supplying this want. When it is once established, which I hope it will be before the end of the year, I shall make no unnecessary delay in converting the Persian into an English Akhbar.

"I am much obliged to you for your kind *hint*, to prefer an application to the Education Committee, for the support of my school. If any one is to have a share of its funds, I ought, considering that it is maintained by me, chiefly with the view of educating the sons of chiefs and others connected with my office, who apply to me as the influential agent of Government, to promote their object. For charging myself with the education of such scholars as Abdúl Ghiás Khán, and Bishan Singh, Government ought certainly to make some allowance to the teacher, and on that principle, I shall lay claim to its liberality.

"The character which you give of Mr. Lowrie's friends, is very satisfactory; and I shall be truly glad to see them established here, in the full exercise of their noble vocation."

To the above we may add, that the Rev. Messrs. Wilson and Newton, of the American Western Missionary Society, left Calcutta, several weeks ago, in progress to Lodiána, from which one or both will probably proceed to Láhor. They have with them a press, with types for printing the native languages in the Roman, as well as in the vernacular, characters. They will, doubtless, if spared to commence their operations, exert themselves for the promotion of the Romanizing system, as well as for English education among the Sikhs.

KOTAH.—Mr. Johnson, of *Kotah*, owing to heavy domestic afflictions, has not favoured us with any recent intelligence of his proceedings in the interesting seminary under his care. We have every reason, however, to believe, that its present progress is quite as satisfactory and successful as before.

MANIPUR.—As it regards Manipur, we are happy to state, that the teacher referred to in our May No., has arrived, and gives great satisfaction to Captain Gordon, the British resident. The following extracts respecting him, from letters recently written by that gentleman, cannot fail to interest as well as amuse our readers :

“ Harish Chandra, the young Rájá’s preceptor, arrived here on the 4th, having, as I feared, suffered much from the rain on his journey across the hills, which he says, far exceed his previous conceptions as to their height, and the difficulty of surmounting them.

“ I find him to be a fine, intelligent, well-informed and unassuming young man, and he appears to have so much the manners and feelings of a young Englishman, as to make me look forward with pleasure to his society in a country where the habits and ideas of all the natives are so foreign to ours. On the evening of his arrival, I introduced him to the Regent, who promised to place his two sons under his care, and requested me to introduce him on the following day to the Rájá, adding, that as regarded his education, he would leave every thing to me. I accordingly sent, requesting an interview with the Rání, who replied, that as the Rájá had a bad cold and might perhaps commit himself by crying during his first interview with his preceptor*, she hoped I would excuse her delaying it for a few days, until he became better.

“ The Regent allowed Harish Chandra a chair in his presence, which is here considered a very great honour. All the great men of the country, not excepting the Regent’s own brother, being obliged to crouch in his presence, as is the custom here and in Ava.

“ The Bábú Sánib, as I entitle the young Rájá’s teacher, now occupies a house, which was fitted up for his reception, on my suggesting that it would be better than the new one they had commenced constructing during the rains, and which consequently could not but have been damp and unhealthy. It is within the palace, and most conveniently situated, being on a high and dry piece of ground, on the banks of a nála about a hundred yards distant from the house, occupied by the Rání and young Rájá, and exactly opposite the spot, on the Rájá’s side of the nála, where the Regent promised to build a large and commodious School-house.

“ The present state of affairs appears to me to be as favourable as could be expected. The tutor is established within the young Rájá’s palace. A place has been pointed out where the Rájá is to receive his lessons, and the Regent proposes fixing upon a day on which he is to commence them.

“ Before entering upon matters of importance, natives of all parts of India, and particularly Manipuris, have always a great many preliminaries to go through. So we cannot expect to find them as prompt as we would wish, and I shall therefore appear satisfied if the day fixed upon be within one, two, or even three months. But although I have made up my mind to give in to them in this respect, I have on the other hand determined, if I find it necessary, to *insist* upon the Rájá’s commencing his studies on the very day which may be selected, and I am equally prepared to insist upon his attending to them regularly ever afterwards.

“ Little for the next two years at least can be expected from so young a child ; but however little that may be, I shall take care to see this little regularly performed. I will also not be wanting in my endeavours to keep the Regent to the letter of his promise, as regards his two sons ; and will strongly recommend him to allow them to commence their studies on the same

* He is but three years old.—ED.

day with the young Rájá. He told me that I should find little difficulty with the younger, who is of a mild disposition ; ‘ but as for my elder boy, said he, ‘ I cannot imagine how you are to manage with him ; for he is the most perverse little fellow alive : when I tell him to eat, he kicks away the plate from before him ; and when I tell him not to eat, he fights for the forbidden food.’ The Regent talking in this way makes me think that I shall have no difficulty in keeping him to the promise so often repeated concerning his sons. Let them and the young Rájá but once commence, and we shall have pupils in abundance. Many now talk of becoming so ; but it will not do for the teacher to give a lesson to any person whatsoever, until he gives the precedence to the young Rájá. He must employ himself in the interim in learning Manipuri.

“ I shall write to Mr. Ostell, for twenty-four copies of the English Reader, Nos. I. and II. and twelve copies of No. III. and also for six copies of First Geography, and Geography of Hindustán.”

13th. “ The teacher was introduced to his pupil the day before yesterday. The interview was conducted well. The young Rájá appeared with all the state and honors due to royalty. He and his sister (a nice looking girl of eight years of age) occupied chairs at one end of the room. The Bábú Sáhíb and I did so at the other. Many of the principal men of the country attended, and all sat on the ground, ranged in two lines on our right and left. The Regent did not attend ; I suppose, because he could not sit in a chair in the presence of the Rájá, and did not wish to sit on the ground while the Bábú and I occupied chairs. The Rání sent to say that she felt rather unwell, and could not consequently attend.

“ I opened the darbar with a speech in favour of the Lord Sáhíb, for his kindness in sending an instructor to teach his language to the young Rájá ; and in favour of the Regent, for all he said he would do in furtherance of His Lordship’s good wishes. All present re-echoed my sentiments, and every thing was conducted much to my satisfaction. Before breaking up, the teacher advanced towards his pupil, paid his respects, and blessed him in a Sanskrit couplet. His *Highness* returned the salutation, and his preceptor mentioned it as being the intention of Government, to send the Rájá some play-things. The young prince stared, but said not a word. Others, however, answered for him, that such a present would give much satisfaction ; and, as I think it would do much, particularly if accompanied by a letter, to insure the success of our plans with regard to him and others, I hope a short epistle from the Governor General to the Rájá may accompany the play-things. I think, too, it would be well to mention in such a letter to the Rájá, that the Governor General also sends two parcels of play-things, one for each of his school fellows, the Regent’s two sons. Such a proceeding would be likely to give satisfaction to all parties, and would show, that while Government display the interest they feel in the young Rájá, they do not altogether overlook his protector, the Regent.

“ Things now look so favourably, that I shall write for more Spelling Books.”

We rejoice to think, that the education of the king and the principal men of Manipur is placed under the direction of a gentleman of such distinguished zeal, intelligence, and perseverance, as Captain Gordon. We feel persuaded, that if he continue at Manipur, the intellectual and moral improvement of this interesting little state will be rapidly promoted. Capt. Gordon has adopted an excellent means to facilitate the attain-

ment of English science and literature among all classes. The Manipurí and Bengálí being both more or less understood, he has determined to add the Manipurí meanings to Pearson's Anglo-Bengálí Dictionary, expressing the whole in the Roman character, by which means, instead of *three*, the student will have only *one* character to learn, and the book will, besides, be much cheaper and more compendious. The Bengálí is a foreign language in the state, understood only by the court and the bráhmans; and those who speak Manipurí do not exceed 40,000, very few of whom are able to read the peculiar character in which that language has hitherto been written; the number of written books in it is small, and printing is unknown. The certain result, therefore, of teaching the higher classes to read and write both the English and their own language in the Roman character, must be that the latter will soon be generally used throughout the state. Whatever character is adopted on the first introduction of the art of printing into a country, must soon become the general character. We doubt much whether there are more than a few hundred books altogether in the Manipurí language at present, and it will be easy to put into circulation three or four times that number in the Roman character in the course of a single year. A press is like a mint at first, and whatever issues it makes, must pass current, whether they have the king's head or the old Persian inscription upon them.

The valley of Manipur is also surrounded by numerous petty tribes, who possess neither literature, nor alphabet; and it is therefore "a consummation devoutly to be wished," that they also may all gradually adopt the Roman character, and their principal men learn the English language, as the great means of introducing amongst them civilization and general improvement*. For such, and indeed for all other people, the Roman

* This remark is applicable to the Coles and other mountain tribes, on the north-west and west of Bengal, even down to the Nilgiris; and the numerous tribes on the north-east, enumerated in the paper on A'sám, in our last No. with twice the number dwelling in that neighbourhood, of whom we have since heard. All may now be gradually made acquainted with the alphabet of their rulers, preparatory to what we trust will soon be effected—the instruction of their chiefs and most promising youth, in the English language. To teach the pupils from all these various tribes who may be collected in our schools, the English language in the *Roman character*, and their own language in *another* (be it Manipurí, Barma, Bengálí, or Nágri), so that they must learn two characters where one would answer every purpose, is a plan which we hope will never be adopted; or if in any case it may have been so, will now, on further consideration of the advantages to be derived from an opposite course, be cheerfully abandoned. In *such* cases all must allow, that the introduction of this uniform alphabet is well worthy the attention of Government and its servants, as well as Missionary Societies of all denominations.

character is not only the cheapest and most perfect which they could adopt, but, owing to the bond of union which it would establish between their languages and the literatures of the West, now the great depositories of human knowledge, and the facility which the use of the same letters would offer for the study of English, this character possesses great advantages which no other can offer.

A'SA'M.—The following extract from a recent letter from Sadiya in this province will shew, that even in this distant quarter, the knowledge of English is already desired for their children by the chiefs.

“I am glad to hear that a school-master has been sanctioned by Government for Gowahatti'. I mentioned to several of the Kampti chiefs, that a school was about to be established there for the instruction of natives in the English language, and recommended them to send their sons forthwith: they expressed themselves extremely anxious to have their sons taught English, but that they could not bear to send them so far. I think therefore the teacher would gain more pupils here than at Gowahatti*, especially on the arrival of the colony of the 5,000 Munglong Khauntis, who I have little doubt will be here, if permitted, in October or November next.”

DHA'KA'.—Mr. Ridge proceeded to this station a few weeks ago, to commence an English school, under the auspices of the Education Committee. We are happy to announce, that he has commenced his labours under very encouraging circumstances, the number of his pupils being already 110, with every prospect of a considerable increase.

CALCUTTA.—In Calcutta, the progress of the English language is still very satisfactory. New institutions, in which a knowledge of it is imparted or required, (among which we especially notice the new Medical College,) have been lately established; while all the elder seminaries, instead of a falling off of pupils in consequence of their demands upon them, appear to increase in numbers as they certainly advance in efficiency.

In connection with this subject, we are happy to announce, that during the last month, there have been received from the United States, twelve complete sets of the publications of the American Sunday School Union. They were sent out by that Society at the request of Messrs. Trevelyan and Pearce, and may be procured at the cost price, including charges, of Mr. Ostell. As a Lending Library to the advanced pupils in our large English Seminaries, they will be found most valuable. Where schools are not sufficiently large to justify the expense of an entire library, 30 or 40 vols. only of the more popular

* The necessity for this alteration will be now obviated by the immediate establishment at Sadiya, of the American Missionaries, who will, doubtless, as one of their first measures, establish an English school for the use of the natives.

works, of which extra copies have been ordered, may be procured, and others added as found desirable. They are very cheap, as well as excellent; and we know not in what way a benevolent person could do more extensive and permanent good with the same amount of money, than by purchasing and presenting to any of our European or native schools, a collection of books so well adapted to secure their mental and religious improvement. They would also be extremely useful as a circulating library in European Regiments, as well as in an Orphan Asylum, or any similar institution.

We regard also as highly favourable to the progress of Native Education generally, the numerous Depositories of School Books now formed at different stations in India, in connection with the Calcutta School-Book Society, and Mr. Trevelyan and his friends. In addition to those previously connected with the former institution, others have been lately established, or revived, at Bauliah, Patna, Agra, and Mirat; and fresh ones are in contemplation at other stations. Chatgaun and Gorakhpur have also lately been added to those established by Mr. Trevelyan. As all these afford the opportunity of purchasing English as well as native works, at low prices, on the spot, and are under the direction of judicious and active friends of English Education, they cannot but prove most effective instruments in its advancement.

ORISSA'.—As it regards this province, the progress of the Romanizing scheme is most satisfactory. In addition to the "*Reading Lessons*" before issued, the *Nítikatha*, Parts I. and II. have been recently published; *Elements of Natural Philosophy*, Part I. printed, and Part II. in the press: all in the Roman character. One-half of the edition of each work has been already disposed of to the Baptist Missionaries at Katak, and the remainder, it is anticipated, will be soon required by others in the province who approve of the system, especially by a benevolent gentleman at Púrí, who has established schools for the natives at his own expence.

An English School, admitting both Christian and Heathen boys, has been established at Katak for nearly 12 years. It is under the direction of the General Baptist Missionaries at the station, and is superintended by one of their own body. It is at present in an efficient state, and contains between 50 and 60 scholars, several of whom are boarded as well as educated.

CHHOTÁ/ NA'GPUR.—Proceeding to this province, we must notice the efforts made for the good of the Coles. The late Lieut. Awdry, who for some months before his death resided among them as Assistant to the Political Agent, was a devoted friend to their education, and regularly appropriated 100 rupees per mensem from his salary to its promotion. Several months ago, he procured two native teachers from the General Assem-

bly's School in Calcutta; and their success, amidst no ordinary discouragements, determined him, in concert with Captain Wilkinson, the Political Agent, to apply to the Education Committee for the support of an European teacher, to establish an English Seminary at the sudder station of the district. We have before us an excellent memorial, drawn up by Lieut. Awdry, urging the claims of the Coles to the advantages of education, and the benefits which would accrue to the state by a consequent reduction of these lawless tribes to habits of industry and civilization. These enlightened and benevolent views will, we hope, ere long be carried into effect; and in the mean time, we present our readers with the following extracts, which they will find highly creditable to the benevolence of the writer, one of the native teachers before referred to.

Extract from a Letter, dated Kishanpur, 23rd April, 1835.

"You will be very glad, I hope, to hear, that our 1st class boys are now reading the Instructor, No. 2, and the English and Hindustāni Student's Assistant, the former of which they will finish in course of some three or four days. This class contains only five boys, others not being able to make such rapid progress with them. Besides these two books, they are going on with other studies.

"Since my coming here, I have been very anxious to see a school established for the Coles themselves—a poor and depraved race indeed! an account of whose manners, customs, &c. will be the subject of a future number of my letters.

"Being of late a little familiarized to them by taking my evening walks through the different villages inhabited by them, adjacent to Kishanpur, and conversing with them on various heads, I resolved to establish a school in one of these villages, at first unnoticed and unassisted. Full of these hopes, I frequented them in their villages, and haunted one hut after another, with pakkás or dhepuás* in my pocket, which is a sure way of extorting attachment.

"At such a crisis, you must judge, Sir, what heartfelt joy and unfeigned satisfaction did a letter from Mr. Awdry give to me, a few lines from which I quote below, which prove in a strong light, the love he feels for these young chaps of Chhotá Nágpúr, and the possession their poor and helpless condition has taken of his mind.

"I am much obliged to you for your note, and am rejoiced to hear that the lads are improving; I wish the number increased in the same proportion. Tell your companion that he must get up a young Cole school.' In another place he says, 'Set about this (meaning a Cole school), if you please, and if any little expence is necessary for furnishing them with clean coarse cloths, pray incur it, and let me know. I shall be glad to hear that you succeed in the attempt.'"

Extract from another Letter, dated Kishanpur, 13th July, 1835.

"You will be glad, I hope, to hear that after a long struggle we have at last set up a class for the Coles. We don't think we can readily meet with success with them; for many impediments present themselves. However, though slow, we don't think our progress can be retarded. On the contrary, we shall lose no opportunity to facilitate it.

* Forty-one of these make a Sicca Rupee.

"The epithet of a *poor country* is properly applicable to this place. The Coles or Dhángars (divided into two sects, Uráon and Mundá), are the true benighted sons of India, and that in every respect. Bhát and dál they consider as a sumptuous way of living. They are mostly *undressed*, if I am allowed such an expression. They live in huts the poorest of the inhabitants of Bengal would scorn to enter into; which even are not a shelter from the inclemency of the rains, here common to the four seasons. They are dirty and unclean in general; any thing would suit their palate, for any thing they would live greedily upon. As for education, they know not even so much as what that term means. Their religion is a sort of grossest idolatry; they would hardly look up to heaven at the time of distress, the natural way of signifying that we stand in need of *duá*; for ghosts are their gods, and trees their Olympus! These things, however, I am confident, are not unknown to you, so I shall not therefore proceed further."

MURSHIDA'BA'D AND BERHAMPUR.—At the former place is a school, supported out of the Nizámat fund. In it reform has been lately introduced, and the teaching of English, as well as the native languages, made an essential part of the system of instruction. We are happy to understand that the English class is now large, and every month increasing; and we doubt not, through the zealous exertions of its present master, Mr. Jones, that from this seminary will issue many intelligent and well-instructed native youths.

At Berhampur, various exertions in English education are also making by the Missionaries residing at that station. The following extract from a letter written by one of them refers to these operations:

"I send you an order for Roman letter and other books: many of which I require immediately for my school and the orphans, and others for myself. If in addition to these, you would send, gratis, one copy of the English and Hindustání Moral Precepts, a skeleton Globe in English character, a sketch of the Solar System, and a small Orrery; also two or three copies of the Synopsis of the Roman scheme, and of Mr. Trevelyan's Address in Hindustání and Bengálí, I shall feel very thankful.

"If you will put down my name as a subscriber to Mr. Rozario's Dictionary, in the *Roman character*, you will much oblige me. I rejoice with you on the prospects of success, already so flattering, as I believe the system will eventually prove a blessing to India."

PATNA.—To this station, Mr. Clift has lately proceeded, in the service of the Education Committee. We have not received from him any particular accounts of his progress; but are persuaded, from that talent and perseverance which have made him so successful in other quarters, that if his health be spared, he will soon be at the head of a flourishing seminary at Patna.

GORAKHPUR.—At this station an English school has been for some time established by the Church Missionaries; and the following letter from one of them, when lately on a visit to Calcutta, exhibits the pleasing prospect which presents itself, of

the gradual progress of the English language in that neighbourhood, among adults as well as children.

“Would you kindly oblige me with some cards for children, and also a few maps, or any thing of the kind which you may have, and which you think would be useful to my English school at Gorakhpur.

“I should like very much to establish a small School Book Depository at Gorakhpur, if you would kindly furnish me with books on commission. My reasons are, that many of the amlas and native writers in the different katcharis are anxious to learn English, who cannot attend school, and would gladly study privately, if facilities were opened to them; others again, who are too old, or too proud to submit to the discipline of a school, would willingly avail themselves of private instruction, if they had books. I have had repeated applications from persons of both these classes. But independent of all this, the circulation of books would be the circulation of knowledge; it would spread through a larger mass, and to a greater extent; and thus hasten the completion of our great object. Should you accede to my proposal, I would wish to have the books by tomorrow evening, or early on Wednesday morning, if possible; as by this means, they will go free of expense, and can be circulated there at as low a cost as in Calcutta.”

BANA'RAS.—This place may be considered as the stronghold of idolatry. Being regarded by Hindus as peculiarly holy, the more superstitious among them retire there, in order to spend the remainder of their lives; and hence it is full of gross idolators, and of those whose subsistence and emoluments depend upon the continuance of idolatry. In such a city we may expect that the progress of improvement will be but slow. Indications of such improvement, however, are not wanting. The English and Persianschool, many years ago established by Ram Náráyan Ghosál, and placed under the care of the Church Missionaries, is, we believe, in a satisfactory state. The English school lately established by Government, and placed under the care of Mr. Nicholls, already commands a good attendance of scholars, and will doubtless, have a large accession on the completion of the proposed new school-room; and the following letter from the Rev. R. C. Mather, intimates the establishment of another seminary, which, we trust, in numbers and efficiency will soon exceed the best wishes of its founders.

“Since my coming here, I have succeeded in establishing a small English school, on the new principle of giving no pice to the boys, and expecting them also to buy their own books. There are on the lists 30 names, and some of them tolerably respectable Pandit's sons and Rájputs, most of whom did nobly in buying their own books for some time: but the prevailing influence has swamped the rising desire, and many have left; and now I think only ten or eleven are in attendance, and of these, a few only continue their independence in this respect. However, I sincerely hope that a change will soon take place, in both the Government schools here, that under the care of the Church Mission, and that under the care of Mr. Nicholls. I believe, I speak the opinions of both my brethren, Messrs. Leopold and Nicholls, that if an order were to be issued for compelling

the independence of all boys, except the poorest of the poor, a great advantage would in the end be found to accrue, both to the boys and the teachers. I think this an important subject, and if the Education Committee were to call for the frank opinions of those engaged in the work of education in their own seminaries, in respect to it, it might tend to a satisfactory resolution of it.

"The cause of the Roman character has made some progress here. One of our Missionaries has Romanized the Acts and the Epistle to the Romans, from Martyn's translation, and is, I believe, now only waiting to know how he can advantage it, in order to render further service. All my people, my pandit, school-munshi, and the teachers of the school, and all the boys, are engaged in acquiring a knowledge of it; and at the late melá of the Rath Játrá, which was held at Banáras a few days ago, and which I attended for the purpose of distributing tracts, I was surprised to meet with a respectable native, who asked me, if I had any tracts in the Roman character, to which on my replying, "No," he would not receive a Persian or Nagari character one."

LAKHNAU.—At this station reside many active friends of Native Education, among whom we cannot refrain from mentioning the name of Capt. Paton, though we are aware that he will scarcely forgive us for so doing. By him, Education both in the English and native languages, has been placed under the deepest obligations. By the permission of His Majesty the King of Audh, he has, with the exercise of much ingenuity and perseverance, made the Royal Lithographic Press a most useful agent in the work of improvement. At it he has prepared small solid, and large skeleton globes and orreries, both in English and Hindustáni; and from it have been issued two volumes of excellent Moral Precepts, in both languages; and a copy of each has been made available, without charge, to teachers of schools. His Majesty has also directed to be printed, at his expence, a second edition of the Moral Precepts, in the Persian character only; and a treatise on Astronomy, translated by Captain Paton, in English and Hindustáni, the latter in both the Roman and Persian characters.

At this station, a Free-School has been established, at which Natives and others are instructed. Mr. McLeod, the active master, is in the habit of teaching the pupils, as well as adults, who attend for that purpose, to read and write the Hindustáni in the Roman character. The progress of both is very satisfactory, as the following extract from one of Mr. Macleod's letters will abundantly testify.

"You would, I am sure, be delighted to see the progress the school altogether has made in Romanized Hindustáni. On Thursday last, I took about a hundred lads to the quarters of Capt. Paton, to be examined in Roman Hindustáni, and it is probable you may hear from himself how much he was delighted with the progress they had made. Capt. Paton requested me to try an experiment upon a little fellow* who could not read

* Seven years of age.

a word, either in English or Hindustání, in order to see if he would read fluently any book in the new character in a month; the experiment has not only succeeded with regard to Hindustání, but he can read almost any book in English. The friends of the Romanized system are accused of viewing the arguments of their opponents as weak and untenable. We must certainly consider them so, when they are in direct opposition to our experience.

"I receive hundreds of letters in Romanized Hindustání, to your address, from my scholars; they all seem anxious to inform you how much they are pleased with the system."

FATTIHPUR.—At this station has been lately established an English school, which is peculiarly interesting, as containing a number of Bundelkhand youth, rescued from destruction by famine last year, through the generosity of individuals of that station. Our readers will notice with pleasure that an increasing number of inhabitants of Fattihpur, are anxious to avail themselves of the advantages of the institution.

"Will you do what you can to assist me in procuring some pecuniary assistance to our city school? Our orphans we are quite able to sustain; but we find that the numbers of the sons of the inhabitants of Fattihpur have greatly increased, and we require additional funds. Several of the civilians have recommended me to bring the school to the notice of Government. The desire to learn English is daily increasing; and as Government support English schools in other stations, I am in hopes they will extend their favors to this place, where I pledge myself the money will be faithfully disposed of. Our boys, particularly the Bundelkhand orphans, 40 in number, have made very great progress. Little fellows of from 5 to 12 years, who 12 months since were little removed from brute beasts, can now read the wonderful works of God, both in their own tongue and that of their guardians. I never saw English boys learn so fast. The greater part of these children were made over to me by the magistrates of the surrounding districts. This may certainly be pleaded with the Government.

"I am in great hopes, we shall have some clever, and through God's grace, pious school-masters and mistresses from among our orphans. Bábu Gopináth goes on very well."

Our readers will not of course imagine, that the seminaries alluded to above are *all* those which fall under the designation adopted at the head of our article. We rejoice to say, that this is far, very far from being the case. Many of the largest and best seminaries, even in Calcutta, have not been noticed. We leave it to their Annual Reports, or Examinations, to prevent their being forgotten. We have only now given notices supplied by the correspondence of ourselves and friends, of schools less known, and leave it to other publications to supply information of the same kind regarding efforts in other quarters. We are happy to find, that the Supreme Government have determined to print, in a separate form, Mr. Adam's first report, which we understand contains a digest of all that is already on record regarding the state of education in Bengal, and which, we doubt not, will be found a very able production; and if

our contemporaries will supply, as before proposed, notices of all the efforts now making in this department, in their particular circle, the friends of Native Education will in future be able, from all combined, to form a pretty correct estimate of its progress or decay*.

In concluding our notice of the Roman character, we may state, that like the English language, it is making *steady progress*. As evidence of this, we may mention, that several new books in Anglo-Bengálí and Anglo-Hindustání have been published by Mr. Trevelyan; that the sale of the books in this character, already published by that gentleman, has been greater the last quarter than during any preceding ones; and that the enterprising publisher, who projected the English, Hindustání, and Bengálí Dictionary we mentioned in May, is so encouraged by the subscriptions for this work already received, that he has determined to print in the same character, without delay, the Bagh-o-Bahar in Hindustání, Rámmohan Rai's Anglo-Bengálí Grammar, and the Prem Ságar, with Vocabulary, in Hinduí.

All the elder pupils in our large Mission Schools are familiar with the system, and competent, when employed as teachers, (as many of them doubtless will be,) to instruct in it the youth they may have under their charge. In several new schools, lately established by the Education Committee, the Roman, as well as the native character, has been introduced by the teachers who have proceeded from Calcutta to superintend them; and as soon as the Dictionaries now preparing, which are needed to render the system *generally* useful, are published, there can remain little doubt, if a regular supply of reading books in the character be kept up, but that it will take root and flourish extensively in all parts of India.

With regard to the utility of introducing the Roman character into the offices of Government, we have been favoured with a copy of the following sensible letter, addressed by an officer in Hindústán, some time ago, to another in the lower provinces. Our readers, be they ever so indifferent to, or prejudiced against, the plan, cannot surely be unwilling to acknowledge, that as it regards the Government accounts, the introduction of the system, as proposed below, would be a most valuable improvement.

* We are anxious to obtain notices of schools in which the *native languages only* are taught, and invite from all engaged in efforts of the kind such information regarding them as they may please to afford us. We have already received one most interesting communication from Sihor, which will appear in the next number, and hope that others will reach us in time to accompany it.

“Do not you think it would be a great improvement in the Ordnance Commissariat, were all the native store and book-keepers’ accounts, ‘*Issues,*’ *receipts, day-books, ledgers, &c.* so written, that they might be examined by the *Conductors* and *English writers*, instead of being as now sealed books in *Nāgarī scratches*, which none but the native store-keepers themselves can read or compare? Do not you think it would be an excellent plan to make all the *native store-keepers* keep their books, though in the native language, yet written in *English letters and figures*? The book-keepers would learn the 24 Roman letters in a month; and how satisfactory would all their check books be when written in *Roman characters*, and kept after the English plan. The *words* would be the same as now; the old Hindi scratches, merely replaced by *neat English letters*. The *Conductors* and native store-keepers could then sit down together, and read and compare each other’s books, for all the *names* are those on the ledger. This unity of letters would be a grand reform. I dare say you have both Hindi and Bengālī accounts quite sealed from the English office. What think you of the plan? I rather think some of the Kānpur Magazine native store-keepers, under R. write in English letters. I dare say, were you to exhibit to the Board all your native check books, neatly written in Roman characters, they would be likely enough to direct the improvement throughout the Ordnance Commissariat.”

Let not our readers imagine, that the writer of this paper and his associates are friends to the Romanizing system, or even to the English language *exclusively*—Far from it. We are FRIENDS TO INDIA; and to the Romanizing system, and the English language, as two noble instruments of benefiting its immense population. By introducing the students of either, through the medium of one common alphabet or language, into closer contact with their European protectors and benefactors, and into a more ready acquirement of their literature, science, and religion, the happiness of our subjects must be promoted. This alone we seek. Does any one object to the teaching of English, and prefer the vernacular dialects?—we quarrel not with him on that account; only let him give his aid to education in the languages he prefers. Does any one think the Roman character capable of being advantageously applied only to languages possessing no proper alphabetic character of their own, (as those of China and Japan;) or to barbarous tribes, as those on the borders of Bengal and A’sām, who have no written character whatever?—let him in *these cases* only push its application, and we are content. Does any one object to the use of the character entirely?—we are still his friends, if he will only communicate valuable instruction in the native characters. Is any one a friend to the education of the natives, but is apprehensive that by communicating Christian instruction at first his efforts will be impeded?—still his aid will be accepted with thankfulness, since we firmly believe that for the soul to be without “general knowledge” is not good; and that, where the ability to read is acquired, the zeal and liberality of Missionaries and their friends will soon supply tracts and Scriptures, which will

render that acquirement a blessing to its possessor. Should any one object entirely to the education of the natives, and believe that their advantage will be better secured by their improvement in the arts of life:—we will not with such an one dispute the point; let him introduce a better plough, or superior breed of cattle, or routine of crops, or any other improvement, and we will still regard him as a friend of our great object. The glorious car of India's improvement has many wheels, and if each of our readers will but aid, to the extent of his power, its triumphal progress, we shall rejoice to see him at either of those wheels exert his energies. We quarrel only with those who do *nothing*—who in a country so vast and so benighted, and therefore claiming so fully the exertions of every one who has it in his power to enlighten her, are yet content to live and die without making any exertion for her benefit—they who, possessed of time and talents, will use little; of influence, will exert little;—of property, will give little or nothing—to an object so noble, even when pursued in the very way which they themselves profess to approve. The state of India's population, inviting us daily to exertion for its benefit, calls aloud for the efforts of *every individual*; and criminally indifferent indeed must he be, who amidst the general awakening of mind in every quarter, can be content with doing nothing to give it a right direction, or lead it to a happy result. Members of this class, we trust *our readers* are not; or, if any now are, that such they will not remain.

BETA.

Poetry.

THE OPENING OF THE FIRST SEAL.

And I saw, and behold, a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.—REV. vi. 2.

BEHOLD, arrayed in emblems of His might,
 The great Redeemer of the world appear!—
 His dazzling glories of celestial light
 Dispel the gloomy clouds of doubt and fear;—
 The reign of peace and righteousness is near:
 And those, who sit amid the shades of night,
 Shall high the standard of Jehovah rear,
 Till wond'ring nations hail the ensign bright.
 In majesty the Conqueror onward rides,—
 The sword of might is girt upon his thigh—
 The Adversary's arts His power derides—
 The bow is bent—the piercing arrows fly—
 The hosts of Satan fall. Messiah's sway
 All tribes of earth rejoicing shall obey.

Missionary and Religious Intelligence.

INDIA.

DEATH OF A NATIVE CHRISTIAN AT KATAK.

The power of divine grace often discovers itself most effectually in the time of affliction or in the hour of death, by the comfort it gives, the patience it bestows, and the triumph it secures over the last enemy.

This was lately manifested in the death of the wife of Ráma Chandra, one of the Native Preachers connected with the General Baptist Missionaries in Uriássá. She was taken in labour, and though every assistance was afforded to the sufferer by the native assistants, and also by the European doctor of the station, she continued in labour for five days, and no skill or attention could render her relief. She expired without being delivered, on Sunday, 23rd June. During this severe affliction she was constantly attended by Mrs. Brown, the wife of one of the Missionaries, to whom she expressed the dying experience of a Christian. She frequently talked of dying with the greatest calmness; and when comforted by her friends with the hope of getting better, she would calmly reply, "No, that cannot be. I shall not recover, but I shall go to heaven, and all troubles will be over with me then." On the fifth day, she said, "Present my salám to the Missionaries," (putting her hands to her head in the manner of the Hindus, and sending to each separately.) On seeing Mrs. Brown weep, she said, "O dear, do not weep for me. I shall soon be out of all my troubles." She then asked for a little bread and tea, and on taking a small quantity, she said, "This is all I shall ever want on earth with my friends; before night I shall be in heaven;" and falling back almost immediately, she said, "Lord Jesus, receive my spirit," and then died without a groan.

Thus died the wife of Ráma Chandra: she had been married but ten months; her age was thirty-five. She was by birth a Maharatta; a person of gentle manners, quiet in her deportment, and had been a member of the church about a year.

I trust she has joined the assembly in heaven, and that she is with the redeemed, enjoying a fulness of joy and pleasures for evermore.

Cuttack.

M. M. B.

BURMAH.

Maulmein.

The following extract from a letter from Mr. Hancock, addressed to a friend in Calcutta, dated July, contains the last intelligence from the Burman Mission.

"Some changes have taken place during my absence, and more are about to take place of a pleasing nature as it regards the extension of the Redeemer's kingdom on earth. Brother Simons has left M. for Ava and not Arracan, and as Ava is the place of his choice, no doubt he will be more useful than in Arracan. You have probably received the letter from Mr. Judson, communicating the pleasing intelligence of their acceptance of the proposition made to them in reference to the Sudiyah mission, and also of their appropriation to that field of labour. The result has exceeded my fondest hopes, and though we are to lose the associates of our early days, and those whose society we hoped to enjoy in Maulmein, brother and sister Cutter, yet we cheerfully make the sacrifice, and rejoice in it.

"A few words in reference to our present situation and prospects, and I must close. There is a more general spirit of inquiry on the subject of Jesus Christ's religion in this place than was perhaps ever before known. Former hostility and indifference seem to be giving place to more candid inquiry, and some are publicly declaring their belief in the divinity of this religion. Four or five Native Assistants are daily itinerating in this town and neighbourhood, and find much encouragement in their labours. O for the wind of the Spirit to blow upon this valley, that they may stand up an exceeding great army to the praise and glory of God in Christ. In Tavoy also, the good work of the Lord is going on; more than thirty have been baptised since the commencement of the present year, and there are now several candidates for baptism. Interesting schools are in successful operation at this station. At Rangoon,

their prospects are at present rather discouraging. Their Native assistant, the one who was cast into prison, has been positively forbidden to preach or distribute tracts ; and nothing is now done, except what is done by our Missionaries, who must labour to great disadvantage, owing to their inadequate knowledge of the language. But we hope and pray for better days. At Ava, brother Kincaid still labours unmolested, and finds much encouragement."

AVA.

The following particulars relative to an interview between Mr. Kincaid and the principal officers of the Ava Government, although not recent, cannot fail to interest our readers, they are contained in a letter from Mr. K. to the Rev. Dr. Bolles of America.

Ava, April 14, 1834.

Rev. and very dear Sir.

In February I sent off a letter and a few extracts from my journal, up to the first of that month. On the 31st of March I had the pleasure of receiving your kind letter, dated Sept. 17, 1833. One year and eight days have now passed since we left Rangoon ; and, in a review of the past, I feel that we have reason to rejoice in the good providence of God, in all our labors and all our journeyings. I have sent you a continued series of journals and letters, from which you will learn every particular worthy of notice.

Arraignment before the High Court.

Some of the ministers of Government have appeared very unfriendly from the first, and the *Mea-wa-de Woongee* has shown himself particularly hostile. For ten times, he has forbidden me preaching the Gospel, and giving books. Last October, he placed a man over me as a spy. The subject has been taken up in the *Ill-woot-dau*, but it was not till the 22nd of March, that a message came, directing an immediate appearance before the high court of the empire. The *Mea-wa-de Woongee* conducted the business alone. He requested brother Cutter and myself to sit down near him. We did so. He then inquired sternly, "Why have you come to the royal city?" I replied, "To diffuse abroad the knowledge of the eternal God."

Woongee. Dare you say the religion of the king, his princes, his nobles, and his people, is false?

"No, my Lord, I do not say so ; but in my own country, and in all the world, before the knowledge of the living God appeared, the people worshipped idols ; and the command of God is, to go into all the world, and preach this religion."

Woongee. Stop : it is not proper to say much. It is the wish of the king, his ministers, and myself, that you should preach no more.

"If you send us away, the whole world will ridicule you. Why, my lord, are you afraid of two men?"

Woongee. We do not wish you to remain here : you may go to Rangoon.

"Are there no other towns where we can go?"

Woongee. Rangoon is a good place ; go there.

Much conversation took place about our disciples, our books, and various subjects connected with the propagation of religion. In my conversation, which lasted some time, I used respectful but firm language. I told him we had no political motive, no connexion with any earthly power ; that our only object was to teach the people the law of God. I observed, "Under all civilized governments, teachers of religion are allowed to preach the divine law." Towards the close, he used less haughty language than in the beginning, but utterly refused to reason with me.

Reflections and Resolution.

Our fondest hopes appeared to be blasted, and the door soon to be closed against all future efforts. Alas ! how mysterious the ways of God ! a few souls are gathered into the fold of God, and many others appear to be near the kingdom. Must we leave them forever ? With feelings which brother feels for brother, when about to be separated forever, we returned to our home. On account of having so many encounters with this nobleman before, I hoped that darkness would only continue for a night, and that light would shine out of darkness.

We resolved to continue in our various labors, until a written order, compelling us to leave Ava, should be put into our hands. A few days after, Major Burney, the English resident at the court, having an opportunity, inquired of the *Woongees*, "Why do you wish to send them away?" They replied, "We do not intend to send them away ; but we do not wish to have our religion subverted, neither do we wish them to live in the midst of the city, as they now do."

By permission of the Government we have rented a house, standing on the spot where brother Judson lived, for one year. Thus, the storm is past : blessed be the name of God, our prospects are encouraging.

Account of Baptisms in Ava.

I will now mention the names and dates of disciples baptized in Ava. Oct. 13 Ma Nwa Oo, the wife of Ko Thla, an old Rangoon disciple. She is about 36 years old. Moung Kai, a native of Ava, about 40 years old, was baptized Oct. 20. He is every way a superior man; and, amidst alarms, has been a bold and faithful disciple. Jan. 20, Moung Shwa-ra was baptized. He is a native of Ava, 25 years old. He appears well. On the same day, a country-born, nearly 30 years old, was baptized. April 6, Ko Gwa and his wife were baptized. He is about 60, and his wife, Mah Dike, nearly 50. They are natives of Ava, are quite polished in manners, and appear to be devoted Christians.

April 13. A Government writer, Moung Shway Nee, was baptized. He is about 40 years old, and a man of first-rate talents. The last three mentioned disciples have been inquirers the last six or seven months. We feel encouraged by this addition to our little stock of believers. Inquiry is spreading in every direction, and I often feel that no earthly power will be permitted to arrest its progress.

CEYLON.

Panditeripo.

We have learnt, with pleasure, that the Rev. Mr. Hall and Mrs. Hall have safely arrived at the appointed scene of their future labours in Ceylon. A letter received from Mrs. Hall contains the following short, but pleasing account of the success, which has attended Missionary operations in Batticotta during the past year.

"The Missionary operations here have been peculiarly blessed during the past year, particularly the seminary at Batticotta, and the girls' boarding school at Uduville. A large number have been hopefully born into the kingdom of God's dear Son; 46 have been received into the church; these at one time as the fruits of a blessed revival; others are indulging hope at both of the above stations, who will probably be received at a future period. A particular account of this very interesting work, Mr. Hall hopes soon to send Mr. Pearce for publication. Three days meetings are now held weekly at different stations; one commences to-morrow morning at half-past 6 o'clock, at Uduville. Sister Spaulding told me last evening, that there was existing a good deal of seriousness on the minds of the girls; she thought ten were quite anxious about their salvation."

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

JUNE.

MARRIAGES.

12. At Cawnpore, J. S. Toke, Esq. Surgeon, 1st Regt. N. I., to Miss F. F. Bishop.

13. Mr. J. M. D'Souza, to Miss Bird.

14. At Dinapore, J. W. Hicks, Adjutant, 67th Regt. N. I., to Mary Rosa, eldest daughter of the late Captain R. C. Walker, B. N. I.

15. G. E. Plowden, Esq., C. S., to Miss E. A. Rutledge.

— At Agra, Captain W. E. Hay, Major of Brigade, to Elizabeth Margaret, eldest daughter of the late Colonel Taylor, Engineers.

22. Captain W. Bell, Superintendent of Public Works, Cuttack Provinces, to Mary, only daughter of the late James Stewart, Esq.

— Pedro D'Silva, Esq. of Sibpore, to Erene, daughter of Mr. G. A. Esaw.

JULY.

2. At Agra, J. H. Fenwick, Esq. 13th Light Infantry, to Louisa, daughter of M. Shendan, Esq. of the same corps.

14. At Allahabad, Mr. D. J. Peremien, Assistant Sudder Dewanee Office, to Miss Arabella Eliza Beatson.

— At Mozuffarpore, F. Cardew, C. S., to Caroline Louisa, second daughter of Robert Anstruther, Esq., Captain, 6th Light Cavalry.

16. At Chunar, Lieutenant McGreggor, 66th N. I., to Eleanor Hopper, niece of Major Hopper, H. M. 38th Foot.
20. Mr. T. Benton, Wine Merchant, to Miss Mary Crockford.
21. Lieutenant B. W. D. Cooke, 56th Regt. to Harriett Scott.
- Lieutenant F. W. Cornish, Bengal Horse Artillery, to Margaret Olympia, youngest daughter of the late T. E. Mansel, Esq., Bengal Civil Service.
- At Dinapore, Mr. M. Hinton, to Miss Angelica D'Camera.
23. At Kurnal, Captain Hogarth, H. M. 26th Regt. to Miss Spence.
27. At Delhi, W. B. Gould, Esq. Lieutenant and Adjutant, 42nd Regt. N. I., to Maria Anne, eldest daughter of Capt. J. Leeson, 42nd Regt. N. I.
- Mr. F. G. Estrange, to Elizabeth, daughter of the late Capt. E. Weatherall.
28. At Chittagong, Mr. J. Smith, to Miss Grace Ann Craven.
29. Mr. J. Castello, Senior, to Mrs. Louisa Colebrooke, widow of the late Lieut. W. Colebrooke.
30. Mr. E. P. Harvey, to Miss J. E. S. Landman.

JUNE.

BIRTHS.

1. At Muttra, the lady of Asst. Surgeon James McRae, Horse Artillery, of a daughter.
3. At Nemuch, the lady of Captain A. C. Spottiswood, of a daughter.
5. At Cawnpore, the lady of G. T. Green, Esq. of the Engineers, of a daughter.
- At Kurnal, the lady of Capt. R. Stewart, 61st Regt. N. I., of a daughter.
14. At Chandernagore, Mrs. Ouraet, of a son.
15. Mrs. John Mendes, of a daughter.
16. The wife of Mr. C. Brownlow, of a son.
20. The lady of J. H. Crawford, Esq., C. S., of a son.
22. Mrs. P. S. D'Rozario, of a daughter.
- At Dum-Dum, the lady of Surgeon T. E. Dempster, Artillery, of a daughter.
23. Mrs. W. Phillippe, of a daughter.
26. At Kidderpore, the wife of Mr. G. T. F. Speed, Pleader of the Sudder Dewanee Adawlut, of a daughter.
- At Serampore, the lady of Capt. W. Phillott, of the Bengal Military Service, of a daughter.
27. Mrs. Daniel Robinson, of a son.
29. Mrs. George Hill, of a son.
30. At Pultah, the lady of W. C. Breen, Esq. of a son.

JULY.

1. Mrs. C. Herd, of a daughter.
- At Gowahatty, Assam, the wife of Mr. J. Rae, Missionary, of a son.
3. The lady of Lieut. J. R. H. Birch, Deputy Judge Advocate General, of a son.
- At Bareilly, the lady of D. T. Pollock, Esq. 74th N. I., of a son.
- The wife of Mr. C. L. Vaillant, Overseer of the H. C.'s Botanic Garden, of a daughter.
4. At Goruckpore, the lady of F. Currie, Esq. Civil Service, of a son.
- At Futtighur, the lady of A. H. E. Boileau, of the Engineers, of a daughter.
- Mrs. S. L. Webb, of a son.
6. Mrs. C. Henriques, wife of Mr. F. X. Henriques, of a son.
- Mrs. John Biss, of a daughter.
7. Mrs. James Bolst, of a son.
9. At Mhow, the wife of Serjt. R. Brookes, of a son.
12. On board the Ship Mermaid, off Moyapore, Mrs. P. M. Staves, of a son.
17. The lady of J. F. Leith, Esq. of a daughter.
- At Bareilly, the lady of Capt. G. H. Edwards, 13th Regt. N. I., of a son.
18. Mrs. J. R. Hayes, of a son.
- Mrs. J. Ridley, Jun. of a daughter.
13. The lady of G. P. Ricketts, 1st Regt., Light Cavalry, of a son.
19. The lady of C. L. Pinto, Esq. of a son.
20. Mrs. A. G. Skinner, of a son.
- At Simla, the lady of Brevet Capt. J. H. Smith, 62nd Regt. N. I., of a son.
21. The lady of Lieutenant Rigby, Engineers, of a son.
23. The lady of H. T. Parker, Esq., Civil Service, of a son.
24. Mrs. C. C. Greenway, of a son.
- At Futtehpore, the lady of A. Grote, Esq. C. S. of a son.
25. At Dinapore, the lady of Lieut. J. De Fountain, 56th Regt. N. I., of a son.
26. The lady of S. H. Boileau, Esq. of a son.
29. Mrs. S. M. Gasper, of a son.
31. Mrs. M. Payne, of a son.

JUNE.

DEATHS.

7. At Ahmedabad, Emily Jane, the wife of H. T. Chatterton, Esq. Civil Surgeon.
14. At Kedgerce, on board the Ship Sherburne, Capt. H. S. Impey, 50th N. I.
- At Monghyr, the infant son of Mr. O'Brien, aged 8 months and 6 days.
15. The wife of Mr. G. Thomas, Inspector of St. John's Cathedral District Charitable Society, aged 32 years and 10 months.
- The beloved wife of Mr. P. Palmer, aged 32 years.
16. Lieutenant-Colonel J. H. Cave, B. A. aged 54 years.
- At Seessa, the wife of W. Parsons, Esq., Surgeon, 3rd Light Cavalry.
17. Mr. G. Aviet, senior, aged 62 years, 5 months, and 25 days.
- In the Bay of Bengal, R. Baron, Esq. Purser of H. M. S. Wolf, aged 42 yrs.
20. At Berhampore, Master J. G. V. Herklotts, aged 6 years and 8 months.
- Near Culpee, Mrs. C. Mayhoo, aged 31 years.
23. Miss B. Gilmore, aged 33 years.
- Mr. James Gilbert, late Head Asst. in the Office of the H. C.'s Attorney, aged 56 years.
- P. G. D. Warden, aged 2 years and 1 day.
25. Mrs. Elizabeth Bain, aged 57 years.
28. Near Moughyr, drowned while bathing, M. H. Jenkins, Esq. aged 22 years.

JULY.

1. At Malda, Miss Harriet Leith.
2. At Cawnpore, Miss Sarah Maria Martindell, daughter of the late General Sir G. Martindell, K. C. B. aged 19 years and 1 month.
3. Master A. A. Kenderdine, son of the late Mr. D. Kenderdine, Branch Pilot, aged 5 years and 9 months.
- Mr. James Hewson, of the Ship Emma, aged about 23 years.
- At Meerut, E. L. Hodgson, Esq. Civil Service, aged 22 years and 6 months.
- At Cawnpore, Edward Samuel, son of Mr. E. F. Greenway, aged 1 yr. 7 dys.
4. At Serampore, the wife of Capt. Phillott, Military Service, aged 23 years.
6. At Entally, the infant son of Mr. & Mrs. J. J. Marques, aged 3 mos. 20 dys.
7. Captain J. Foote, formerly Harbour Master, Batavia, late Marine Surveyor, aged 70 years.
- The daughter of Mrs. George Johnson, aged 4 years, 2 months, and 20 days.
- At Chandernagore, Mrs. M. Le Chappelier, aged about 56 years.
8. At Almorah, Miss Eliza Faithfull, aged 35 years.
9. Mr. John Campbell, late an Assistant in the Verulam Academy.
10. At Dinapore, Mr. R. Watkins, aged 67 years.
- At Gowahatte, Hannah, the beloved wife of Mr. J. Rae, Missionary.
- Serjeant R. Ross, of the Cawnpore Magazine, aged 31 years.
11. At the Sandheads, on board the Jaue, P. V. Mr. E. De LaCombe, late Paper Manufacturer, of Calcutta.
17. At Serampore, the infant son of G. S. Dick, Esq. aged 16 months.
18. At Barrackpore, Caroline Amelia, daughter of Qr.-Master-Serj. R. Tilbury.
19. The infant son of Mr. J. R. Hayes.
21. The infant son of T. Sandys, Esq. C. S. aged 1 year and 7 months.
- At Bhaugulpore, F. C. Crow, Esq.
22. At Serampore, Mrs. Carey, relict of the late Rev. Dr. Carey.
- The infant son of S. Davies, Esq. Civil Surgeon, aged 6 months and 5 days.
- At Sea, on board the Resolution, V. Lawes, Esq.
23. On board the Steamer Forbes, William R. Gordon, the infant son of Major W. Turner, of the 54th Regt. N. I. aged 8 months.
- Master J. Henry, the infant son of the late Mr. John T. Bagley, H. C. Marine, aged 1 year, 1 month, and 23 days.
- At Madras, Major Sir J. Gordon, Bart. H. M. 13th Light Dragoons, and Commanding a Division of the Nizam.
- Mr. John Florence, Mariner, aged 38 years.
24. Miss Mary Clarissa Wells, daughter of Mr. J. Wells. H. C. Marine, aged 1 year, 3 months and 7 days.
25. Mrs. Squire, aged 36 years and 5 months.
- J. M. D'Silva, Esq. aged 25 years.
- At Rynughur, near Comorcolly, the infant son of James Cockburn, Esq.
- At Goruckpore, the wife of F. Currie, Esq. C. S. aged 23 years.
26. Eliza, daughter of W. C. Blacquiere, Esq. aged 40 years.
28. At Gyah, Zillah Behar, J. W. Rickets, Esq. Additional Principal Sudder Ameen, aged 43 years.
- At Saugor, Lieut. W. Nisbett, 64th Regt. N. I.
29. At Khaugunge, Col. W. L. Gardener, late Commander of Gardner's Horse.
30. At Dhobah Sugar Works, the lady of Charles Blake, Esq.
31. At Seharunpore, A. H. French, Esq. C. S., aged 26 years.

Shipping Intelligence.

JUNE.

ARRIVALS.

19. Aline, (F. Barque,) Pichaud, from Bourbon 18th May.
- Drummore, (Bark,) J. Z. McKullum, from Madras 9th June.
20. Northumbrian, (Ditto,) R. Trait, from Liverpool 13th Sept., Mauritius 25th April, and Ennore 2nd June.
- Falcon, (Bark,) D. Ovenstone, from China 7th, and Singapore 31st May.
- Lord Castlereagh, J. Tonks, from Bombay 20th May, and Madras 12th June.
- Drongan, J. McKenzie, from Madras 2nd, and Bimlipatan 15th June.
- Pascoa, W. Morgan, from Bombay 27th May.
24. Emma, J. Pecket, from Liverpool 24th Jan. and Isle of France 18th May.
25. Lonach, (Barque,) W. H. Driscoll, from Port Jackson 25th April, and Madras 30th June.

Passenger from New South Wales.—Lieutenant J. G. Lawson, Cavalry.

26. Mary, (Brig,) C. Peel, from Bombay 31st May.

JULY.

3. Glenely, R. Lungley, from Bombay 17th June.
4. Crown, (Bark,) J. Cowman, from ditto 18th June.
5. Sophia, (Ditto,) J. Rapson, from China 6th May, Singapore (no date), and Penang 18th June.

Passengers.—J. J. Nicholson, Esq. Merchant, and Mr. T. Turner, Mariner. *From Penang.*—Rev. Mr. J. Bateman, and C. Thowse, Esq. Merchant.

8. Indian Oak, E. Worthington, from Mauritius 17th May, and Ennore 2nd July.

Passengers from Mauritius.—Monsieur Thiers; Mademoiselle Thiers.

9. Mermaid, P. M. Staves, from China 23rd March, and Moulmien 16th June.
- Exporter, (Barque,) R. Anvyle, from Mauritius 23rd May.
- Virgenie, (Ditto,) J. Willie, from Penang.
10. Dona Carmelita, Charles Edwards, from Mauritius 26th May, Madras (no date), and Ennore 3rd July.
- Hamoody, A. M. Marshall, from Bombay 23rd June.
12. Jeane Edwards, (F. Barque,) S. Vallan, from Bourbon 1st May, and Coringa 4th July.
- Clarisse, (F. Barque,) M. Penbard, from Marseilles 17th January, and Bourbon 10th June.

- Colonel Newal, C. Kail, from Bombay 5th May, and Ennore 3rd July.

Passengers from Madras.—Mr. E. D. McBean, Cabinet Maker, and F.

D'Silva, Clerk.

- John Bannerman, C. Daly, from Bombay.

13. Alice, J. Scales, from Liverpool 18th March.

Passengers.—Messrs. M. M. Joseph, T. Kelsall, and J. Joseph, Merchants.

- Globe, (F. Barque,) A. Bonnely, from Bourbon 31st May, and Mauritius 6th June.

- Severn, G. M. Brathwaite, from London 20th Jan., Cape, Madras, and Ennore, (no date), and Vizagapatam 9th July.

Passengers from London.—Mrs. W. R. White, Lieut.-Col. L. Walker, C. B., Capt. W. Clifford, 39th B. N. I., Messrs. W. Boulton and R. W. Bird, Cadets, Messrs. W. Holbrow, T. Lamb, W. Collighee, and W. Jones. *From Cape.*—Mrs. Descandt, Mrs. Wigot, and Miss Mahon. *From Madras.*—Mrs. C. McKenzie.

15. Mary Somerville, T. Jackson, from Liverpool 21st March.

- Duke of Lancaster, James Hargraves, from Liverpool 18th March.

16. Kushrovie, W. H. Master, from Sumatra 28th June.

- Salimany, A. J. McFarlane, from Bombay 29th June.

- Anna, (Brig,) J. King, from Penang 17th June.

Passenger.—J. W. Aiken, Esq.

- Bonne Novell, Cannelier, from Bourbon 31st May.

18. John McLellan, D. McDonald, from Greenock 22nd March.

- Collingwood, (Brig,) J. Hookey, from Liverpool 10th Nov. and Madras 2nd July.
20. George the Fourth, (Barque,) C. Waugh, from London 4th March, and Madras 14th July.

Passengers from London.—Mrs. Mitchel, Mrs. Cordrington, Mrs. McDonald, Mrs. Smith, Mrs. Woolen, Mrs. Smout, Mrs. Bristow, Misses—Bristow, S. Bristow, Fennis, and Davis, Capt. Mitchel, Bengal N. I., Capt. Cordrington, Lieut. McDonald, Bengal Artillery, Messrs. Bristow, W. Bristow, and Clarke, Surgeon. Messrs. Ball and Reynold, Mr. Kemp, H. M. 16th Lancers, Mr. Torrens, Civilian.

Messrs. E. Bristow, McCulloch, McMullen, and Mitchel, Cadets, Mr. Ferriman, H. M. 44th Regt., Messrs. Perry, Rollings, Bond, Birch, Mr. and Mrs. Platt. *Steerage Passengers*.—142 H. C. Recruits, 9 Women, and 8 Children. *From Madras*.—His Excellency Colonel Rihling, Governor of Serampore, Mrs. Rihling, Messrs. Rihling, H. Rihling, T. Rihling, and J. Rihling, Misses M. Rihling and A. Rihling, Mrs. Fyellerup, Misses Fyellerup and Soetman, E. T. Elbering and A. Rowsted, Esqs., Secretaries to the Government at Serampore, F. Halst and C. Brerring, Esqs.

20. Isabella Cooper, (Barque,) A. P. Currie, from Greenock 7th March.

— Bright Planet, (Ditto,) R. Richardson, from Singapore and Penang.

21. Abercrombie Robinson, R. Scott, from Portsmouth 15th March, and Madras 15th July.

Passengers from Portsmouth.—Mrs. McNaghten, Mrs. Vibart and child, Mrs. Robson and infant, Miss Orive, J. Pattulo, Esq. Penang C. S. Cornet S. Paule, H. M. 16th Lancers, Ensign Stewart, H. M. 44th Regt. L. I., H. Grey, Esq., Writer, Mr. H. Bond, Asst. Surgeon, Mr. C. Robson, Pilot Service, Mr. G. Elliott, Mr. D. Starsbury, Mr. C. Raikes, Mr. T. Paterson, Mr. S. B. Saddy, Mr. W. J. Cartee, and Mr. E. J. Toupley, Cadets, Mr. G. P. Panye, Mr. G. Mackintosh, returning to India, and Mr. James Toole, Volunteer, Pilot Service.

22. London, (Barque,) C. Lamb, from Mauritius 7th June, and Madras 14th July.

— Ararat, (Barque,) W. Wyatt, from Penang 26 May, and Pedier Coast 3rd July.

23. Will Watch, (Bark,) W. Barrington, from Sumatra 10th July.

24. Resolution, (Barque,) G. Jellicoe, from Penang 9th July.

Passengers.—Mrs. Jellicoe, Miss Gardiner, V. Lawes, Esq. died at Sea on the 22nd July.

26. Roxburgh Castle, C. W. Franksen, from London 22nd March, Portsmouth 29th ditto, and Madras 21st July.

Passengers from London.—Mrs. G. C. Armstrong and two children, Mrs. F. L. Marshall, Mrs. M. Anhand, A. S. H. Anhand, Esq. C. S., Capt. G. C. Marshall, H. M. 31st Regt. Rev. F. A. Dawson, Capt. J. M. Baird, Messrs. J. D. Lander, H. C. Hastings, G. Cautfield, J. Murray, C. A. Jackson, C. F. M. Mundy, and W. F. Dunsford, Cadets. *Steerage Passengers*.—Messrs. G. F. Railey, E. P. Collis, and A. Dyer, coming out to their relations, Messrs. H. Lang, G. T. Clark, and T. Langden, Pilot Service.

— Dalla Merchant, H. Potter, from Rangoon 5th July.

29. Fatima, G. Fethers, commander, from Liverpool 12th April.

— Virginia, (Bark,) J. Smith, commander, from Penang 13th July.

31. Corsair, (Brig,) Edward Cook, from Prince of Wales Island 17th July.

JUNE.

DEPARTURES.

23. Jessey, (Brig,) J. Auld, for Penang.

25. Duke of Clarence, (Brig,) P. Sanford, for London.

— Ernaad, T. Hill, for China.

26. Elizabeth, (Brig,) G. Baker, for Moulmien and Rangoon.

— William Wilson, J. H. Miller, for China.

JULY.

5. Magnet, (Barque,) J. McMinn, for Liverpool.

8. Dover, (Amr.) J. Austin, for Boston.

9. Esther, (Brig,) Nicholson, for the Mauritius.

11. Sherburne, T. J. Warren, for London.

— Baboo, (Bark,) J. Terry, for ditto.

12. Warwick, (Ditto,) J. Brewer, for Liverpool.

— Eugene, (Amr.) C. H. William, for Boston.

15. Ann Lockerby, J. Johnson, for China.

— Aline, (F.) Pichaud, for Bourbon.

17. Capricorn, (Bark,) J. Smith, for Mauritius.

— Avoca, (Ditto,) J. Boadle, for ditto.

— Eleanor, (Ditto,) T. B. Timms, for Madras.

19. Strath Eden, (Ditto,) A. Cheape, for London.

Passengers.—Mrs. Phillips, Mrs. Watson, F. C. Smith, Esq., Captains Taylor and Phillips, J. Cooke, Esq.

— Drogan, (Bark,) J. McKenzie, for Madras and Moulmien.

— Agnes, (Bark,) R. Swan, for Singapore and China.

23. Lord Castlereagh, P. Tonks, for China.

24. Pascoa, W. Morgan, for China.

26. Warrior, J. Stone, for Sydney and New South Wales.

30. Intrinsic, J. Chambers, for Liverpool.

31. Carnatic, D. Proudfoot, for China.

— Thames, (Brig,) T. Arnold, for the Mauritius.

— Demerara, (Brig,) G. R. Thorn, for ditto.

— Betsey, (Bark,) G. S. Jones, for Singapore.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of July, 1835.

Day of the Month.	Minimum temperature observed at Sunrise.				Maximum Pressure observed at 9h. 50m.				Observations made at Apparent Noon.				Max. Temp. and Dryness observed at 2h. 40m.				Minimum Pressure observed at 4h. 0m.				Observations made at Sunset.									
	Observed Height of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.					
1	29.714	80.	77.2	78.5	S.	73.9	83.5	87.6	84.3	S. W.	61.0	84.7	89.7	85.7	S.	61.6	85.2	88.	85.	S.	65.2	84.3	85.	84.5	S.	65.2	84.3	85.	S.	
2	67.76	79.7	77.	77.6	sbw.	73.4	82.7	85.	82.5	S. W.	69.0	84.7	88.8	85.	S. W.	64.0	85.2	90.	87.	W.	61.0	85.5	90.3	86.5	S. W.	63.0	84.7	86.5	S. W.	
3	61.80	77.5	77.3	N. E.	63.2	86.5	83.	S. W.	65.4	84.7	89.	86.	84.0	84.	83.8	S. E.	58.4	84.0	84.	83.8	S. E.	58.4	84.0	84.	83.8	N. E.	58.4	84.0	83.8	N. E.
4	64.4	81.	77.4	77.4	N. E.	68.6	82.2	87.	80.	S. E.	66.0	83.7	86.2	83.2	S. E.	61.6	84.5	86.7	84.6	S. E.	60.6	84.5	86.2	84.4	S. E.	60.6	84.5	86.2	S. E.	
5	68.8	80.7	77.6	77.2	N. E.	68.2	82.5	83.5	81.2	N.	67.2	83.7	86.	83.	S. E.	62.4	84.	89.	85.5	S. E.	61.8	84.3	88.5	85.	S. E.	62.0	84.5	86.	S. E.	
6	60.8	81.	78.2	78.	W.	65.1	83.7	85.2	83.	S. W.	64.4	84.6	88.5	85.	S. W.	59.0	85.3	88.	85.7	S. E.	57.4	85.4	86.6	85.4	S. E.	60.0	84.5	83.7	S. E.	
7	58.8	81.5	79.	77.7	E.	64.6	84.	86.7	84.7	E.	63.2	84.8	88.6	86.5	S. E.	57.1	85.	87.6	85.5	E.	56.8	85.2	86.3	85.5	CM.	56.8	84.8	83.5	S. E.	
8	59.6	82.	80.	79.7	N. E.	64.8	84.	86.5	84.2	E.	62.6	85.6	89.7	86.2	S. E.	58.0	84.	82.5	82.5	E.	55.4	84.4	83.7	82.5	S. E.	56.4	83.2	81.7	S. E.	
9	60.8	81.8	80.	80.	N. E.	65.4	84.3	85.	83.	N. E.	62.0	85.5	89.2	86.3	N. E.	55.2	85.	86.8	85.	S. E.	53.2	85.7	86.5	84.7	S. E.	56.0	84.7	83.4	S. E.	
10	56.2	80.7	79.5	79.7	N. E.	69.1	84.5	84.8	83.2	N. E.	58.8	84.	85.	82.5	N. E.	55.1	86.	88.	85.	N. E.	50.2	86.4	89.7	86.	N. E.	52.2	83.3	82.7	N. E.	
11	20.82	79.7	79.4	N.	53.6	82.3	81.	80.6	N. E.	51.6	83.	84.7	83.1	82.3	S. E.	47.4	83.3	81.7	82.3	S. E.	45.6	82.7	81.7	81.3	S. E.	47.2	81.4	80.5	S. E.	
12	61.6	80.	79.3	79.	E.	67.4	82.	81.	80.8	E.	65.0	81.4	80.	80.	N. E.	58.8	83.3	85.4	83.	E.	57.6	83.5	84.5	82.7	E. b.	58.0	83.	83.2	S. E.	
13	63.4	79.7	78.4	78.6	E. b.	65.0	82.	80.5	80.	E. b.	59.2	82.5	82.5	80.7	sbw.	53.4	82.5	82.	80.3	S.	53.4	82.5	83.	81.	S.	53.4	81.7	82.4	S.	
14	52.7	79.7	77.7	78.	S. E.	60.4	81.7	80.2	79.5	E.	56.0	83.7	85.2	83.	S. E.	53.6	84.	86.2	84.7	S. W.	52.2	84.3	85.7	84.2	S. W.	53.0	83.	83.6	W. b.	
15	56.0	80.5	78.7	78.7	S. W.	61.2	82.	83.	81.	W.	59.4	84.	86.7	83.8	S. E.	52.2	83.7	82.7	83.2	S. E.	52.2	83.7	82.7	83.2	S. E.	53.0	82.9	81.7	S.	
16	57.2	80.7	78.7	78.	S. E.	61.0	82.7	84.4	82.3	S. W.	59.4	83.5	85.3	83.	S. E.	55.0	84.4	87.7	83.4	S.	58.8	83.3	84.	81.7	S.	58.8	83.3	84.	81.7	S.
17	56.6	80.5	79.	79.	S.	65.0	82.8	83.8	82.5	S. E.	63.1	83.5	86.	82.7	S. E.	58.8	84.5	87.7	83.7	S.	62.2	81.7	82.7	80.5	S. E.	67.4	81.5	80.3	S. E.	
18	69.0	82.	80.	79.5	E.	74.0	84.	84.5	82.	S. E.	72.2	82.5	80.3	80.	E.	68.0	81.4	80.5	79.5	S.	62.8	85.3	88.3	85.	S. E.	66.8	84.	84.5	S. E.	
19	61.8	82.	81.	80.4	S. W.	69.4	83.2	85.	83.	S.	68.6	84.5	88.5	84.	S. E.	62.8	85.3	88.3	85.	S. E.	60.6	85.6	88.	84.3	S. E.	61.6	84.	84.5	S. E.	
20	60.1	78.6	76.5	78.	S. W.	64.0	81.5	80.	79.	W.	63.6	82.5	83.8	81.3	S. W.	59.2	82.8	81.3	81.3	N.	58.6	81.8	80.3	80.2	N. E.	59.0	81.	77.7	CM.	
21	59.2	79.7	77.	78.6	S. W.	64.4	81.7	84.5	81.5	S. W.	63.6	82.5	83.7	81.7	S. W.	60.0	83.3	84.5	82.7	S.	59.4	80.	75.5	78.7	N. E.	60.4	79.7	74.2	S. E.	
22	63.8	80.1	78.7	78.2	S. W.	64.2	81.	81.2	79.	S. W.	62.0	81.8	83.7	80.7	S. W.	56.6	82.3	85.	82.3	S.	56.8	80.5	75.	78.	S.	56.0	79.5	74.	S. E.	
23	62.4	77.	74.	74.3	sbw.	65.0	79.	77.	76.	S. W.	66.8	80.	80.5	78.5	S. W.	63.0	81.7	86.	82.4	S. W.	61.6	82.	81.5	92.5	S. W.	62.0	80.	77.	S. W.	
24	63.2	78.7	77.3	77.3	bw.	71.0	82.	86.	82.5	sbw.	69.0	83.3	88.	84.4	S. W.	62.6	84.	89.7	85.3	S.	60.6	83.8	87.8	84.7	S.	62.4	83.	84.	S. W.	
25	64.4	79.	78.	77.6	S. W.	65.6	82.	85.	82.5	S. W.	67.0	83.4	86.7	82.7	S.	61.2	83.5	85.4	82.7	S.	60.6	83.7	82.8	82.2	S.	61.8	80.5	79.7	S. E.	
26	62.0	79.7	78.7	78.4	S.	67.3	82.	84.7	82.3	S. W.	66.4	81.2	80.	79.5	S.	62.0	82.3	84.	81.5	S.	60.4	82.4	83.5	81.	S.	62.0	80.	79.7	S. E.	
27	71.6	78.5	77.	77.4	S. b.e.	72.0	81.	82.	80.	S.	70.0	81.7	84.	81.7	S. E.	63.6	82.5	87.	84.	sbw.	62.6	82.7	86.	83.	S.	64.8	81.5	82.4	S. W.	
28	67.7	79.7	78.	78.5	S. W.	69.6	80.5	80.	79.	S. W.	68.0	80.7	79.	79.3	S.	61.8	81.5	82.7	81.7	S.	59.4	81.7	84.5	82.	S.	60.6	80.	79.5	S. E.	
29	66.7	79.7	78.5	calm.	69.0	81.5	82.5	80.	S. W.	67.6	82.	83.	81.5	S. W.	62.6	82.5	83.7	82.	sbw.	60.0	83.	84.5	82.2	CM.	61.2	82.	82.5	CM.		
30	62.0	79.5	78.7	79.	W. b.	69.8	81.7	82.	80.	W. b. N.	68.2	83.	83.3	81.5	W. b.	65.0	83.	82.	81.5	S. W.	63.6	83.2	82.	80.7	S. W.	65.0	81.5	0.	S. W.	
31	69.6	78.6	77.5	77.5	W.	74.0	82.	82.	82.	S. W.	72.0	83.7	85.	82.7	S. W.	68.0	84.2	85.7	83.3	S. W.	66.4	81.2	85.	83.	S. W.					

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THE
CALCUTTA CHRISTIAN OBSERVER.

October, 1835.

I.—*Essays read at the Public Examination of the Assembly's School.*

[We have much pleasure in giving insertion to the two following Essays, which excited considerable attention, and are very creditable to their young authors. We have been assured by the Superintendents of the School, that, with the exception of a few verbal corrections, they are *bonâ fide* original compositions, written several months ago as ordinary school exercises, without the most distant idea of publicity, and selected from others more on account of their subjects, than any particular superiority over the rest.—Ed.]

1.—ON WEALTH—BY MOHESH CHANDER BANNERJIA.

All the precious gifts of God to mankind were meant to do them good. Wealth is one of those gifts; therefore it also was meant to do good; and not, as many suppose, to lead astray from the paths of morality and religion. Indeed, some have gone so far as to class it amongst those plagues that are often sent to punish men for their sins. But no error can be more evident than theirs. A little consideration might teach them, that the human heart is so cunning and wicked as to be able to draw evil from any thing whatever. The eye, for instance, was given to man for his support, and that by reading he might acquire knowledge, and examine the religion he takes. It was given that he might glorify God on seeing his beneficent creations,—the sky studded with innumerable brilliant stars, and the moon shining among them so that it gives light to the world, yet at the same time so gently and softly, that we can look at it at any time without hurting our eyes. And in the day-time a brighter light comes into view, without which the earth would be a pit of darkness, in which nothing could exist, rather to be dreaded, than to be inhabited by men; no tree would bring forth fruit, and no plant or herb would grow; so that even were it possible for men to inhabit an earth that had no light, it would be impossible for any living creature to live

without food. Yet this very eye, given for such useful purposes, is abused in a thousand different ways. With it men deceive ; with it they covet, and with it they do every sort of wickedness imaginable. In short, no member of the body is more liable to be abused than the eye. Would any one therefore blame the great God that gave it? Are not the miseries attending blindness obvious to every man ?

In like manner, wealth was never meant to be the instrument to commit sins with, but to be the instrument with which men were to do good to themselves, and to their fellow creatures. Neither does the true use of wealth consist in grand shows, such as marriages, nor in the nautches, the viands, the lights, the music, and processions of the holy days, as they call them. Were these the only uses of wealth, I must confess that it would be of much less value than is commonly thought. But no ! wealth has better uses than these. Not to mention any other, how much good might be done by the wealth that is going to be thrown away in this single approaching festival, were it rightly directed. Wealth is truly one of the greatest blessings from on high ; and those to whom it is given must take care to use it well. On them lies a double duty ; not only to educate and support their own children, but to bring education within the reach of the poor ; to relieve their wants, to encourage their industry, and to help them in a thousand other ways which it is needless to mention, for they are well known to all. The only thing, that these rich people are in want of, is a little *inclination*. How much good might be done to our countrymen, by those who are most nearly connected with them, if they were to follow the example of a nation foreign, and wholly unknown to India a few centuries ago ; who diffuse knowledge, and thus unlock the fountain which is to flow through all generations, and which shall know no end. "This stream," (as it is said in our Political Economy,) "though life and health to all who are nigh from the moment when it struggles into light, is, at first, only as a drop to the deep waters below ; but it is the forerunner and token of copious floods, which will not cease to gush forth until the trickling rill becomes a mighty river, swelling and rolling through the dry places, and causing them to abound for ever with the fair fruits of knowledge and truth."

To number all the other advantages that flow from the possession of wealth is beyond the capacity of my feeble pen ; however, I shall try to mention some which are obvious to every discerning eye.

1st. Wealth in a great degree prolongs life. Bad food, bad clothing, and bad beds, tend to introduce lingering diseases. from which poverty is frequently unable to get free.

2nd. Wealth educates men. "No man labours for labour's sake," therefore a teacher must be paid for his labours, and books must be bought,—things which are as much beyond the reach of the poor as the sun or moon is. It may be asked, How then is a Hindu boy (as the writer himself is) taught, many of whom give for their education and books nothing in return, no, not even gratitude, which a poor man can spare at least as well as a rich man? It is true that the Hindus pay nothing for their education; but certain benevolent individuals, seeing the miserable condition they are in, have been pleased to pay for them. Had there been no wealth, how could these people, who thus show their kindness and love towards their neighbours, pay for the education of the poor? "Charity begins at home;" and if they had not sufficient to support and to educate their own children, how could it be expected that they should do so to those of others?

3rd. Wealth enables men to cultivate their minds, and to improve in religion and morality. For if wealth had not been accumulated, a man's whole time would be employed in the search after food and clothing, without which his frail body, being exposed to the sun-shine and cold, would cease to exist, and therefore he would have no time to think of the great God, the Creator and Preserver of himself and of the universe. Thus wealth feeds, clothes, and supports a man, educates him, and makes him a blessing to society, and teaches him to know his God, and to serve Him: by doing which his soul shall be happy for ever and ever.

2.—ON ATHEISM. BY KHETUR MOHUN CHATTERJIA.

Atheism means a disbelief in the being of a God. The subject is therefore of universal interest, and has a high claim to earnest examination. For without a God in this world man is a degraded and wretched being. It is religion which exalts human nature; and the first truth in religion teaches us that God is.

There is not a single spot in this world, where we cannot find ample materials for confirming this truth; for the creation loudly declares the existence of the Creator.

Mankind generally, in every age, and in every part of the world, have believed that there is a God; because they are accustomed to see every day that not the least thing can be got without labour. Yet the formation of the meanest insect is beyond the comprehension of man; and the formation of man himself is much more incomprehensible than that of an insect. How then was man made? We may naturally reply, that he

sprung from his parents ; but as population constantly increases, by going back, we shall come to the first man, and again we ask the same question,—By whom was he made? The Atheist says, that he was formed out of the earth by chance, which involves an evident absurdity ; and therefore we must acknowledge a Being who possesses all power, and exists from eternity to eternity.

Thus the belief of a God does not rest upon tradition or hypothesis ; but it is stamped upon our minds by the appearance of the world, and the formation of man, and other visible creatures.

There is a spirit within us which teaches us to inquire about all things that we see ; sometimes from seeing the effects we inquire into the cause, and sometimes from seeing the cause we inquire into its effects. Now we see the world as an effect, and we wish to know the cause of it. Some are of opinion, that the world has existed from eternity ; others maintain the doctrine of chance, or that chance was the author of all ; and others, that matter in motion is sufficient to account for every thing we see.

Now in the first place, let us turn our attention to the eternity of the world.

The traditions and early histories of all nations oppose this doctrine ; because although every nation under the sun pretends to be ancient, none dreams of eternity. But if we admit the eternity of the world, we must admit also that the whole system is eternal. But if all be eternal, then we have ground to imagine that every part is so. But how can we think that mankind has existed from eternity ? I cannot imagine that I bring myself into existence ; my parents were not their own creators ; and though I go back as far as the wings of imagination can bear me, still I am unable to find a cause (apart from God) for the existence of those from whom I proceed. Besides, the argument from population entitles me legitimately to conclude, that mankind have not existed throughout the whole of eternity ; and as one part is certainly not eternal, we have no ground to say that the world itself is so. Geological arguments also have been brought forward by able defenders of the true doctrine, to prove the falsity of the Atheistical theory. These show that the world is not eternal, and the beginning of the present system was not above six thousand years ago*. Now to talk, as some have talked, that Nature has created all things, is absurd in the extreme. What do we mean by the word Nature ? It means the order of things which has been established ; except sometimes when we use it for the Author of nature.

* The writer probably means the time which has elapsed since the deluge, or last great revolution on the earth's surface.—ED.

But to speak of a Creator to the exclusion of an Intelligent Agent is a mere fallacy, for the term (Nature) itself implies an order or law, and a law cannot be an agent : a law is formed by the exercise of mind, and without the agent the law is nothing ; and so nature without the agency of God is a non-entity.

Let us next treat of chance. In the first place, what is chance ? In common discourse the word expresses a want of intention ; when we say that such a thing happened by chance, we mean that it was done without intention. But the chance philosophers use the word instead of that Intelligent Being, by whose design we think the world is created. I am at a loss to think, how chance can have produced a man, or a tree ; and if chance has produced all things that we see and hear, why do we not see such occurrences now ? Shall we say any more then, that chance is the author of all ? no, not even in our dreams.

Next, can matter in motion have produced this world, with all its laws ? Motion is not an inherent quality of matter, but is produced by applying some force to it ; and if so, whence comes this force ?

Lastly, some persons say, that we cannot discover design in the creation.

The arguments against this are irresistible ; because we have only to look around us, and examine the laws of nature, and the constitution of the human frame, and then see whether we can find any design in them or not. I shall select, for instance, the human eye ; its formation undoubtedly shews a designing cause ; for after a serious examination of the formation and adaptation of the human eye, is it possible for any man to deny a designing cause ? The Achromatic telescope is known to resemble the eye ; and Mr. Dolland, who was the inventor of it, acknowledges, that the structure of the human eye was his guide : no man can say that there is no design manifested in this instrument ; and if so, how can any man say that there is no design manifested in the human eye ? Shall we say that Dolland was a designing and contriving being, and yet deny that the Author of the human eye, whose work was the model of the Achromatic telescope, is a designing and intelligent Being ?

After all, we must heartily join with the Psalmist, who says, " The fool hath said in his heart, There is no God."

II.—*Marriage and Divorce among Native Converts.*

A series of papers has appeared in the *OBSERVER*, with the signature of *HAVARENSIS*, on the important subject of Marriage and Divorce, of which the last and concluding Essay appeared in your last number. The writer is certainly a man of real ability, and coming forward as he did with his first papers as a sample, it was my hope, and the hope no doubt of many more, that his exertions would materially benefit the cause of piety and the Indian Church. But the concluding portion of his third paper, somewhat staggered my confidence; and the full exposition of his views in the 4th and 5th papers, has produced the firm conviction, that his sentiments, in reference to the moral character of polygamy, and some other subjects involved in his reasonings and statements, are such as to produce the most injurious results, if allowed to go unsifted and unanswered. It is possible that we may oppose an evil in such a way as most materially to swell its current, and accumulate its destructive power; and it appears to me, that this method of opposing polygamy, by denying its intrinsic sinfulness, and resolving it into a matter merely inexpedient, because inconvenient, is just the way to induce the libidinous, who hitherto have been restrained, to break forth and launch out into its excesses: and even in respect to Christians, its being asserted that the holy Patriarchs were not a whit less holy because they were the husbands of several wives, has rather a tendency to lead them to the conclusion, that what was right in them can never be wrong in us. And, moreover, what thus in itself is dangerous, has been rendered more so, by the talents of the author, all whose positions are laid down in that bold way, that the general reader will scarcely dare to doubt, but that his views are sound, his citations and testimonies accurate, and his deductions unanswerable; and also from the claims the writer makes to be not alone in these views, but to be singularly united with the large body of Calcutta Missionaries on this subject, and with the members of the Committee too, who were appointed to draw up the Propositions on Marriage and Divorce. Whether this be altogether as stated, I am not fully aware; but this I can positively state, that all are not thus minded, and that there are some, who approve the 4th and 5th propositions, who yet shrink with repugnance from such a defence of their conduct in passing them, as *HAVARENSIS* has given; and moreover, I can state it as a fact, that the moral character of polygamy never formed a subject of discussion with the Proposition Committee, as the *primâ facie* view was thought quite sufficient, that as polygamy had been tolerated by the Most High in past ages, it needed to be tolerated now, in such cases, where the greatest evils would be perpetrated by setting it aside. So far as I understood it, the question was between one evil and greater evils; and the decision materially hinged upon this*. However, other sentiments are now put forth, and that too with semi-official authority; and it becomes the dissentients to be alive to the vindication of their own reputation and the truth.

For myself, I have no hesitation in asserting my belief, that both the law of nature and the law of God, have stamped upon polygamy the indelible mark of reprobation; and I think that the overwhelming majority of good testimonies, both ancient and modern, is in support of this assertion. To enter upon this, with all the amplitude of argument and illustration it deserves, would require more space than you will allow me in the *OBSERVER*; but I shall endeavour to give a summary of proof, and to reply to the assertions made on this subject by your correspondent *HAVARENSIS*.

* Our correspondent is quite right: such were the views of the Missionaries; and such also, we believe, is at bottom, the view of *HAVARENSIS*, who, as formerly stated, nowhere lays claim to any official or semi-official authority.—ED.

In respect to the law of nature, and the decisions it pronounces on any act or course of conduct, the test, invariably made use of, is the tendency of things to promote the greatest quantum of private happiness in consistency with the greatest quantum of public happiness: and when the question is submitted at its tribunal, whether it is lawful that one man should have more than one wife, the reply would be, Yes, if it is for his happiness and that of society, and if it be found a fact, that there are more women than men. But neither of these conditions can be realized; for in respect to comparative number, the majority is on the side of the men, the proportion being, according to Dr. Paley, 19 to 18. And though the world has been amused by the declarations of Mr. Bruce, that in Arabia, and elsewhere, there are four women to every man, and that on this, as a known basis, Mahomet ordained his law of marriage; yet the world was never so credulous as to believe his assertions, especially based as they were on such an inadequate method of ascertaining the true state of society in this respect; and, now, wherever we extend our line, and number the people, the results arise as so many positive contradictions to his vagaries in history. *Justice*, then, would be one ground why the law of nature would pronounce polygamy sin; because the fact is, that there is barely one woman for every man: and the cause would succeed little better, if tried on the grounds of its comparative *utility*, since even Mr. Madan, and HAVARENSIS, will both testify to its enervating influence on the man, its tendency to quarrels and licentiousness among the women, and the neglected condition of the children, its natural product. And, moreover, it is a fact, that among those nations, where the law of nature has been best studied, and most honored, the practice has not obtained. Amongst the Greeks, for the most part, it was not even tolerated; and the history of Sparta records, with disapprobation, the conduct of the first transgressor; and amongst the Romans, so little was known of it, not only amongst their worthies, but even amongst the refuse of the people, that it is distinctly recorded, that no man was found thus to dishonor himself, till the appearance of Mark Antony, a worthy subject for such a practice. And even among other nations, where it has been tolerated by enactments, yet such has been the force of the dictates of the law of nature, that it has not been generally practised. Niebuhr tells us, "in reference to the Arabians, that they rarely avail themselves of the privilege of marrying four wives (according to the Korán), and keeping a number of slaves for their pleasure*." And he records it as a singular fact, that he had met with one man who had married four wives, but it was that he might support himself by their labour. If these sentiments be allowed in reference to the decisions of the law of nature, then I shall beg to remind the reader, that these are all obligatory upon us, since the law of nature is only the unwritten part of the law of God; and the law of nature affords in a great measure the test of trying the law of God itself as to its divine origin, in as much as it can never be, that the Divine Being should ever reveal any thing which is not in harmony with his previous revelation.

But the law of God speaks in harmony with these decisions. In the very opening of it, we have a case, where the Divine Being, instituting the ordinance of marriage, lays down a pattern, in which is shewn at once the example and the precept. There he is seen to create only one man and one woman, and the woman out of the man, that so in every sense, when joined in marriage, they might feel their oneness, and understand the meaning of the declaration, that "they two by marriage become one flesh." HAVARENSIS, indeed, allows so little force to this striking declaration, that he cannot see, but what a man may become one with many wives, as Christ is one with all believers; but I would suggest to him, that his

* See Heron's translation of Niebuhr's Travels.

figurative argument is unsound, as in no part of scripture is Christ spoken of, but as the Bridegroom of the one beautiful church ; and that as the members of the body make up the unity of an earthly bride, so the members of the church make up the Saviour's spiritual bride. No ; this is not a polygamous image, for that lovely marriage is what the bride shall be, without spot or blemish, or any such thing. Since it appears, then, that the first Author of marriage, gave only one woman to one man, at a time, when, if ever more were required, according to the doctrine of staunch polygamists, they were then required ; who shall deviate from this institution, when the reasons are of no weight, there being no pleadings of necessity other than the pleadings of caprice and insatiable lust, that never says, It is enough ? Among the descendants of Adam, the divine exemplar, this precept was the Divine law, and monogamy alone prevailed, certainly for a long period, as inferentially attested by the circumstance, that at length history records a fact alone and by itself, of one man having taken two wives ; and it is worthy of observation, that that man was of the impious race of Cain. The circumstances are not related, so as to ascertain whether there was any connection between his polygamy and the quarrel, that led to his murdering a man ; but I may quote what Jerome says of the circumstance, particularly as I see that Jerome is dragged in, as not condemning polygamy. "Lamech," says Jerome, "was a homicide, and bloody-minded person, and was the first who divided one flesh to two wives," and "the flood expiated his parricide and his polygamy together." Jerom. Lib. cont. Jovin. and Ep. ix. ad Salvian. And, perhaps, in connection with this, it is not unworthy of consideration, whether this evil example did not give rise to the libidinous excesses of the sons of Seth, which completed the general corruption, and hastened the destruction of the human race. If these statements be received, it would appear that the first great portion of the world's history, knew nothing of polygamy, otherwise than as of a crime directly committed against God ; not so much against his word, as against himself, the first framer of the marriage institution.

In the Christian dispensation, in like manner, it appears, that our Saviour, in discussing the one part of the subject of marriages, in Matt. xix. immediately refers to the primitive institution of it, as the great model and law on the subject : and though, then, he was speaking of divorce, yet the principles involved apply as much to polygamy as divorce, in support of which I might quote all the commentators with few exceptions ; but perhaps Bishop Bradford's testimony will suffice. "Here it will be seen, that our Saviour refers to the primitive institution of marriage, which may be as well urged against polygamy as against causeless divorce. For thus the argument runs, God at the first made one man, and one woman, and he himself joined them together in so strict a union, as to declare them thenceforward to be but one. Why did he make no more wives for Adam than one ? but that he intended it as a pattern to all posterity. And why did he expressly declare the strict union of these two, but in order to prevent either taking in a third ?"—*Bishop Bradford's Boyle Lectures, Sermon V.*

If the Saviour's statement then be considered law on this point, we ought not to wonder, if there are not many repetitions of the law, as a single injunction is sufficient for obligation. However, there are other passages which afford some evidence in favour, and the one in 1 Cor. vii. 2. is directly to the point. There it is written, "Let every man have his own wife, and every wife have her own husband ;" on which Dr. Campbell remarks, "In strictness, I have no right to call that *ιδιον* 'own,' which I enjoy in common with others ; and no woman can call any man *ιδιον ανδρα*, 'her own husband,' whom she has in common with other women. In the

New Testament, we have always *ιδιος αυτη*, never *ιδια γυνη* his own wife ; which is the more remarkable, as no such expression ever occurs in the Septuagint. For during that dispensation, things were on a different footing. The words rendered ‘ his own wife,’ are *την εαυτου γυναικα*, for there was not the same reason for the explicitly strong restriction on that side which is contained in the word *ιδιος*.” This is absolutely decisive against polygamy, and places the husband and the wife entirely on the same ground, and as much forbids him to take another woman, as it does her to cohabit with another man. In respect to this, I beg the reader merely to view it in connection with the primitive institution of marriage, and the re-assertion of its binding force by our Saviour ; and then ask himself, whether it be true, as asserted, that the intrinsic unlawfulness of polygamy is asserted by no inspired scripture, and that the practice, though not harmless, is yet not sinful.

But there is yet the third era of the world, from the deluge to the coming of Christ, in which a scene of a somewhat different aspect is presented ; and, therefore, I have reserved it till now. It is matter of history that, after the flood, polygamy prevailed in the earth, and even the Patriarchs were not free from the stain ; and it is matter of fact, that Moses himself took cognizance of its existence by regulating it, so that abuse might not become worse abused. And the questions arise, whether the *example* of men is to set aside the *precept* of God ; and whether the regulating the evils of a neglected law abrogates that law. As to the first, all must pronounce that it cannot for one moment be allowed to have much weight with any lover of truth and righteousness in any case, and assuredly not in the case of the Bible History, where the grossest crimes are related in connection with good men ; as Lot’s incest, and Jacob’s deceit, and Judah’s whoredom, &c. &c. without any condemnation being passed upon them. Indeed, this results from the very character of the Bible History ; it was written to establish two or three important points, respecting the Messiah, and, hence, in comparison with these ends, all other matters are secondary. And as to the second, it would be a hard matter, that a law should be abrogated, because it has been abused. I know it is a difficulty to imagine, that God should so far permit sin as even to regulate it ; but it is too clear that he has done so, to doubt the fact. When the Jews desired a king, 1 Sam. viii. 6, 7, it was sin, and yet God regulated the choice of him : and when the Jews put away their wives causelessly, from mere dislike, Deut. xxiv. 1, it was sin, and, according to the Saviour’s exposition, actual adultery, and yet a direct law was given regulating it. How this should be, I know not ; but the Saviour declared it a fact, that Moses did give them this liberty of divorce for the hardness of their hearts, Matt. xix. And, therefore, I cannot doubt but that polygamy was still a sin, though in some measure tolerated amongst the Jews. But HAVARENSIS remarks, “ What, is it confessed that the Patriarchs lived in sin, and yet were saved ? wonderful hallucination !” To which I beg to reply, that there is no hallucination ; we are not mad, HAVARENSIS, but speak forth the words of truth and soberness. Nothing can be clearer, than that persons may be saved, who have yet lived in some species of sin ; the builder of “ hay or stubble” on Christ the foundation, as described by the Apostle Paul, 1 Cor. iii. 15, was sinning in so doing, and yet he himself was to be saved, “ yet so as by fire.” And what is the meaning of the passage, “ There is a sin unto death,” and “ there is a sin not unto death ?” 1 John xvi. 17. if it is not possible that, in certain peculiar circumstances, a man may sin and yet not die. I grant that to say what these circumstances are, and to settle what are venial, and what are mortal sins, requires inspiration from Heaven not less real than that of the prophets and the apostles ; though I have no hesitation on the ground of their decision to say, that the Patriarchs are

saved, though some of them lived all their days in the habitual indulgence of the crime of polygamy. But still this does not make their sin not to be sin. Sin it was by the divine law at the creation, and if so, sin it remains up to this hour.

But the principle of HAVARENSIS, that whatsoever has been permitted is not sin, does not allow him to rest here, but it carries him on to the conclusion too, that slavery holding is no real sin, no intrinsic crime. I do not need to go to the bar of the law of nature to ask for a decision on this subject: for it is already plain, that no man can have part in his fellow man, except God, his only owner, has given it to him; and if he seizes upon it without that sanction, he is guilty of violating one of the first great laws which lie lowest at the foundation of all order and real happiness. In the case of the Jews, slavery, a natural evil, being allowed by God's special sanction, and its abuses prevented by special laws, and even the sting of it extracted by the ordination of Providence, is a subject of very different import, from that slavery in general which is spoken of by HAVARENSIS, and of which he coolly remarks, "It is ill adapted in many respects to an advanced and cultivated society." This latter is one of the most crying evils under the sun, and though it is our duty to bear with it, and to do good to its continuators, yet never can it be, that we can forget its moral turpitude, and call the evil good, or give to the foulest crime the mild name of inexpediency.

It remains, now, that the testimonies of history, and the citations which have been brought forward in favour of polygamy, should be considered; and some view given of the real state of the case, in reference to the critical world. HAVARENSIS argues, that polygamy has been practised by nearly all nations; but, surely, this is no proof of its being no sin, since idolatry has likewise had place among all nations, than which nothing is more strongly reprobated by the prophets in the Old Testament. The argument that the Jews still practise it, and have ever done, is of a little more weight, though very little, and that little will be less than nothing, if we put the fact by its side, "that the Samaritans, who are extremely devoted to the laws of Moses, marry but one wife, and make it a crime in the Jews, that they secretly practise polygamy in the East*." This latter clause refers to their not having been allowed to do it openly, by the edicts of the Roman emperors, and several of the Musalmán rulers. In respect to the citations of authorities, it is a matter of surprize, that some of them should have been brought forward, especially as they are far from being unexceptionable. The one given from the Reformers, the most startling and astounding to every lover of the Reformers, and the gem of all the rest, is no *real* gem. It is stated, that Luther, Melancthon, Zuñglius, and Bucer, unanimously decided, that to have two wives at one time was not contrary to the law of God, and that the Landgrave of Hesse, married a second wife in consequence. That this is not correct, the following passage from the history of the time† will shew. "A principal cause of the anxiety which occasioned the illness of Melancthon, was the conduct of the Landgrave of Hesse, who at this time contracted a second marriage, while his first wife was living. We need not enter into an examination of the sophistries by which he persuaded himself of the lawfulness of marrying a second wife, during the lifetime of the first; nor need we attempt to defend or explain away the advice given by some of the Reformers upon this occasion, which however does not admit the interpretation put upon it by the Romanists. Luther and his associates represented to the Landgrave, in the strongest manner, the impropriety and proba-

* See Calmet, Article Polygamy.

† History of Church of Christ, by the Tract Society, p. 153, 54.

ble evil consequences of his conduct; but that prince had previously declared, that he would not attend to any such suggestions, but would continue the licentious course he then pursued, or contract a second marriage; their statement was, that the latter alternative would give less offence, and perhaps incur a smaller portion of guilt." Now it appears that the question was, whether a man in such a high station should live in open adultery, or practise bigamy, the first wife giving her consent by her hand-writing to her husband's second marriage, and it having been the custom of the empire in former times to allow of such connections. The Reformers decided on the latter; but their decision, even in such circumstances, was apparently a matter of much grief and misgiving with them. And in respect to the other testimonies cited, though they are very varied, and therefore well justify the description given of them, as being from authors of various persuasions, and so far are weighty, yet whether they are of such a character, as to justify their being called learned and devout, may well be doubted. Who was Cajetan? The pope's legate and representative in persecuting Luther; a Romanist, and living at the time, when through that church the greatest sophistries had been introduced into the world, to the entire corruption of public morals, and who himself had a deep stake in the welfare of the system by his publications on Aristotle, and Aquinas's theology. And who was Bellarmine? The Jesuit, so well versed in the mysteries of casuistry, that the See of Rome never knew before, or since, such an able defender of all its corruptions. Again, in reference to Jerome's testimony, it is to be feared, that it is only a partial statement, as the passage from Jerome above quoted may shew that he viewed polygamy with abhorrence. And in respect to all of them, so far as they carry with them any implication that the sentiments advocated are the sentiments of the many, they cannot be said as stating what is actually true. There have been, it is true, a few writers who have thus thought and written; but they have been writers of a bad period for truth, and their testimony, therefore, must be valued accordingly. As to the early Fathers of the Church, they knew of no such doctrine, so to as advocate or tolerate it, and all the great modern commentators and writers are alike opposed to it. In respect to the first assertion, I beg to quote a passage from the article Polygamy in the *Encyclopædia Britannica*. "If we appeal on this subject from the authority of Scripture, to the writings of the earliest Fathers in the Christian Church, there is not to be found the faintest trace of any thing resembling a testimony to the lawfulness of polygamy; on the contrary, many passages occur, in which the practice of it is strongly and explicitly condemned. In support of the latter assertion, I may cite Calvin, who in his remarks on 1 Cor. vii. 2, states, that "the passage is directly opposed to the practice of polygamy," Turtelline, in like manner, in his *Theologia Elenctica*, vol. ii. p. 134, states, "that polygamy is a sin against the first institution of marriage, against the true nature of conjugal affection, against the nature of the matrimonial contract, as specified in 1 Cor. vii. 2; against the proper care of offspring, and against the true peace of a family; and denies, that the permission to the Fathers under the Old Testament dispensation is any reason why we should think polygamy not to be sin." Limborch, in his *Theologia*, p. 568, in like manner condemns polygamy, even in the Patriarchs as in all others.

To extract the opinions of modern commentators is not required, as I suppose all know, that the current of testimony is against polygamy as a real evil, and not a negative practice, dependant on circumstances for its propriety or otherwise; and in conclusion, therefore, I shall beg merely to

transcribe a few sentences from Paley on the subject, and then leave it to my readers to decide on this question. "Polygamy not only violates the constitution of nature, and the apparent design of the Deity, but produces to the parties themselves and the public, the worst consequences; and to compensate for these evils, polygamy does not offer a single advantage." "Whethersimultaneous polygamy was permitted by the law of Moses, seems doubtful; it was certainly practised by the Jewish Patriarchs, both before the law and under it. The permission, if there were any, might be like that of divorce, "for the hardness of their hearts," in condescension to their established indulgences, rather than from the general rectitude or propriety of the thing itself." "The words of Christ, in Matt. xix. 9, may be construed by an easy implication to prohibit polygamy; for, if, "whoever putteth away his wife, and marrieth another, committeth adultery," he who marrieth another, without putting away the first, is no less guilty of adultery, because the adultery does not consist in the repudiation of the first wife, but the entering into a second marriage, during the legal existence and obligation of the first."—*Paley's Moral Philosophy, Book III. Chap. VI.*

VA'RA'NASI.

III.—*Interesting Account of the Sihor School.*

[In a recent Letter from Mr. Wilkinson to one of the Editors.]

[Every friend to education, every one who has the improvement of India at heart, must be delighted with the following account, by Mr. WILKINSON, of the complete success of his School at Sihor. It is the more gratifying, as the knowledge acquired by the pupils has been communicated entirely in the Native language, and in a part of the country where the desire to acquire English is not yet excited. It is encouraging to see how much may be effected by the enthusiasm of a single individual, when directed to a great object, and how rapidly a similar spirit is caught by others. We hope yet to see the day when not to labour for the spread of truth and knowledge will be accounted disgraceful in every servant of Government; and when the School will be the invariable accompaniment of the Kacheri. Not that we expect all, or even many, to have either talents or disposition for teaching, like Mr. W. and his valuable associates; but all may at least lend their countenance and their support to the cause of education. For those who are disposed to go further, we would point to Mr. W. and his friends, both for encouragement and example. They are the pioneers; it is for the Christian to sow the seed which will spring up into life eternal. Knowledge brings in its train the comforts and luxuries of life; it gives wealth, power and influence: but right moral and religious principles alone can render man happy; and it should never be lost sight of, that our chief object in India is not so much to *destroy*, as to *build*. This we say in no disparagement of Mr. W.'s labours, which we look upon not with interest merely, but with delight; but because we fear the Christian public is not sufficiently alive to the necessity of taking up the pupils, when Mr. W. and others like him, must necessarily leave them.]

We long to see the translation of the Graha Lāghava. An abridgement of the different Indian systems would be a valuable addition to our School Astronomies. Indeed some thing of this kind has been already introduced into the Assembly's School.—ED.]

My success continues most cheering: I have now about 150 scholars in the school: my own Pandits are attended by many adults besides. Several Joshis have come in from the neighbouring cities to learn their profession. They have come, attended *by their children* in some instances. Could you have a stronger proof that the study is taking deep root here? All my

Pandits and teachers, having first acquired an insight into the truth from your book and my globes, invariably begin by prescribing your little book, with their own commentaries, in the first instance. They have a strong but just prejudice in favor of our system, which strives to make easy, what their own authors strove to involve in difficulty. “You have opened our eyes—you have shewn us the wonders of truth,” is the heartfelt cry of all. In short, by labour I have qualified myself for explaining all the difficulties of what they generally read, (which is little enough;) they are thus satisfied to consult me, and take my opinion on fifty other points. The compliments I pay to their own learned men gratify and console them for my occasional attacks on them, for having occasionally sacrificed truth to their fear of the Púrānic orthodoxy. A degree of enthusiasm, of which I scarcely thought them capable, is carrying them all on at a very rapid rate. Every man has been armed with the means of replying to objections, which my ordinary style of language, however, was never calculated to provoke to any degree of bitterness. The Banáras Siddhánti Joshi lifts up his hands in surprise, when he hears the answers of 50 little boys to questions that not one Pandit (he says) in Banáras could solve.—*He deems, however, that I am destroying his occupation.*

As I have before observed, my attention is by no means confined to Geography and Astronomy; but for the purpose of opening the eyes of Hindus, these branches of learning are most peculiarly well adapted.

Captain Winfield's drawing class has made remarkable progress. They have copied a large number of birds, beasts, and fishes, from his books of Natural History, and learned the history of each:—they have also copied such machinery as they could be made to understand, &c.

Amongst our party is Captain Gray, who is an excellent mechanic. He has built a turning apparatus: made a pump and a wheel-barrow, &c., and thus they are made to see clearly the advantages of machinery in saving labour, and consequently, in multiplying and cheapening the comforts of life. My lectures on mechanics and natural philosophy, which were at first listened to with much want of interest, are now warmly received by the elders, who see that it is the rich and learned who must give their talents (of gold and wit) to enable the artizan to make any improvement in his trade.

“शिल्पेयनल्पनेपण्यगणकः।”

“Mechanics require an exceedingly learned accountant.”

This observation must have been written by one that was as ready with his chisel as his pen. It is my endeavour to induce

the most learned and the richest sarkárs, chiefs, &c. to follow the example of our lords and philosophers, whose patronage is necessary to give effect to the handicraft of the artizan.

Dr. Inglis' experiments are used to unfold the properties of the different elements.

In short, crude though our proceedings and doings are, they are, I hope, well based. Time, labour, and money are consumed; but if, during my stay in this part of Malwa, I can succeed in establishing a good system, the small permanent resources it enjoys will, I trust, carry it on without longer necessity for further private support.

As above-mentioned, I have "tálib ul ilms" from almost every petty capital in Malwa. To inspire all with a due appreciation of our superior science is my grand aim. This impression must be, and has been, our strength.

Miss Bird's Astronomy in Urdú, and the maps accompanying it, are excellent, and will prove most useful. I shall write to you for a supply of these when I write for other books, a few months hence.

I have the pleasure of sending you back a dozen copies of the extract from Bháskar A'chárjya's Shiromaní, for distribution to your friends.

The demand for the Graha Lághava commentary is growing daily. But I delay sending it to be printed, till I have studied it better, and got the copy made as correct as possible. It is highly valued in most large cities, but is scarcely procurable in an entire state any where. My Banáras Siddhánti came to me with only one-half of it.

The commentary is an astonishingly rational work. How much I regret that this work, and the Siddhánta Shiromaní, and the other standard astronomical books have never yet been printed, and are not now likely soon to be printed. The publication of good editions would be exceedingly popular. To all Oriental students, desirous of qualifying themselves in a suitable manner for the business of instructing Hindus, the publication of these works would be of great advantage. Now they are procurable only at a great cost, greater than most students can afford, and frequently only after applying to all parts of India. The A'ryá Siddhánta I have been searching for, for the last year; I have at last got *half of it*, from Mr. Hodgson, the resident at Katmandhu!! The very large number of acknowledgments which I have received from the friends of Education all over India, for reminding them of the advantage these Siddhántas were well calculated to prove to them in teaching Hindus, and in over-ruling their objections, are answer enough to the idle objections of those who recommend their utter rejection.

Have you formed any alliance with any learned Joshís, and laboured to shew them that what we teach of Astronomy and Geography is but their own system, with such improvements as the science has received within the last two centuries?

It is a sad reflexion upon the British Government, and the different learned societies, that they have never yet printed the *Líláwati**, *Shiromani*, and such books. This neglect has led to our coining scientific terms of our own, in our translations; and hence it is that the Joshís and others, who read our books, cannot understand a sentence of them. They do not meet a single phrase they recognize.

One of the best Maratha translations of one of our astronomical books, calls the Latitude भुज, and Longitude कोटी—terms applied to the two short sides of a right-angled triangle!! Surely, after centuries in India, we ought to have shewn a better acquaintance with the subject!

IV.—*The Sabbath.*

Every day is God's day; we are commanded to glorify him every day, in our bodies and spirits which are his; we are to accomplish this during the ordinary days of the week by labour; "Six days shalt thou labour, and do all that thou hast to do." The Sabbath is however especially the Lord's day. "He calls the hours his own," and he requires that both man and beast should glorify him on that day, by an act of the most extraordinary but benevolent kind—by an entire cessation from labour, by rest: "but the seventh is the Sabbath of the Lord thy God, in it thou shalt do no manner of work."

In the institution of the Sabbath, we have another proof not only of the wisdom, but the care and tenderness of our heavenly Father, and of the intimate connexion which subsists between the permanent happiness of men and the glory of God. The Lord created man "to glorify him and enjoy him for ever;" and at the same time conceived a plan by which that glory could be obtained, without interfering with the temporal enjoyment of the human family. He set apart a seventh portion of time, in which the human frame might be refreshed, the mind be invigorated, His word be perused, his character contemplated, and that preparation of heart and holiness of life sought after through Christ, without which no man can see the Lord. Such importance did the great Head of the Church attach to the keeping holy the Sabbath day, that He gave great and exceeding precious promises to those who sanctify it to the Lord, while he excludes from all participation in his favor those who disobey His high behests.

My dear reader, how have you spent the Sabbaths that are past, gone for ever to tell in the presence of God a thousand tales of idleness and guilt? If you are advanced in life, you perhaps tremble in recollection of your mis-spent Sabbaths; seek for repentance, and not for repentance only, but for the reformation of the Spirit of God. If you are young, be warned by the misery which a violation of the Sabbath has entailed upon the aged, and live no longer in the neglect of God's command; seek to make the Sabbath a delight, and honorable unto the Lord.

* Mr. W. will be glad to learn, that the *Líláwati* in Sanskrit has been already published by the Education Committee.—ED.

Let us pass over all controverted points on this subject, and in the spirit of prayer apply ourselves, by the aid of the Holy Spirit, to the practical inquiry, *How can we keep holy the Sabbath day?*

We may effect this, by the blessing of Jesus, by abstaining from all that is improper in thought; by restraining all light and frivolous conversation; by refraining from all works, but those of mercy, necessity, and religion.

I. As it respects thoughts. We are commanded on this day not to think our own thoughts, or, in other words, not to indulge in improper reflections on our worldly avocations, or the pleasures and vanities of life, at least not to reflect on them so as to disturb or interfere with the higher and holier concerns of religion. It is utterly impossible, I am aware, for man, in his fallen state, entirely to exclude from his mind the intrusion of thoughts which will materially diminish his sacred pleasures: but he must not indulge in these thoughts; he must strive against them, he must seek by the aid of the Holy Spirit to subdue all the evil feelings and passions of the soul. It is one thing for an enemy to obtain possession of the citadel, and another to allow him to maintain an undisturbed possession of his conquest. So it is one thing for sinful thoughts to intrude themselves into the heart, but it is another to allow them to remain, and reign in all its affections and passions, to the exclusion of better and holier feelings. It is the indulgence which constitutes the sin, not the mere existence of the evil. Oh my dear reader, may we not all plead guilty on this point? How often have our Sabbaths been desecrated by indulging in the grossest guilt, in distrustful anxiety about the future, or in vague and impractical thoughts? Nay, perhaps the hours of the Sabbath have been employed in devising schemes of rebellion against our best friend Jesus. May we not say,

“Prone to wander, Lord, we feel it—
Prone to leave the God we love?”

II. *Conversation should be chaste and pious.*

“Out of the abundance of the heart,” says our Lord, “the mouth speaketh.” The man immersed in business makes it the theme on which he dwells; the man of letters dwells on the pleasures of letters and science; the lover of pleasure speaks of the follies and vanities of his days; the Christian, on the same principle, should speak of Christ. Alas, this is not always the case even on the Sabbath. Are not six days amply sufficient for the discussion of topics, which after all are only of passing moment, compared with the weightier matters of eternity? Shall individuals who are destined to live for ever, exclude from the range of their conversation at any time, but on the Lord’s day more especially, those subjects which will occupy their attention through the countless ages of eternity? Should they live, and exclude from their thoughts the great end for which they live? Such a course of conduct would appear too monstrous to be accredited, were we not eye and ear witnesses of the frivolous and idle, not to mention the often irreverent converse, which too generally fills up the hours of the day which is designed to fit us for the skies. How frequently may we hear after our return from the house of God, nay, even while returning, every thing discoursed about, but the subject to which we have been listening. Business, the weather, the funds, politics, the crops, arrivals, departures, family affairs, not unfrequently scandal, idle gossip—in truth, and not unfrequently, light and frothy converse, mingled with witticisms, and family bickerings, with other subjects equally unprofitable: all these are deemed fit and proper subjects for conversation; but religion, and its great concerns, are never once mentioned; or if they are, it is not in a way calculated to benefit the soul. The conversation of the Sabbath is not unfrequently connected with prospective pleasure, dressing,

and planning schemes for worldly and sinful amusement in the coming week ; at other times, it is distinguished by remarks on the propriety or impropriety of the dress or conduct of our fellow-worshippers, and not unfrequently by an indulgence in uncharitable remarks on the sermon or preacher, to which if we had prayerfully listened, we might perhaps have learned enough to make us speak lightly of the failings of others, in the consciousness of our own imperfections. May not each of us say, Verily we are guilty concerning this matter ? O Lord, enter not into judgment with thy servants. Let us remember, that for every idle word we shall be brought into judgment, " for by thy words shalt thou be justified, and by thy words shalt thou be condemned."

III. The *works* of the Sabbath should be *strictly* confined to deeds of *necessity, mercy, and religion.*

Works of *necessity* are such as are demanded at our hands by the *irrational* part of creation ; attention to their wants or preservation, such as the farmer's attention to his stock. Works of *mercy* may be said to consist in our attention to the wants of the sick and dying, such as the labours of the physician. By works of *religion* may be understood, the religion of the family and the sanctuary, and the carrying out every scheme which has for its object the spiritual improvement of the human race, and the glory of Christ. We must not think to class under the head of *necessity*, the practice of idling away the whole of the Sabbath, or even the intervals of worship, in vain and frivolous pursuits, in making up and settling accounts, in writing letters of business or pleasure, in the perusal of the news of the day, or light and pernicious works, or by appearing in fashionable drives and promenades. These I suspect can never be denominated works of necessity, except it be the necessity which idleness and wickedness impose upon men.

There are other and grosser practices which call for the warning voice ; the indulgence of the gourmand and wine-bibber, the fop and debauchee, who usually select this hallowed day on which to revel in undisturbed iniquity. Oh, my dear reader, what works shall we call these ? are they not worldly, sensual, and devilish, and shall they not have their reward ? May we not appeal to you for the truth of this remark ? How many a once virtuous young person has dated his overthrow from violating the Lord's day ! How many a once steady youth has been seduced from his attention to religious services, by looking with lax views on the ordinance of the Sabbath ! How many an otherwise happy family has been made miserable by one Sabbath breaker ! How many a town has been cursed by a band of such wilful conspirators against the peace of the world and the authority of Jehovah ! Especially, how awful is this example in the higher walks of life ! My dear reader, if you value the happiness of your family, the city, the country in which you are sojourning ; if you value the salvation of your soul, and are called a Christian, lay an interdict upon Sabbath pleasure ; restrain your guilty wanderings from God, live no longer in open defiance of his commands ; attend ! attend ! we beseech you, to that command of the Most High, *Remember the Sabbath-day to keep it holy.*

It may be said then, Does the sanctity of the Sabbath consist in idleness, in retirement or silence, and exclusion from *the world* ? No ; we are not only to cease to do evil, but we are to learn to do well. On this day we are to be up and doing, for Christ and eternity.

During the six days of the week, we are permitted to work for ourselves ; but on the seventh, we are called to labour in the Lord's vineyard :—to work out our salvation with fear and trembling. We are to keep holy the Sabbath, by an attention to *Public Religion* :

by an early, cheerful attention at the house of God ; by devout reflections on his word, a simple and child-like reception of his truth, praying in prayer, singing with grace, making melody unto the Lord ; hearing, in the exercise of faith, the message of mercy through a crucified Redeemer, and letting holiness to the Lord be stamped upon all our services in the sanctuary ; and not coming to the house of God as though it were a task, but a sacred pleasure.

“ How pleased and blest was I,
To hear the people say,
Come, let us to his house repair,
And worship Christ to-day.”

Not listening with carelessness to the message of mercy, or loitering and sleeping in the courts of his house, “ who sits in judgment there ;” but attending to its exercise as though it were what it is, the school for eternity, the place with which you will connect more happiness or misery at the day of judgment than any other. Yes, my dear reader, you will remember the sanctuary in which you have worshipped, when the splendid palace, and stately ruins, shall have passed from your recollection ; you will either say, There was I instructed for heaven, or there I heard a message which I *despised*, and now I am in this place being tormented.

Remember to keep the Sabbath-day holy, by an attention to *Family religion*. On other days you may have what *you* deem a plausible excuse, for not attending with order to those duties which God requires at the hands of all. You may say, “ I cannot attend to family religion in the morning, because I am hurried away at an early hour to my active duties, and in the evening I am too fatigued.” This you may offer as an excuse to yourself, to satisfy the upbraidings of a guilty conscience, but it will not be accepted with God. On the Sabbath, however, you have not this excuse. You may rob our gracious Lord of his time in idleness and slumber, but for this you will be called into judgment. Let me exhort you to be up “ and with the sun, your daily course of duty run.” Rise early, gather your family, your domestics, parents, relatives around you ; speak to them of the day, read to them the word of God, pray with them and for them, teach them to love and fear God by your example ; remember, you are either a blessing or a curse to your household. The head of a family who prays, is a blessing ; the prayerless, a curse. The house without prayer, is like the habitation unroofed in the midst of the storm, there is no shelter or protection for its inmates. The head of a family who expects his children, his servants, his household, to be pious, steady, honest and industrious, without setting before them a good example, especially on the Sabbath, is like the husbandman who sows wheat, and looks at the appointed season for some other grain.

Let the morning, therefore, witness your prayer ; let the intervals of worship be filled up with your duties of mercy and necessity ; converse on what you have heard or read in connection with the salvation of the soul. Let the evening be sanctified by your united devotions. Of such a family it may be said,

There angels stay and gaze ;
There the blest Jesus reigns ;
There God the Father dwells,
And God the Holy Ghost
Sheds on each heart his fruits divine
Of joy and peace, and joins the whole
In blest communion with the skies—
By bonds of love.

You may hallow this day by an attention to *Personal Religion*. The day, to be fully sanctified to God, must be marked by a total surrender of

our bodies and spirits to his service. To render all the services, to which reference has been made, acceptable through Christ to our gracious Father, a blessing to ourselves or others, they must be conducted in the spirit of humility and grace, with a consciousness that we are ourselves interested in all that we profess to enjoy and commend to others. We should begin the day with God in the closet, maintaining, by the help of Jesus, habitual communion with him during the hours of the day, and at night entering into a personal examination of our hearts and conduct, mourning over our sins and ignorance, praying that we may hate and forsake sin, and obtain a larger share of that wisdom which cometh from above; nor should praise for mercies received be omitted, thus rendering the day a type of that blissful Sabbath,

“ Where the assemblies ne’er break up,
The Sabbath never ends.”

To those *placed in the higher sphere of life*, let us say one word. Endeavour, by the aid of the Holy Spirit, to set such an example to those around you as you would wish them to imitate: such an example as will not prevent you from exhorting them to keep holy the Sabbath, by a consciousness of your guilt:—such an example as God expects from you, who have the conducting the affairs of men as his ministers of civil policy, and from whom he will expect a prompt answer to the order, “ Give an account of thy stewardship.”

To others let us observe, keep holy this day. It will administer to your personal comfort, to the happiness and prosperity of your families; it will raise you in the estimation of the good, and relieve you from the society of the evil; but above all, if you keep it holy from a principle of love to Christ, it will be the earnest of your rest from all the toils and anxieties of this sinful world.

Let us observe further, that the violators of the Sabbath *are the enemies of good society*. Those who violate the laws of God, will not assuredly hesitate to break the laws of man; the individual that is not deterred from the practice of sin by the fear of the law, will not be frightened from his evil courses, by the fear either of the whip or chain. If all were to imitate such characters, rendering nugatory at once the high law of God, and the wholesome restraints of human legislation, what a scene of misery and confusion, insubordination and wickedness, would the whole community of man present!

An instance of this is afforded in the history of the Jews. When they were in a state of spiritual prosperity, the Sabbath was revered; but when all manner of evil and baseness pervaded their proceedings, they trafficked on the Sabbath in common with other and ordinary days.

And we may look forward, with as much certainty as we do for the rising of the sun in the morning, to the time when every Christian land and colony will become desolate, both spiritually and politically, if the Sabbath of God be not revered and sanctified. *The violators of the Sabbath are the scourge of their circles*. They are generally to be found amongst the mischievous and riotous, the debauchee and the drunkard, scattering wherever they go the seeds of sin; dispensing ruin and distress in many a family, and rendering themselves and their connections, a burden on the benevolence of the more pious or discreet members of society; rendering themselves a disgrace to society, and a pattern of all that is vicious and degrading to a rising race. They are the *curse of their families*, introducing into the bosom of their household, distress and poverty, crime and guilt, and a bad example; in fact, every evil that can be enumerated, from idleness to irreligion.

But we would observe, *lastly*, that the Sabbath breaker is the enemy of his own soul. He is at enmity with God ! God has commanded, "Keep holy the Sabbath-day." The reply of the Sabbath breaker is, "I will not obey God." He bids defiance by his conduct to the infinitely wise, powerful, and holy Jehovah. My dear reader, if this be your case, think a moment, "who must conquer, God or you ?" The arm of Omnipotence or the arm of flesh ? The word of Jehovah, or yours ? The eternal God, or the creature of a day ? Think, think, we beseech you, ere Sabbaths close upon you, and you are hurried to that land, where there are no Sabbaths to despise, no Bible to peruse, no Jesus to redeem, no hope for the soul, but where

Death and dark despair,
Reign in eternal silence there.

φίλος

V.—*Misrepresentations of the Edinburgh Review, No. CXXI., October, 1834, Article X.*—"Admission of Dissenters to the Universities."

It may surprise, but it certainly will not displease, our readers, when we avow at the commencement of our task, that we do not intend in any way to discuss the subject of the article at the head of our paper. We have the profoundest respect for the second Fundamental Rule of the CALCUTTA CHRISTIAN OBSERVER, and as far as any attempt on our part goes, it will certainly remain in all its force, unbroken and untouched. Whoever, therefore, may favor us with a perusal, may do so with the full assurance, that we shall not awaken one unpleasant feeling on the subject of the Universities of England. If our reader be a Churchman, he need not fear that we are about to advocate admission ; nor if he be a Dissenter, need he apprehend that we shall recommend exclusion.

'Tros Tyriusve nobis nullo discrimine agatur,'

our sole anxiety being to defend the cause of religion and truth against wilful and perverse misrepresentation.

Before coming to the more serious charge we have to bring against the Edinburgh Reviewer, we shall briefly notice the general tone which runs through the article which has called forth our animadversions. Its sceptical spirit is indeed but ill-concealed ; and under a very liberal tone, the writer occasionally drops sentiments which evince his real opinions in a pretty plain light, and shew him to be of that liberal school, who deem it of no very great importance what a man's opinions on religion are ; who can refer with equal complacency to the writings of a "Catholic (he never uses the term Roman Catholic—no, a Catholic) Divine," or a lax modern Theologist of Germany ; and can affect in their candor to contrast Luther and

Cranmer with the great Scottish Reformer, remarking "compared with Luther and Cranmer, how respectable is the character of Knox." We fancy Knox himself would have disdained the compliment.

In one place, the Reviewer, referring we imagine (for the sentence is very involved) to the religious instructions given to the future minister of the gospel, talks of him as an individual, "trained to certain special dexterities as a professional man." Trained to certain special dexterities as a professional man! and so, after all its high pretensions, Christianity is reduced to a kind of mountebank exhibition, requiring "certain special dexterities." We would not make a man an offender for a word; but it is really too much to hear of an Ambassador for Christ being "trained to certain special dexterities," as the proper preparation for his solemn and important office. A little further on, we find the Reviewer speaking with great complacency of the "promulgators of the theory in regard to the compilation of the Pentateuch subsequently to the kings of Israel,"—a theory, which we need scarcely remark, would go far to weaken, if not to destroy, our confidence in the veracity of the Pentateuch itself; for in Deut. xxxi. 9 and 24, we are told that "Moses wrote this law," and "when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Now "this book of the law" must include Exodus, Leviticus, Numbers and Deuteronomy, that is, four out of the five books, said to have been compiled subsequently to the kings of Israel, which it is manifest could not have been the case, if it be true that Moses himself wrote "the words of this law in a book,"—a procedure which would render after-compilation unnecessary. We are next informed, that "even Catholic Divines, *e. g.* Jahn, admit, that Eichhorn has made out the fragmentary composition of Genesis," than which we think never did book bear stronger internal evidence of not being a "fragmentary composition." Yet more—vexed apparently at Mr. Pearson's thinking Baner had a *chapter* on the *Mythi* or *Fables* (though the Reviewer objects to this rendering of the Latin term) of the Old Testament, he corrects him by stating that "Baner has not only a *chapter*, but a famous *book*, (a famous book!) in two volumes, entitled "*Hebrew Mythology of the Old and New Testaments*," &c. After this we cannot be surprised, that a few pages further on, the Reviewer shews his own disbelief of the "canonicity of Revelations," and apparently desires to impress the same on his readers; while a little beyond this, he speaks of "the unobtrusive Socinianism of Sir Isaac

Newton," and, mentioning Professor Porson's ejecting the text of the three heavenly witnesses as a human interpolation, asks, "Was this attempt to purge the Scripture of a spurious verse a commendable act of Protestant criticism? Still more commendable must be every honest attempt to PURGE IT OF A SPURIOUS CHAPTER OR BOOK; and the German critics must thus be honourably absolved." We may be told, this is put in the way of argument, for the sake of reducing his opponent's opinion to a nullity; but we strongly object to the use even of such a phrase. "Purge the Scripture of a spurious chapter or book," short process this; purged here of a chapter, and there of a book, the sacred volume would soon be reduced to those convenient dimensions which we fear would too well suit the taste of many an adversary to Revelation, at home and in Germany.

Thus, in the space of a few short pages, the Reviewer has managed to mention as "a famous book," a work which dwindles the Scriptures, given by inspiration of God, into a "Hebrew Mythology of the Old and New Testaments;" and has further contrived to throw doubts on the Pentateuch in general, and the books of Genesis and Revelations in particular; while he commends as more praise-worthy than the purging it of a spurious verse, "every honest attempt to purge the Scripture of a spurious chapter or book," caring thus little for the mutilation of that blessed Book, with no one page of which can the Christian afford to part*. We will say no more regarding the Pentateuch and Genesis; but with respect to the Revelations, the Reviewer will perhaps be disposed to attach some weight to the judgment of that "unobtrusive Socinian," Sir Isaac Newton, who not only remarked, "there is no book of the New Testament so strongly attested, or commented upon so early, as the Apocalypse;" but left a commentary on it to attest *his* belief in its divine original.

In another part of the article, the Reviewer tells us, that "Leyden now actually boasts of Catholic professors as ornaments of her Protestant school."

We sincerely trust that Leyden has some better cause of boasting than this. Only imagine "Catholic professors" holding the mediation of saints, purgatory, transubstantiation, &c. "ornaments" of a Protestant school, whose pupils have been brought up in the belief that there is *one* Mediator between God and man, and who are supposed to protest against the other Romish tenets as contrary to Revelation and truth!

* Our Correspondent of course does not mean to object to that sound criticism, which it is most essentially necessary to exercise on a book of such momentous importance as the Bible; but to the attempts of such as wish to find the Bible false.—ED.

It is time, however, we should come to our more serious charge against the Reviewer; and we are sorry to be compelled to say, we think he has given a wilful and wicked misrepresentation of the opinions of Luther in general, and of his conduct and that of other Reformers of the 16th century, on one particular occasion.—We must at the outset enter our protest against the unfair and unsatisfactory manner in which he has brought forward his statements. He has produced the gravest charges against the “*Speculative and Practical Theology of Luther*,” and against his “*Biblical Criticism*,”—charges which, if true, would totally alter our view of the character and life of that great man; and yet, he has not favored us with one single reference to his authorities; has not cited one page from any one author, to shew whence he drew his facts, and has thus put it out of our power to refer to the originals for the purpose of comparing them with the quotations he has extracted, and the inferences he has drawn from them. We are thus compelled to receive all on the *ipse dixit* of the Reviewer, who has shewn himself any thing but favorable to those “calling themselves Evangelical.” Though he tells us, therefore, that he gives us Luther’s sentiments “in his own words, literally translated,” we think when we proceed to present our readers with a few flowers culled from the Reviewer’s “hasty anthology of some of Luther’s opinions,” they will agree with us, that some reference to authorities was necessary to support such startling assertions. Leaving the conduct of Luther and the other Reformers, with reference to the Landgrave of Hesse, which the writer classes under “*Practical Theology*,” we proceed to give an extract or two from what the Reviewer states of Luther’s “*Speculative Theology and Biblical Criticism*,” leaving it to our readers to judge of the probability of their being really Luther’s own sentiments.

Speculative Theology.—“God pleaseth you when he crowns the unworthy; he ought not to displease you when he damns the innocent. The high perfection of faith is to believe, that God is just, notwithstanding that by his will he renders us necessarily damnable.”

Biblical Criticism.—“The Books of the *Kings* are more worthy of credit than the Books of the *Chronicles*. The History of *Jonah* is so monstrous, that it is absolutely incredible. The *Epistle of James*, I account the writing of no Apostle. It is an Epistle of straw.”

The Reviewer might as well have mentioned, in connection with this last opinion, which it is well known Luther did rashly advance, that when his judgment was better informed, *he publicly retracted* this unguarded assertion. In the same way, if, as perhaps we are bound to believe, the Reviewer has *bonâ fide*

extracted from Luther's writings the other opinions he has ascribed to him, we must suppose that they were uttered in the earlier part of his career, and could not be the real sentiments of his matured mind. It is difficult, however, to believe that Luther, or any one in their senses, could talk of "God's damning the innocent;" while it is well known to all who have studied the life of that great Reformer, that the light of Divine truth broke very gradually into his mind, and that it was long before, emancipated from the superstitions in which he was brought up, he received in all its fulness and clearness, "the truth as it is in Jesus*."

But we must proceed to what the Reviewer calls the "Practical Theology" of Luther and the other Reformers, as shewn in their conduct with regard to the Landgrave of Hesse, who, proposing to take a second wife during the life time of his first, thought fit to consult them, not we fear, with the view of asking their advice, but of obtaining their sanction to what he had already made up his mind. We are by no means prepared to defend in every point the conduct of Luther and his colleagues: they were human, and therefore erring agents, and it would be as unwise as vain to attempt to justify every thing done or said by them. But we do not hesitate to assert, that the Reviewer has given a very unfair view of their conduct; and that any one who reads his account, would think it unjustifiable to a degree which the real state of the case does not warrant. In the absence of any reference to his authorities on the part of the Reviewer, we consulted the works within our reach, which we thought most likely to throw light on the subject, but to our disappointment, Mosheim says nothing on the matter, nor does Robertson in his "Charles the 5th" (as perhaps could hardly be expected) take any notice of this part of the Landgrave's history. We are compelled, therefore, to draw our refutation exclusively from Mr. Scott's continuation of Milner's Church History; and should he be thought likely to be unduly partial to

* It would be absurd to expect, as our Correspondent justly observes, that Luther's System of Theology should start forth at once in full vigor and maturity. His earlier works contain what may well be called "*startling*" expressions; many of them, however, have been gathered from his "*Table Talk*," a book (as is well known) without any authority, and many are the invention of his enemies. (See Boyle.) Luther, like the Apostles themselves, was subject to errors in doctrine, in argument and in practice, which no friend of his needs give himself the trouble to palliate or deny. But with all his faults, he was honoured by his master to be the instrument of carrying into effect a revolution, the greatest and the most influential which has ever blessed man, since the first establishment of Christianity by its Divine author. It was said of him by an eminent contemporary, and posterity has confirmed the judgment,

Japeti de gente prior majorque Luthero
Nemo fuit; sed nec credo futuris erit.—ED.

the Reformers, it will be seen, on reference to his works, that he always quotes his authorities, not to mention that the name of such a man, and the character of his works, are both guarantees for some degree of fairness and truth, and must at any rate outweigh the unsupported assertions of an anonymous writer.

The Reviewer states, that the Landgrave, "knowing of Luther and Melancthon having exhorted the king of England not to divorce his first queen, but to marry a second over and above," had applied, &c. &c.; now Mr. Scott, who quotes Sleidan, Seekendorf, and Luther's own letters, says, "The Protestant divines did indeed examine the question concerning Henry's divorce: but the conclusion to which they came was not favorable to his views"—and Luther scrupled not to declare, "that Henry would violate higher and more sacred obligations in divorcing his wife, than he had done in marrying his brother's widow." Our readers may judge how far it is probable, after this, that they should have advised his "marrying a second wife over and above." The Reviewer goes on to say, that the Landgrave "had applied to the leading Doctors of the Reformation, for license to have a second wife;" and that they, after mentioning the possible case of a man detained captive in a foreign country, who might there take a second wife, a case how unlike that of the Landgrave, and which, therefore, they could never have meant as an encouragement to him—that after giving this case, they add, "In fine, if your highness be fully and finally resolved to marry yet another wife, they judge it ought to be done secretly, that no attacks or scandals of any moment might ensue." Now, can this in any way be taken as "authorizing, in the name of the Gospel, a dispensation of the moral law?" and yet, this is what the Reviewer considers it—or can it be regarded, in the words of Mr. Scott, as any thing more than "recommending, that if he carries his resolution into effect, the marriage should be kept secret, since reputed concubinage would be less reproachful and less mischievous than avowed bigamy." Mr. Scott further says, that "in their answer to the Landgrave, the divines seriously and faithfully charge his crimes home upon his conscience, and warn him of their consequences; they utterly reject his conclusions in favor of Polygamy generally; and the advice which they give seems fairly to admit of no harsher construction than this, that since the Landgrave professes to have made up his mind, and will hear of no other alternative between his present course of life and a second marriage, less scandal will be given, and perhaps less guilt incurred by the latter than the former." With regard to the Landgrave's "applying to the leading Doctors of the Reformation for license to have a second wife," Mr. Scott says, "having

contrived most sophistically to satisfy himself, that the Scriptures allowed him this indulgence, *he resolved upon it*, and sought to obtain the sanction of Luther, Melancthon, and Bruer.”—We agree, however, with Mr. Scott, that “though there remains something in the case more than is known to us, yet it seems scarcely possible to conceive circumstances which could warrant their at all sanctioning the monstrous proceeding of the Landgrave.” Indeed, as that wise prince the Elector of Saxony thought, “they might well have declined giving *any* advice, when the consulting party avowed that his mind was already made up*.”

If any credit then is to be attached to Mr. Scott’s account, there was nothing in the conduct of the Reformers to justify the harsh view taken of it by the Reviewer. We envy not the feelings of the man who can look back to that glorious event, the Reformation, without gratitude and delight; who, instead of regarding it as the first breaking up of that long night of error and superstition which had reigned over the civilized earth, and viewing the memory of those chiefly concerned in it with affection and reverence, can occupy himself with a minute search into the mistakes that accompanied it, and a microscopic detection of the errors of those who led it—aggravating their errors in judgment into “authorizing a dispensation of the moral law,” and considering the bold avowal of polygamy by a German rationalist “honorable, when contrasted with the skulking compromise of all professed principle, by men calling themselves *Evangelicals*.” It ill becomes one of that Liberal School who are loud advocates for the freedom of the human mind, thus to throw discredit on the men who were the first to break the fetters which had so long shackled it; it ill becomes those who are continually calling for fresh changes, and fresh advances in the march of intellect—who are friends of REFORMATION in politics, in Government, in social and civil institutions; it ill becomes them to disparage that great Reformation which gave the first spring to reason and intellect—which first awoke the human mind from its long and deep slumber, and poured upon darkened and superstitious Europe that flood of intellectual and religious light, which was remotely the harbinger of that more universal and glorious light which we trust is yet to beam upon the face of the whole earth. If there is one event, since the days of the Son of man, which more than another calls for gratitude and joy, it is surely that great work which, begun by an obscure monk, and carried on by weak and sinful agents, was yet blessed of Heaven, to the overthrow of the most gross perversion of the Gospel of Christ, which the world was ever destined to witness; and unless with liberality on his lips, he has little

* See also p. 514.

of it in his heart, we cannot imagine what could induce one of the Liberal School to magnify into crimes the errors and misjudgments of those who may be said to have ushered in the so called march of intellect. It affords a striking proof what dislike to Evangelical principles will lead to in its opponents. The work containing this article is no unknown publication. The Edinburgh Review lies upon the table of almost every reading man, and is the organ of a well-known and powerful party. Its pages are viewed by many as paramount, and by still more as very high, authority; and taking into consideration how few have leisure or inclination to examine its assertions, and how many are prepared to receive its strictures on religion with eagerness, it is impossible to estimate the amount of mischief it may be the means of doing. A man's mind and opinions are in a great measure formed by his reading; and if the proverb '*noscitur a sociis*' be true, we are confident '*noscitur a libris*' is equally just. It is needful therefore to read the Edinburgh Review with a very jealous eye; no one can be more alive than we are to its talent and vigor—we only desire to guard against its ill-disguised and specious scepticism. When perused with a mind alive to the dangers it may contain, it may perhaps be harmless; but woe to the man who shall surrender his mind to be moulded by its opinions, and shall imbibe its sentiments long enough to become enamoured of them. They will lead him into that wide and hopeless field of sceptical conjecture, in which so many in our time are wandering, and out of which few we fear are ever extricated.

F.

Note.—Since the above was written, we observe that the Edinburgh Review has a short note on the subject, in its CXXIInd. No. The note, however, is worthy of the article to which it refers, and when we inform our readers, that they are to take the Reviewer's *ipse dixit* for the truth of the following assertion, they will be able to judge of the degree of weight to be attached to the opinion the Reviewer has been pleased to form of what *would have been* the practice of the German Reformers. In our simplicity, we had imagined, that it was reserved to Omniscience to know what *would have been* the practice of any given persons under such and such circumstances; we find, however, that we have been mistaken, and that the Edinburgh Reviewer is able to tell us pretty accurately what would have been the conduct of the Leading Reformers. The following are the Reviewer's words, *unsupported by one single reference to those writings from which he professes to have drawn what he advances.*

"We now know from the evidence of their own writings, that both Luther and Melancthon speculatively held, that polygamy was lawful to a Christian; and are strongly disposed to believe, that had Munzer and the Anabaptists not brought the doctrine into bad odour, that it would have obtained more than a theoretical approval from the Leaders of the Reformation."

F.

VI.—Bengali Proverbs, translated and illustrated.

[Continued from page 177.]

79. মন্ডায়ার বায়ে বাঁসের কি ।

What is the mountain breeze from the south to the bambu ?

Said of such as, from native rudeness or ignorance, pay no regard to advice or exhortation. The reference is to the Sandal Wood growing on the Malaya (Malabar) mountains, or Western Ghats, whence the wind blows soft, and impregnated with sweet odours; but from which the naturally inodorous bambu imbibes no scent.

80. ঢাকের কাছে টিম্‌টিমি ।

'Tis the beat of a little tabor beside the great drum !

Uttered on occasions of unequal comparison, or competitorship between persons of different attainments, rank or importance. The *little* have no honor with or beside the great, nor the ignorant in the company of the learned and intelligent. Modestly said by one who declines expressing his knowledge, views or opinions in presence of a much wiser individual. A louder sound will drown a small one, so will high attainments eclipse inferior.

81. পাখিমার ঘরে চটুয়ার বাসা ।

'Tis the swallow nestling in the fowler's house.

Applied to hazardous experiments and procedure, contest with a powerful antagonist, &c.

82. না বিইয়ে কানায়ের মা ।

Becoming Krishna's mother without the pains of labour !

Applied to the case of one who profits by what he has not laboured in, nor in any wise contributed to effect.

83. ইঁদুর বড় সাঁত্রাজ তার পোদে খুদের পরে ।

The rat is a famous swimmer, he would carry a bag of rice on his tail !

A jeer upon one who attempts what he cannot possibly accomplish, or who promises to do for another what he is unable to effect for himself.

84. আপনি ভাল তো জগৎ ভাল ।

Be just thyself, and the world will also be just.

A hint to one who complains of ill treatment or slight, suggesting that it has not been quite unmerited on his part.

85. কানার হাতের নড়ী ।

'Tis a blind man's staff !

Said of one's sole comfort, or only means of support, &c.

86. যার হাতে খাই নাই সে বড় রাঁছনী ।

She calls herself a skilful cook, at whose hands I have never eaten.

A sarcastic expression, intended of such as boast of their qualifications before those who can have no knowledge of their real merits; or ironically spoken, when their *little* merit is well understood. So the similar saying.

যার সঙ্গে বাস করি নাই সে বড় ভাজনী ।

She is an excellent woman, with whom I have never lived, (so as to become acquainted with her real qualities.)

87. কানার নড়ী হারায় কত বার।

How often does the blind man lose his staff!

(Meaning that he will hold it fast after once experiencing the evil of its loss.) The address of one who insinuates that, having been once deceived by a person, he will not easily fall again into his snares.

88. কুড়ে গরু অমাবস্যা খোজে।

A lazy ox looks for the new moon (holidays).

Directed against indolent persons who shirk their work.

89. ধোবা বনে কি কর রে দিগম্বরের গায়।

What are you about, friend washerman, taking up your abode in a gymnosophist village?

Referring to vain expectations, or to enterprizes in which there is little or no probability of success or gain.

90. কুঁড়ে ঘরে হাতি ঢুকান।

Making an elephant enter a straw hut!

Applied to attempting absolute impossibilities and absurd enterprizes.

91. অতি লোভে তাঁতি ডোবে।

The weaver was drowned through over-covetousness.

(Referring to the story of a weaver who turned mariner, with a view of greater gain, but perished in his attempt.) A dissuasion from the inordinate love of gain, and the indulgence of heedless cupidity.

92. দাদার যত বল তা বউকে ছাপি নাই।

There is no hiding a brother's strength from one's own wife—
(who, from family intercourse, must be acquainted with it.)

Spoken of vain attempts to disguise inefficiency from such as cannot fail to perceive it.

93. রাজার হাল স্বর্গে বয়।

A king's plough may work even in heaven (where no work is done).

Insinuating that wealth and power may accomplish any thing they will, and effect every purpose, however difficult or even impossible of attainment to those in whom they are wanting.

94. কানার হাতের দর্পণ।

Like a looking glass in a blind man's hand! (who cannot use it).

So are books and opportunities of acquirement to a foolish person.

95. বানরের হাতে খুন নারিকেল।

Like a ripe (hard) cocoanut in an ape's paw, (who cannot break it).

So is he who is either incapable of profiting by his advantages and opportunities, or incompetent to fulfil the obligations of his station and office.

96. কুকুরের পেটে ঘি সয় না।

A dog's stomach will not bear ghee, (which he sickens at and rejects.)

(Ghee, or clarified butter, is essential to good living with a Hindu, and an ingredient in all savoury dishes.) A sneer upon such as refuse or are averse to what is generally valued and approved: hinting their inability to appreciate its excellence.

97. রোজার যাড়ে বোঝা ।

What ! a load borne on a wizard's shoulders !

(From which he ought to be expected to relieve himself by his art, but which he yet carries for a subsistence.) Similar in application to our "Physician ! heal thyself," &c.

98. মাছি মারিতে নরাজের যা or কামানের যা ।

Employing a weaver's beam (or a cannon shot) to strike a fly !

A reflexion upon great preparations to a trifling end, or undue exertions in a matter of easy execution.

99. ভাত ছড়ালে কাকের অভাব ।

Will crows be wanting when one scatters rice ?

Intimating, that there will never be a deficiency of application wherever there is any gain to be acquired, nor a paucity of candidates for a profitable office or employment.

100. কোনের মাগকে ক্লিভিতে কি ।

What necessity for pummeling the wife of one's bosom ? (who is wholly in one's power).

A just reproof of anger and ill-temper directed against the weak, or those subject to one's rule ; and shewing that where resistance is impossible, it is unnecessary and ungenerous to abuse authority over others, so as to injure, pain, or distress them.

101. মরার উপর খাঁড়ার যা —or কাটা যায়ে নোণের ছিটে ।

A blow of an ax on a dead carcase !—or, Sprinkling salt on a fresh wound !

Both proverbs expressive of accumulated griefs or of unnecessary expression of displeasure, &c. when its object can no longer resist. Also to a demand of money, &c. from a poor man.

102. পৃথক্ অন্ন বাপ পড়সী ।

A father is but a neighbour if he eat apart (from his son).

Meaning, that companionship in food, &c. is necessary to good-will, and to attachment in families or among friends—social intimacy and confidential intercourse bind affection and esteem.

103. চেটার পো কি চেটায় থাকে ।

Will the infant now on the mat abide always upon it ?

Shewing, that it is natural for young persons, when arrived at sufficient years and ability, to wish for greater liberty and independence than parents are always willing to allow them : greater latitude must be permitted with advancing years, as well from policy and necessity as from good-will.

104. মনের আশুন জলে নিবায় না ।

A fire in the heart is not extinguishable with water.

Applied to fruitless attempts at soothing, by common-place remark, a grave and serious sorrow, or at allaying hot resentment by irrelevant observation.

105. বানর চুল হলে বাঁধিতে জানে না ।

Though an ape have long hair, he knows not how to braid it.

A jeer upon a low person enriched, yet incapable of employing his wealth suitably ; or upon one in any other similar case, who has not the ability to profit by his advantages.

106. বলি তো মা মার থায় ।

না বলি তো বাপ ঐঠো থায় ।

If I speak, my mother gets a beating—if I hold my peace, my father must eat orts, (her paramour's leavings.)

Applied to cases of dilemma, in which either alternative is attended with inconvenience ; or in which favour with one will ensure ill-will with another.

107. লোহা শস্তা হলে শিয়ালে টাঙ্গি বয় ।

When iron is cheap, jackals carry axes.

Spoken *seriously* in seasons of cheapness and plenty, when every thing is within every body's reach ; or else, *sarcastically*, in reference to exorbitant expectations, and impossible hopes : so we say, ' when the sky falls we shall catch larks.'

108. গায়ক বড় তার ছহাতে মন্দিরা ।

A great singer indeed, with a cymbal in each hand !

A jeer upon one who unskilfully attempts to do what he is incompetent to perform, or who assumes or overacts a part which he is not qualified to sustain. N. B.—The native cymbal is single and beaten with the other hand.

109. সমুদ্রেতে শয্যা যার । শিশিরে কি করে তার ॥

What harm will the dew do him, who sleeps on the ocean ? or thus :

Will the dew harm the wretch's head,

Who in the sea hath made his bed ?

Applied to signify that one who has borne heavier griefs, may sustain a slighter sorrow. So the weather-beaten sailor easily bears exposure to the dews of night.

110. যেমন কুকুর তেমন মৃগুর ।

As the dog so the stick.

Shewing that pressing evils may demand violent remedies ; as when a magistrate is severe where rogues are numerous and daring.

111. জন্মে না দেখে ভাতার, পরকে জানান হুউও ।

She who never sees her husband, yet declares herself to others, his best beloved ; (though, from dislike, he never visits her.)

A sneer upon false and boastful assertions of one's acceptance and intimacy with others, with whom one has in truth no friendship or society.

112. হুঁ হাত মুখে উঠে না ।

The empty hand rises not to the mouth !

A reply to demands of service, &c. without wages or recompence. No man will serve for nought, as no man lifts the hand to his mouth un replenished with rice or other food.

113. যদি ভাথ ভেঙ্গে যায় । হুঁরা বনে বাঘে থায় ।

If fate be adverse, a tiger shall devour one even on a grass-plot.

Said when mischance arises, where it was both unlikely and unlooked for ; intimating that no places or circumstances are exempt from danger and the possibility of affliction. The Hindus attribute every thing to an unavoidable fatality that will work its end, whatever precautions be employed by human fear or prudence.

114. যদি থাকে পরের কড়া। আগে ভাঙ্গ পোঁদের হাড়।

*If you will have another's money, you must first break your own back-bone ;
(i. e. with toil and exertion.)*

Said of vain expectations from others, and dependance on their good will, when unpurchased by advantage to themselves. Since nothing is to be expected from another's generosity, unless you have laboured in his service.

115. পোঁদ টিপিলে স্থল থাকে না।

Though the man who is going to be impaled should stiffen his body, (to resist,)—yet the stake stops not (from entering.)

Insinuating the inability to resist unavoidable evils, those which no cunning or effort or hesitation may avert or delay.

116. দশ কর্মে যেমন তেমন ফলারে আইট বড়।

Very so so at most things, but of great effort at a banquet !

A reproachful expression used of one who, though remiss in his duties, is keen after his pay ; slow at work but ready at meals.

117. দেনার সময় দিবে না। নেবার সময় লিবে।

At paying time he gives not, but at receiving time he takes !

Applied somewhat similarly with the last, to reprove the selfishness, that is slack in duty, or in payment of others, but eager after one's own gains, wages or other objects.

118. ফতো লোঙ্কার থর চটক।

A poor spark's ornament is his hair circle.

(i. e. The hair left on the crown of the head, the lower parts being shaved away all round, as practised by the Hindus ; which in this case, the fellow being destitute of dress, is the sole mode of personal decoration his poverty allows.) Applied to absurd attempts at display which one has not the means to support with credit.

119. আকালের ভাত হুগের খোঁটা।

The food one has bestowed in a famine becomes his reproach for an age.

(i. e. is thrown in his teeth for the smallest failure in respect, &c.)

Spoken when favours once conferred are made the ground of unreasonable exaction of respect, duty, &c. or if refused, of accusation.

120. দুধের সাধ কি ঘোলে মিটে।

Is the wish for milk to be gratified with whey ?

Referring to small offers or bestowment where much was expressed or requested, and intimating, that it is not easy to cheat desire of its object, or to satisfy large expectations with slender supplies.

121. যেমন গর্ভ তেমন ঋণ।

As are the births so the debts.

(i. e. debts contracted, increase with the increase of one's family ; or perhaps,—debt is like the growing fœtus, the commencement entailing its continual augmentation.)

Said when expenditure keeps pace with one's income, which, as it advances, is absorbed by the growing demands upon it.

122. কাঁটা চালের দোয়ানে মরে না ।

You may join (the two ends of) a divided thatch, but they unite not closely.

Spoken of friends once separated, that do not again readily become cordial : a coolness almost always subsisting between such as have once been at disagreement.

123. সান্‌কীর উপর বজ্রাঘাত ।

With a thunderbolt's force on an earthen dish !

In ridicule of disproportionate efforts, as of mighty preparation to accomplish a trifling result ; also applied to overwhelming calamities befalling a humble individual, or over-harshness to a dependent.

124. পরের কাণ হাল দিয়া বেঁধা যায় ।

Aye ! Another's ear may be pierced with a plough-share !

Applied as a reproof of unfeeling and selfish indifference to the sufferings of others, while acutely sensible to, and cautious to avoid, pain or loss to one's self ; self-love is ever united with harshness and cruelty.

125. মিটে কুল কি আঁটি শুদ্ধা থায় ।

Does one eat stone and all, when the plumb is sweet ?

A reproof of over-covetousness, that induces to sordid acts ; also of undue importunity for the favours of an obliging person.

126. দৈত্য কুলে প্রহ্লাদ ।

A Prahlád was born of a demon race.

The Daityas were Asuras or evil genii, the Titans of Hindu mythology : one of them named Hiranyakashipu, had four sons, Sanghlád, Anuhlád, Prahlád, and Ahhlád. The third of these was, notwithstanding his descent, a devout and pious individual, and his rescue from the cruelty of his father, was the occasion of the man-lion avatár.

Applied to the case of an excellent person springing from a bad stock, which, though rare, does yet occasionally happen.

127. কাঁটা গাছে দিনে জন কণ্টক বৃদ্ধি হয় ।

সপর্কে থাওয়ালে দুধ বিষ উগারয় ॥

You may water the briar, but its thorns increase ;

You may feed a snake with milk, but it spits up venom.

The reflection of one who meets with ungrateful returns for kindness from a bad man, in the baseness of whose nature benefits are lost. Said also to refuse or discourage a kindness to one who will certainly repay it with ingratitude or treachery.

128. গাধাকে পরানে বাঘের ছাল ।

বাঘ থাকে না চিরকাল ॥

Would you clothe an ass in a tiger's hide ?

The tiger, be sure, will not long abide.

A reflexion upon false pretences, insincere professions of friendship, or boast of courage, hypocritical assumption of sanctity, &c.

[To be concluded in our next.]

VI.—*The Romanizing System in America.*

To the Editor of the Christian Observer.

SIR,

I notice in the April number of the Biblical Repository, published at Andover, Mass. the following paragraph relating to the application of the Roman character to the various dialects of the North American Indians. The fact which I wish you to notice is, that the system is precisely the same as that recently adopted for the East Indian languages. It has already been successfully introduced among several of those western tribes. Is it too much to be expected, that a system which has thus been adopted, almost simultaneously, and without previous concert, among the American tribes, at the Sandwich and Society Islands, and in India, and which, while it is found capable of readily expressing all these languages, is at the same time the classical alphabet of Europe, will soon become universal?

Your's, &c.

H.

Sept. 24, 1835.

In respect to the advantages of a uniform orthography in writing the Indian languages, Messrs. Kingsbury and Byington, after much experience, say: "We wish that all the Missionaries sent out by the Board might adopt a uniform orthography. Some languages have more consonant sounds than others, and different ones also, and some have more vowel sounds, and nasal sounds, and diphthongal sounds than others. Perhaps all your Missionaries among the Indians have adopted a uniform mode of writing. We think that it is entirely practicable, from our own experience. We have taken specimens of thirteen different languages or dialects, and have found no particular difficulty in writing the same with one alphabet. In some languages we find some sounds which we do not in others. We especially wish that all the *vowel sounds* might be uniformly written, and we would recommend, that Mr. Pickering's Essay* be sent to the stations among the Indians, where it has not already been sent, and a copy or two of such Indian books as have been printed according to the general principles contained in his pamphlet. An instance has occurred, in which we felt the need of uniformity in writing the Indian languages."

* See Essay of the Honorable John Pickering on the adoption of a uniform orthography for the Indian languages of North America, inserted in the 4th volume, pp. 319—360 of the Memoirs of the American Academy. This learned scholar adopts, as the *basis* of his proposed Indian orthography, what we call the *foreign* sounds of the vowels; that is, the sounds which are usually given to them by those European nations with whom we have much intercourse by books or otherwise, and who, like ourselves, use the *Roman* alphabet in their own languages. Mr. P. proposes that the general pronunciation of the common letters of our alphabet should be as follows:

A as in the English, *father*.
B and D as in English, French, &c.
E as in *there*, short *e* as in *met*,
F as in English.
G as in English, *game*.
H as an aspirate.
I as in *marine*, short *i* as in *him*.
K L M and N as in English.

O English long *o* as in *robe*, also short *o*.
P and R as in English.
S as in English at the beginning of a word.
T as in English.
U both long and short, as English *oo*.
V as English *v* and German *w*.
W and Z as in English.
Y as in English, *yet*.

The whole Essay of Mr. P. is very interesting.

VII.—*Original Correspondence between a Youth and his Step-mother.*

1.—*Letter from the Youth.*

MY DEAR MOTHER,

I do not like to go without dropping one line to you, to tell you how sincerely and fervently I pray for your welfare and happiness. Indeed, I never before *felt* good wishes so much, so gratefully, as yours; which being unexpected, so much the more went to my heart. I have not indeed that grace of God you mentioned—for every thing loses its pleasurable aspect to my mind. I pass through the world listless, as without a soul; and I seek amusements, books, but to deliver me from the thralldom of my own thoughts. I wish to be happy, but am not; strive to become thoughtless, but am miserable. O! that I had the tranquillity produced by the love of Jesus Christ! My dear Mamna, thanks, many and sincere thanks, for your kind and affectionate wishes. Would that God would pity me and forgive my sins! When I left — after parting from you, I wept bitterly; yet were my tears soothing. I do not often give way to my feelings; but the recollection of my *own* mother, as associated with you, struck me. My hopes are, that when looking up to you as a mother, you will sometimes think affectionately of your son,

F.

2.—*Reply from his Step-mother.*

MY DEAR F.

Your very affectionate note demanded an earlier reply, and indeed, I am afraid you have, perhaps, already indulged in unkind thoughts of my seeming neglect. But believe me, it is only seeming; for soon after your departure, a most important charge was delivered into my hands, which required my every attention, and engrossed all my time; and what was this charge, do you ask? nothing less than a soul of inestimable value, which will live forever in raptures or in woe. Oh! when I think of my responsibility, I am at times overwhelmed. But I have encouragement in bringing my darlings to the Lord; here is comfort and *help* in every need. Has He given me children? He will, if I seek it, give me grace according to my day. May His influence then be seen in the judgment with which I controul them, and may I use every endeavour to bring them up in the “nurture and admonition of the Lord!” But though my time has been thus fully occupied, my thoughts have often wandered towards you. Yes, believe me when I say, I am not unmindful of you. Ever since the period when the maternal appellation devolved upon me, have I taken a most lively interest in your welfare; and though circumstances have precluded an interchange of frequent and intimate correspondence, you have been much in my thoughts; and I had longed for an opportunity of having a personal interview with you, that I might know what were your feelings towards me, and whether I should find in you the kind and affectionate son. I must confess, your manner was doubtful; and that naturally threw a restraint over me, and made me appear more reserved than I should otherwise have been. Under such circumstances, need I say, with what pleasure and satisfaction I perused your note, which told me at once of your filial regard, and gave me the strongest proof of it in the unreserved exposure to me of your heart’s most secret workings; and since you have made me, as it were, your confidante, on the most important of all subjects, I will be as open in my communications to you, and trust this interchange of our thoughts may tend to strengthen the affection you express for me.

You have my fullest sympathy, my dear F. The feelings you describe were once those of my own heart; and not till I had unreservedly given those affections which then roamed from object to object,—unsatisfied and unhappy, as if like Noah's dove, they could find no resting here below, yet seemed ever to return with renewed weariness and wretched disappointment to my own bosom, feeling the utter inability of all that is earthly, to give satisfaction and solace to the heart,—to that Being “in whom we live, move, and are,” and who has a right to our strongest and most devoted affections; and who will be satisfied with nothing short of our *whole hearts*—not till I had made *Him* the chief object of my desire and aim, did I find that rest and peace which I had sought in vain from other sources. Happiness is a plant which can only flourish in a religious soil; the toil is fruitless, if you seek to cultivate it in any other. “’Tis an exotic of celestial birth, and only blossoms in celestial air.”

We must then leave earth, and every thing earthly, and soar heavenwards, ere we can taste its bliss. God has, as if purposely to lead men, after many a weary effort, to himself, the centre and source of good, graciously implanted in the human heart a restless longing desire after it, which will induce men to use every exertion for the attainment of it, though ever so often disappointed and hopeless of success. Do *you* then seek it in Him, and you will never be disappointed; give your *heart* to God, and you *will* be happy. Books, amusements, company, friendship the strongest, love the most devoted, still leave a *want* behind. There is a vacancy in the soul, which nothing earthly can fill. It must rise to its Maker; it must enjoy that pure and holy communion with Him, which our hearts, in an inferior degree, delight in enjoying with those we love on earth. But the soul is something superior yet. No earthly affections can satisfy it. It rises above them all, and seeks for something more elevated, purer, more sinless, something *all-perfect*, which it can delight in contemplating, and love most absorbingly, without any drawbacks; which it in vain may look for from creatures. Do we find pleasure in conversing with those we love, and is epistolary intercourse delightful, which at best we can enjoy but imperfectly?—(for how often do we find the friend for whom our hearts overflow with the most disinterested and tenderest affection, *cold*, perhaps deceitful!) how much more noble and unmingled then, is the heaven-born delight of pouring out our hearts with *entire confidence* and filial affection before our God and our Maker, and of *claiming* the tenderest pity and sympathy from a Being infinite in power, whose very essence is love, and who has most condescendingly *sought* to win our affections, and *asks* us to become his sons and daughters? “My son,” will *you* then “give Him your heart?” He, the great, the good, the all-powerful, *asks* it. Can you, will you deny Him? Rather will you not say,

———“Here’s my heart,” and all I have and am—“oh take and seal them, Seal them for thy courts above.”

“Bind me, thine, with cords so sweet and strong, that nothing shall separate us.”

But lest such majesty should seem too great and overwhelming, and our souls might shrink from so intimate and close an union with the God of heaven, behold, “the door, the way,”—Jesus the beloved, the Man, the Advocate, the Intercessor, the “Friend, who sticketh closer than a brother,” comes between; He is, as it were, our Usher into the Majestic Presence, the uniting link that binds the soul of man to God. He who loved us beyond all human conception, with love so strong as to give his very life for us, now draws us by the irresistible ties of gratitude, to “his God and our God.” Oh, who can tell the privilege and happiness of being *His*? “and if sons, then heirs,” heirs together with Him of the kingdom of God! How great an honor to be the children of the Most High, of the King of kings! to call God our Father,

and to receive the tokens of his love and care, and an Heavenly inheritance! I trust you will not consider this a light matter; but know by experience the dignity and happiness resulting from it: *dignity*,—for what greater motive could we have for watching over ourselves and keeping our hearts from all sin, than that of being allied to such holiness and greatness, such condescension and love? Remember, “we are not our own, but are bought with a price,” even “the precious blood” of our immaculate Lord and Saviour.

“Make then but trial of his love, experience will decide,
How blest are they, and *only* they, who in his love confide.”

Let me *entreat* you by all that is most solemn, most affectionate, to come to this resolve; and let me know the result. I fain would do all that affection and experience can dictate, to aid you in your pursuit after such true and only good. But, lest I should seem too importunate, I will now conclude and await your answer. I trust you will not be displeased with my candour, but believe it proceeds from the best of motives. But I must bring this long letter to a close, lest I should weary you. Farewell! Wishing you every blessing for this world and the next, believe me to be,

Your ever affectionate friend and mother,

C. C.

3.—*Extract from the Young Man's Rejoinder.*

I thank you sincerely for the observations which you have made upon the importance of a religious life. Yet indeed, to suppose that I had never reflected upon that point myself, would be to attribute to me a lightness of character which I do not possess. Every man, even of the most depraved and worldly mind, amidst the whirl of folly and of pleasures, (so miscalled,) and even of vicious indulgence, has some solitary hours, when, perhaps in the darkness of night, conscience, throwing off the folds of the veil of pleasure, which hitherto had shrouded her, starts, like a strong man, from her slumber, and cries in a voice of thunder, “Sleep no more.” Every man has these moments of reflection. I have had them. The profession I followed, did much toward forming my character. Destitute of congenial companionship, (for I shrunk from those who yet considered themselves *my* equals,) and equally so of books, I was thrown upon the resources of my own mind. It is only in solitude that the mind feels its own strength; and it is but a vigorous mind which affects solitude. Lonely nights of watching in all parts of the world, led to thought: the various changes of the heavens,—the mighty ocean in the sublimity of its terrors, the calmness of its rest,—all these lead to the Creator. From the book of nature our souls rise to our God. Ah! how much do those lose whose days glide on without a study of the creation! From hours like these, I derived a happiness which compensated for the hardships I underwent. Thus, amongst the wicked, though myself such, my mind was religiously inclined. After years thus struggled through, my situation and my prospects in life were altered. You ask how I looked upon the change? with pleasure as restoring me to the bosom of my family, as presenting opportunities of acquiring the knowledge I had learned to prize, and for which my soul thirsted. My father's parting advice, and the admonitions of my own mind, have, I trust, led to a change—for life.

F.

IX.—American Mission in Ceylon.

[Our readers have doubtless become in some degree familiar with the zealous and successful labours of the American Missionaries in Ceylon—if not from other sources, at least from our pages, in which they have been repeatedly mentioned. The revival of religion, which lately took place among the youth in their schools, was particularly noticed in our No. for May last, (page 247,) and from the interest which it excited, we felt persuaded that any intelligence regarding its progress and result would be gratifying to our readers. Under this impression, we solicited the Rev. Mr. Hall, who lately left Calcutta on his way to join the Ceylon Mission, to favour us with full information regarding its state and prospects, so soon as he felt himself sufficiently acquainted with the subject. He has, in compliance with our request, kindly supplied us with the following account. It appears to us to demand the serious consideration of all Missionary labourers in India, and other places, whose success has hitherto been but very limited. May it not prompt among us all the serious enquiry, Had more fervent prayer, and more frequent and searching appeals to the consciences and hearts of our pupils, school-masters, servants, and neighbours, distinguished our labours, would they not have been followed by more evident success? Let each one examine for himself, and act in future as conscience may dictate.—ED.]

As you wished to be informed of the state of this Mission, I will give you what information I am able, which I collect from the reports of the seven Churches for the year ending July 1, 1835.

The Lord has, by his Spirit, visited most of the Churches, awaking the members to prayer and watchfulness, and adding to them such as we hope will be saved. A year of greater interest this Mission has not witnessed. The operations of the Holy Spirit were never more manifested. The Seminary at Batticotta, and the Female Seminary at Odoville, have shared most richly the blessed influences of the Spirit. At Batticotta, a protracted meeting was held in Nov. last, which was attended by the blessing of God to a greater degree than at any time previous. The members of the Church were awakened in an unusual degree to prayer and effort for themselves and others. Nearly all the youths of the Seminary were awakened to attend for a season to the salvation of their souls. As the fruits of this revival, seventeen have been admitted to the Church, of whom fifteen are members of the Seminary; and twelve or fourteen more, connected with the Seminary, are candidates for admission to the Church, and will probably soon be received. Of the 24 members of the first class in the Seminary, 18 are members of the Church, and two others are candidates for admission. Seventeen Church members, connected with the Seminary, have, during the year, finished their regular studies, and are engaged as teachers in the Seminary, or as Theological and Medical students. A meeting is held with this class on the Sabbath, at 3 p. m.; after which, they go among the people in the villages, for the purpose of giving them religious instruction. The whole number of students now connected

with the Seminary is something more than one hundred, of whom fifty-eight are members of the Church, and about two-thirds of the whole number are hopefully pious.

In Nov. last, the station at Odoville was visited by the awakening influences of the Holy Spirit. For months, the Female Seminary was a most solemn and happy place—songs of praise and the voice of prayer were heard both day and night, in season and out of season. Many of the teachers and children also, in the Native Free Schools, were more or less concerned for the salvation of their souls. As the first fruits of this revival, sixteen have been admitted to the fellowship of the Church, and others have received impressions which it is hoped will never leave them. It is cheering to the Christian, after passing through the villages, and beholding the degraded condition of the female population, to see the orderly company of girls at this seminary, and listen to their praises, especially when we have the strongest reason to believe, that many sing, “making melody in their hearts unto the Lord.”

It is a pleasing circumstance, that God has thus bestowed his rich blessing upon these institutions, thus preparing these youths to go forth, and labour; to spread the Gospel among their countrymen; to occupy their time as interpreters, readers, and distributors of tracts and scriptures, or as teachers of schools.

The Church at Tillipally was visited by the special influences of the Holy Spirit in December last, the results of which are very pleasing. In March, 13 persons were admitted to the Church as the first fruits of this revival, and several more remain candidates for admission. During the revival (which continued several months), two protracted meetings were held, with manifest good effect. Many received salutary impressions and convictions in favour of Christianity, who did not openly renounce idolatry. A large number of children in the schools were awakened to attend, for some time at least, to the concerns of their souls, and to converse with their relatives on the subject of religion; some continue to be serious, and a few give evidence of piety.

The Church at Chavagacherry has been visited by the influences of the Spirit during the year. Two protracted meetings were held, with evident marks of divine approbation. As the first fruits, eight have been received to the Church. As the importance of the great duty of prayer has been more than ordinarily felt, a meeting of three days for protracted prayer has been held.

The other stations have shared more or less the influences of the Spirit, but not so manifest as these which have been referred to above.

The whole number of members in the seven Churches connected with this Mission, is about two hundred and sixty. The entire number added to the Churches, during the year, is sixty-eight.

There are in connexion with the Mission about sixty men, of hopeful piety, who are engaged as interpreters, catechists, and teachers of English and Tamul schools. In these schools are from five to six thousand scholars, thirteen hundred of whom can read Tamul with more or less fluency.

When I consider what the Lord has done for this Mission the past year, I am much encouraged in the great work that called me from the land of my fathers. When I consider the prejudices of the people in favor of the religion of their fathers, and their aversion to hear any thing against it, I will rejoice in viewing what God has done here, and not be guilty of the sin of ingratitude by calling it the day of small things.

I suppose ere this you will have heard of the departure of our brother Woodward to his rest above. It is a year since his decease.

A branch of this Mission has been commenced at Madura, by brethren William Lord, and J. R. Eckard. It is expected, others will join them after the arrival of the four Missionaries from our Board, who are expected in six or eight weeks.

The cause of Temperance is gaining ground among us. Wine and beer are not seen on the table at either of our stations, and in but one or two cases, is *either* used except as a medicine. The brethren think their health has not suffered in the least by relinquishing these articles of luxury, which by many are considered absolutely necessary in this climate; while, at the same time, their expences are much diminished.

A protracted meeting commenced this morning at this station. These meetings for some time will be continued from week to week, and from village to village. Such success has attended these efforts, as to encourage the brethren to continue them—two or three are spending much of their time in this way.

I suppose, dear brother, the more we are engaged in the great work of publishing the Gospel, the more we shall feel the need of prayer—much prayer. That you may all be found much in this exercise, and enjoy richly the blessing of God on your labours, is the prayer of,

Your affectionate brother,

A. C. HALL.

XI.—*Circulating Libraries and Reward Books.—Publications of the American Sunday School Union.*

The “Monthly List of Select Publications for Schools,” which has been occasionally stitched up with our work, will have made our readers acquainted with the best books of the kind hitherto procurable in Calcutta. One object contemplated by the gentlemen who published the list has thus been obtained; but there is another, and one equally important, which they had in view, viz. the introducing *into the country*, a large supply of such interesting and instructive books, suitable for Reading Libraries or Reward Books, as had not yet reached Calcutta, or were procurable only at rates too high for institutions for gratuitous instruction. This latter object has for some time past been attended to with success by the Rev. J. Thomas, who has repeatedly obtained from the London Religious Tract Society, considerable supplies of their Juvenile Publications, which he has disposed of at very moderate prices, and by his gratuitous labor, not only secured to the London Society the entire cost of the works, but afforded, by the overplus, considerable aid to the operations of that excellent institution, the Calcutta Christian Tract and Book Society. We have now the pleasure to add, that by the arrival of the books to which we alluded in our last No. the conductors of all schools where English is taught are furnished with an opportunity of supplying themselves at, the cheapest rate, with a most valuable assortment of books from the United States. They are all sent out by the American Sunday School Union, and it may therefore be desirable to explain more fully the constitution and proceedings of this Society, with a view to excite in the minds of our readers that confidence in its publications which may lead them to avail themselves of the advantages which they afford.

The American Sunday School Union was established about ten years ago. The objects it contemplated were “to concentrate the efforts of Sabbath-School Societies in the different sections of the United States, to strengthen the hands of the friends of religious instruction on the Lord’s day, to disseminate useful information, circulate moral and religious publications in every part of the land, and to endeavour to plant a Sunday School wherever there is a population.”

That its efforts in the formation of Sunday Schools have been pursued with the most abundant success is evident from the fact, that during successive years the number of schools or societies connected with it has been so increased, that it has now associated with it Sunday Schools, conducted by various

denominations of Christians, which employ about a l  k of gratuitous teachers, and educate not much less than *one million* of scholars.

Besides teaching the rudiments of learning in Sunday Schools, however, the Society has directed the most vigorous efforts to the formation of a Library, containing a valuable fund of information on most subjects connected with moral and religious improvement. For this purpose, it has long enjoyed the services, as compiler and editor of its publications, of an intelligent gentleman, who sacrificed a flourishing business as an Attorney, for engagements which he rightly deemed intimately connected with the best interests of his country. Under his superintendence, nearly 80 new publications were printed within a year; and the complete libraries now contain upwards of 400 reading books, of different sizes, some of them not less than 3 or 400 pages each.

To satisfy our readers of the Catholic nature of the contents of the whole, we may add, that the Managing Committee is composed of Episcopalians, Baptists, Congregationalists, Presbyterians, Methodists, Lutherans, &c., and that the following bye-law exhibits the principle on which all their publications are prepared.

“The Committee of Publication shall consist of eight Members, from at least four different denominations of Christians, and not more than two Members from any one denomination.

“They shall select, read, revise, and prepare for the Press, such books and other works as they shall deem proper to be published by the Society, and shall order their size and style of execution.”

Books on such Catholic principles appear admirably adapted for youth in India. In most places, persons of different persuasions are united in the promotion of the same school, and for their use, the books before us will be all they need; and in other cases, the publications now received would form an admirable ground-work of instruction for the pupils in those points on which all are agreed, while a Catechism or other similar work, illustrative of the peculiar sentiments of any denomination, would supply the only deficiency. With these views, application was made to the Society, requesting it to supply twelve complete libraries, and a larger supply of particular works, which it was supposed would be acceptable as Reward Books. It was proposed, that the whole be disposed of at prices merely sufficient to return the cost, with expences; the proceeds to be remitted as the books were disposed of. The liberal manner in which this proposal was met, will be seen by the following extract from a letter from one of the Secretaries, dated February 25th.

“On the day your communications arrived, our Board held a stated meeting. Your joint letter, order, &c. were read, and the reprint of our books, which you were kind enough to send us, were laid upon the table, and examined with unmingled satisfaction by the members. After reading your communication (*I presume within one minute*), it was *unanimously* resolved to comply with your request on the terms specified, and the clerks were ordered to put up the books without delay, to be forwarded by the earliest opportunity.”

To show the interest which is felt in the moral and spiritual improvement of India, we insert also the following letter from the Rev. F. Porter, under date of April the 4th, 1835. It cannot but gratify the friends of India, scattered in different parts of the country, to witness that zeal which prompts their Brethren in America, not only to afford the assistance which was requested by others, but of their own accord to offer additional aid before unthought of.

“The Board of the American Sunday School Union have received your respects of the 10th of October last, and they hasten to improve the very first opportunity to return their acknowledgments. They rejoice in the indications, that Divine Providence has opened to the Society a wide door of usefulness in India. They can preach the Gospel there, by means of the little books, which it is one of their highest objects to prepare and distribute, wherever readers can be found. It is their hope and prayer that they may find their way into every part of India, and, accompanied by the DIVINE INFLUENCES, be perused by the millions, whose condition you are so successfully endeavouring to meliorate. If a part of the great work of benevolence in Hindustán is assigned to this Society, it will be chiefly the circulation of our books, although some personal agency may ultimately be required to superintend the work, to labour in conjunction with those who are called to the field by other objects of pursuit. In whatever way, and to whatever extent this dispersion of our publications can be made by us, we hope to learn more in detail from the communications of our friends in India. We have supposed, however, it might embrace not only a distribution of the English copies to an extent, as great as a knowledge of our language, but the translation into the native languages, and printing, of such of the works as may be suited to the country. This would require large funds from our treasury to employ the mission or other presses in India, and these calls upon us, we might hope, would stir up our Churches to acts of greater liberality. They require information, and for much that was needed, they will be greatly indebted to your highly interesting and important communication.

“The Board have great pleasure in executing your order on the terms proposed. The books have been shipped by the *Star*, which sails on the 6th. They are insured, and the invoices have been sent to your Bookseller, Mr. T. Ostell, as also the bill of lading. We enclose to you a copy of the Invoice, by which you will observe, that the whole amount is dols. 1040 : 67 cents.

“The Descriptive Catalogue of our books, which is but just published, you will find of very great use, not only as a guide in making orders, but in making appropriate selections, for the use of particular persons or schools, in cases where there is not time to peruse the work itself.”

Where the number of pupils in a school is but small, or they are not sufficiently advanced to make profitable use of so many volumes, the additional copies of *select* books just received will be useful to them as a library; the latter will also be found very useful as prize books, and to this purpose, we trust they will be extensively applied at the approaching examinations of the numerous schools in Calcutta and the Mufassal.

Wherever a school in which English is taught is large, a *complete library* is highly desirable. The entire cost of the whole, consisting of 282 volumes in a box, is but 141 rupees; a sum which (if it be more than the regular finances of the school can afford) may doubtless in almost every case be readily obtained by extra contributions from its benevolent supporters on the spot. The friends of the European Male and Female Orphan Schools, of the Regimental Schools, and of our larger Native Schools, would secure the greatest advantages to such seminaries by making an effort for this purpose; and thus furnishing them with a Circulating Library, the benefits of which may probably be reaped for many successive years.

As to the contents of the books, we may remark, that besides many on miscellaneous subjects, upwards of 60 are Biographical works, including abridged Memoirs of Schwartz, Buchanan, Martyn, Ward, Thomason, Urquhart, Pearce, Mrs. Newell, Mrs. Judson, &c.; 14 on Natural History; as many on the Jews, including sketches of the most interesting times of the Jewish History, and the religious observances of the Jewish Church, Biblical Antiquities, &c.; 25 works on Missions, containing distinct accounts of Missions to Greenland, the West Indies, Society and Sandwich Islands, with a Missionary Manual, and a most interesting Missionary Map.

For further particulars, respecting the complete libraries, and the additional copies of selected works, we must refer our readers to Mr. Ostell's Catalogue, appended to this No. We will merely add, that the books being furnished at a price barely sufficient to meet their first cost and expenses, will be found exceedingly cheap—much cheaper than can be afforded under any other circumstances.

Some libraries before received have been already disposed of; one of these just arrived has also been purchased already, and orders for others are doubtless on their way. Should, however, the present supply be insufficient for the demand, application will be again made to the American Union, and be met, we doubt not, by its managers with their characteristic liberality and despatch.

Missionary and Religious Intelligence.

INDIA.

GENERAL ASSEMBLY'S SCHOOL, CALCUTTA.

[From a *Corr spondent*.]

The fifth annual examination of this institution was held in the Town-hall, on the 18th ult. It lasted for nearly five hours, and was attended by a larger assemblage of visitors than we ever saw present on a similar occasion. Among the company we recognised the Lord Bishop, Sir J. P. Grant, Colonels Beatson and Dunlop, the Venerable the Archdeacon, the two Presidency Chaplains, and the Rev. Dr. Marshman, Messrs. Tulloh, C. W. Smith, and Leith, Dr. Nicholson, Dr. Bramley, Bábus Dwarkanath Tagore, Ram Comul Sen, Radhakant Deb, and Bykontonauth Rai Chaudri, and many other zealous friends of education both in the European and native community. There was also present a great concourse of natives of that class of the population to which the pupils of the General Assembly's School chiefly belong; and it was pleasing to observe with what eager interest they entered into the proceedings of the day*.

The examination was conducted by the Rev. Dr. Bryce, who, as Moderator of the Presbytery of Calcutta, presided on the occasion, and the Rev. Messrs. Charles, Mackay, and Ewart; and, as will be seen from the Programme of it, which we insert below, embraced a wide variety of topics. The result of it was in the highest degree creditable both to the scholars and teachers, called forth very marked expressions of astonishment and delight from the company assembled, and not only sustained, but added to, the well-earned celebrity of the General Assembly's School. The younger classes were first briefly examined in reading, spelling, and parsing, in all of which exercises they acquitted themselves remarkably well—though we think there is room for improvement in their style of reading:—and afterwards, those further advanced were called up in succession, and heard at greater length. The manner in which they stood the very searching examination to which they were subjected, afforded an equally pleasing and satisfactory illustration of the excellence of the system on which they are taught, and of the proficiency to which they have attained. No one who observed the course which it took could for an instant entertain the idea, that they had learned any thing by rote, or that the brilliant appearance made by them was merely something *got up* for the occasion. What they knew, they evidently knew most thoroughly; and the readiness, the self-possession, the precision, and the intelligence, with which they gave their answers, not only in geography and history, and on the miracles, prophecies, and parables of Scripture, but on the more abstruse subjects to which their studies had been directed, placed it beyond a doubt that the other powers of their minds, as well as their memories, had been constantly and vigorously plied. If any other proof of this were demanded, we would point to the quickness and astonishing accuracy with which they explained the meaning of the single words, clauses, and figurative allusions, contained in a page of Marshman's *Brief Survey of Ancient History*, which was opened at random—a work, by the way, which, excellent as it is in other respects, seems to us to be written

* A serious inconvenience, however, was caused by *THEIR* presence, and by that of numbers of Native boys who seem to have been let loose from all the schools in Calcutta. The buzz and clatter which they made were often such, that the answers of the children examined were all but inaudible to those who had the good fortune to be nearest them, while those of course, who occupied the back rows of seats, heard nothing at all. We would venture to suggest to the Superintendent of the School, that measures should be taken to prevent the recurrence of this in future.

in a style rather too laboured and highly wrought for those for whose use it is chiefly designed.

The efficiency and general excellence of the system of tuition pursued in the General Assembly's School were most strikingly attested by the variety and extent of the attainments possessed by the lads in the first or highest class. The *fulness* of their knowledge in all the branches embraced in the course of study through which they have passed, and their ready command of it, affected us with mingled pleasure and surprise. In Astronomy, in Logic, in Conic Sections, and in the Evidences of Christianity, they were equally at home; and it was plain, that an end was put to their examination, long before the limit of their acquisitions was reached. Essays were read by two of their number, which were declared by Mr. Mackay to be *bonâ fide* the productions of their own pens—with the exception of a few verbal corrections. The subjects of them were "On the Uses of Wealth," and "On Atheism;" and the justness of thinking, the acuteness, the perspicuity, the command of expression, and the healthy tone of moral feeling, by which they were distinguished, struck us as much as any thing in the whole day's exhibition, and furnished perhaps the most decided proof of the progress made during the past year. The lads in this class deserve, as they received, the highest praise for the close and sustained application, the zeal in the pursuit of knowledge, and the uniformly good conduct which, as we learn, they have displayed during their connexion with the school.

There was one feature in the examination of this year which seemed to us an important improvement—the more prominent place assigned in it to the native languages. We were the rather pleased at seeing this, because we think we have perceived in some influential quarters a disposition to sink the study of these languages—a consummation which, as we humbly conceive, would not be possible, were it seriously attempted; and which would not be desirable, even were it possible. It is well, for various reasons, that the English language should be employed as the medium of communicating instruction to the native youth, and well also that the largest share of their attention should be given to the study of English literature and science; but it should never be forgotten, that it is only by keeping up, and even extending their knowledge of their mother tongue, that the immense benefits derivable from this study can at length be transfused into the minds of the great mass of the population. The General Assembly's School appeared to us at one time to be in danger of giving the sanction of its example to the error adverted to; but we see from the programme that Bengálí and Hindustání now find a place among the studies of the highest class, and that the former is taught in all the classes. The Rev. Mr. Lacroix, who, as is well known, stands in the very foremost rank of Bengálí scholars, and whose assistance is always to be commanded where the cause of Missions can be served, conducted this part of the examination, and seemed to be satisfied with the amount of progress which the boys had made.

There was another novel feature in this year's examination, which is not undeserving of notice; we refer to the circumstance of three of the more advanced boys being called upon to assist in examining the younger classes. The self-command, the ease, the precision, and the tact with which one of them especially put the questions, would have done no mean credit to a practised teacher, and formed to our mind neither the least interesting nor the least important feature in the proceedings of the day. Second, and *ONLY* second, in importance to the work of attempting to bring over educated youths to the cause of Christianity, is, we think, that of training and sending forth a number of well-qualified native

teachers; and we rejoice to see, that the General Assembly's School, which has already done so much to advance the cause of Native Education, has led the way in this particular also.

The fear of encroaching too much upon your limits restrains us from saying more. The whole scene was full of interest, and not less full of promise; and, as it is almost unnecessary to add, it reflected the greatest credit on the Assembly's Agents, the Rev. Messrs. Mackay and Ewart, whose devotion to their duty and ability for its performance are too well known to require any mention from us. The highest encomium that could be pronounced upon them, indeed, is the efficient state of the school under their charge.

At the close of the examination, Dr. Bryce delivered a short but very appropriate address to the boys, in which he expressed the highest satisfaction with the appearance which they had made, pointed out to them the substantial benefits that would flow to them in future life from their present studies, and exhorted them to beware of allowing the thought of their attainments to inflate them with pride, or to lead them to look down with contempt upon their parents and others, who had not enjoyed the same advantages with themselves. The distribution of prizes among the most deserving boys, closed the proceedings of the day.

PROGRAMME OF THE FIFTH ANNUAL EXAMINATION.

Classes.

Lessons.

17th.	The Alphabet.
14th, 15th, and 16th.	Instructor, No. I. 10 pp. (English and Bengálí.)
12th and 13th.	————, No. II. 36 pp. Woollaston's Grammar.
9th, 10th, and 11th.	————, No. III. 20 pp. —
6th, 7th, and 8th.	Clift's Geography. Maps,—Europe, Asia, Africa, Hindustán.
Class from Táki.	Marshman's Brief Survey of History. Part I. 100 pp.
Do. and 3rd.	Euclid, Book I.
4th.	Brief Survey, Part I. 132 pp. Lessons on Things.
	Essay on WEALTH, by M. C. Bannerjya.
1st Class,	{ Mylne's Astronomy, pp. 156.
	{ Hill's Lectures on Theology, vol. i.
	{ Mathematics,—The Ellipse.—Algebra, Cubic Equations.
	{ Whately's Logic, 130 pp.
	{ Bengálí.
	Essay on ATHEISM, by Kh. M. Chatterjya.
2nd,	{ Clift's Political Economy, pp. 75. Woollaston's Physical
	{ Geography, 30 pp.
	{ Euclid, 3 books. Algebra. Arithmetic.
	{ Evidences of Christianity.
3rd and 4th,	Mack's Astronomy, 36 pp.
3rd, 4th, and 5th,	New Testament. Gospel of Matthew.
5th,	Brief Survey, Part I. 50 pp.
3rd,	————, (the whole.)
6th, 7th, and 8th,	Instructor, No. III.

NOTE.—All the classes learn Bengálí from Pandits; twelve learn English Grammar; eight, Geography; five, Arithmetic, and five read the Bible daily. The first two classes write Essays; and there is a Hindustani class for such as are likely to be teachers. The number of pupils is 560, of whom about 450 are usually present every day.

NEW MISSION AT SADIYA IN ASA'M.

A short time ago we were gratified by the receipt of a cheque for 250 rupees, presented by a gentleman in the Civil Service, who having read the article on Asám, in our number for August, felt peculiarly interested in the projected Mission to which it relates. It was accompanied by a note, in which he expresses his "earnest prayers that so promising a field

may be fully occupied, and be enabled to realize the full extent of usefulness, of which it gives so fair a hope. The wilderness will then indeed rejoice, and blossom like the rose."

The amount has been paid over to the Calcutta Agents of the American Baptist Board of Foreign Missions, and will be duly appropriated to the object intended by its benevolent donor.

We are happy to report, that Messrs. Brown and Cutter, who promptly offered their services to commence the Sadiya Mission, have arrived at Calcutta from Maulmein, and will proceed in a few weeks on their journey to Asám.

Our readers may have felt anxious, on reading the accounts of the late disturbance in the immediate neighbourhood of Sadiya, lest the prospects of usefulness in that quarter now existing should in consequence be overcast. Such fears, we trust, need not be indulged. The disturbance has already been partially quelled; and there is every reason to believe, that it will eventually lead to a much better understanding with the tribes beyond our frontiers, and thus greatly aid the efforts for their good of the Missionaries proceeding to the station.

EUROPE.

LONDON ANNIVERSARIES—BRITISH AND FOREIGN BIBLE SOCIETY.

We have just been favoured with a late number of the *Record*, containing a most interesting account of the Church Missionary, the Methodist Missionary, and the British and Foreign Bible Society's Anniversaries, held in London in May last. Our pages are already occupied, but we must make room for the Abstract of the Report of the latter Institution, which will be read by every Christian with feelings of joy and thankfulness.

The Report commenced by blessing God for the great opening he had given for the exertions of the Society, and for the great increase of its means of usefulness in the present year. It then proceeded to give statements and extracts from the communications of its correspondents in various parts of the world, describing the progress of Bible distribution in those places during the year. Of these we must limit our report to a few of the most important particulars. The distribution by the Paris Bible Society it appeared had, in the year just closed, amounted to 62,194 Bibles and Testaments; the distribution of the previous year had not exceeded 55,666. The accounts from Paris contained also most gratifying intelligence of the progress of the Society in Switzerland, in some parts of which a distribution to the amount of 27,000 copies had been effected by two of the Society's colporteurs. It further appeared that the visitation of the cholera in several parts of Spain drove many, chiefly of the more wealthy classes, to seek an asylum in France, where their attention had been called by the agents of the Society to the Holy Scriptures, which had hitherto been a sealed book to them. The Report then proceeded to give extracts from Dr. Pinkerton's report of the distribution of Bibles and Testaments in the north of Europe. From this it appeared that 27,935 copies had been distributed last year in the Hebrew, Greek, Latin, German, Polish, and other languages, and that a considerable number of these had found their way into the hands of Roman Catholics. As a proof of the necessity of great exertions on the part of the Society, the Report mentioned that the image in the monastery of (we could not collect the name) was visited by at least 150,000 pilgrims in the course of the year; that it kept twenty book-binders in constant employment, to stitch up and prepare for delivery a history and description of this image, such was the great demand for it. Unfortunately, however, there was no demand for the New or Old Testament; indeed, they were not allowed to be sold at all. After adverting to the satisfactory progress of Bible distribution in other parts of Germany, in Sweden, and Russia, the principal Bible Society of which latter place had already distributed 177,977 copies of the sacred Scriptures, the Report adverted to the state of Portugal and Spain. In the former country there was now no persecution for religious opinion, but every man was allowed to choose which religion he pleased, and to

worship God according to the dictates of his own conscience. (Applause.) In the islands of the Mediterranean and in Greece, the distribution of the Holy Scriptures had gone on favourably; and the prospect was equally favourable in Moldavia, Wallachia, Bucharest, and part of Persia.

In Calcutta, and other parts of the East Indies, there had been a much greater than ordinary distribution of Bibles and Testaments, and larger collections had been made to forward the objects of the Society. The accounts from New South Wales, and the Islands of the Pacific, were also most satisfactory. Two translations of the New Testament into the language of the different Islands in the Pacific had been brought to this country by the Rev. Mr. Yate, and the Rev. Mr. Williams, and were now in the course of being printed by the Society. After going into some details from the accounts from Africa, which were on the whole favourable, the Report observed that they were the reverse in the States of South America. The attention of the Society had, during the last year, been greatly directed to the West Indies, with the view of an extensive distribution of the Scriptures to such of the newly emancipated negroes as could read. An extra subscription of 15,000*l.* had been raised for the purpose of promoting that object, without interfering with the general funds of the Society. (Applause.) The Report proceeded to give extracts from the communications from several Islands, showing the earnest desire of the negroes to avail themselves of every opportunity to obtain religious instruction. It added, that the first shipment made by the Society to that part of the world consisted of 73,695 copies of the Scriptures, the conveyance of which was given by the owners of the vessels without any expense to the Society. From returns from the Isle of France, it appeared that 60,000 negroes had received civil freedom, not one in ten of whom knew how to read; and their ignorance was, of course, great in proportion.

Adverting to the progress made by the North American Bible Society, the Report stated, that its receipts in the last year were 88,600 dollars; that its issue of Bibles and Testaments exceeded 110,000 copies, bringing up the whole distribution, since the commencement, to one million, one hundred and thirteen thousand. After lamenting the loss of several zealous friends to the Society, who had been removed by death in the course of the year, the Report adverted to the receipts and disbursements of the Society. The receipts of the past year amounted to 107,926*l.* 1*s.*, being the largest amount ever received in one year since the Society's first commencement. (Applause.) In that amount there were two items which could not be included in the permanent income of the Society. The first was a legacy of 11,695*l.* 12*s.* 9*d.*, (less by the legacy duty,) being a bequest of the late Horatio Cock, Esq.; and the other a sum of 15,000*l.*, voted exclusively for the negro fund. But when these were taken into account, the general subscriptions of the Society would be found to be little less than those of the previous year. In these were included a sum of 29,184*l.* 13*s.* 7*d.*, being the amount of free donations from auxiliaries to the Parent Society. The expenditure within the year was 84,249*l.* 13*s.* 4*d.*, leaving a balance exceeding 23,000*l.*, but the engagements of the Society amount to above sixty-nine thousand pounds. The distribution by the Society in the past year amounted to six hundred and fifty-three thousand, six hundred and four Bibles and Testaments, and portions of the Holy Scriptures, including those sent to the West Indies, &c.; but even after deducting the latter, it would be found that there had been a considerable increase of the issues in the last year, as compared with the previous years. The Report, after again adverting to the exertions made for the West Indies, and the prospect held out that those exertions would, under the Divine blessing, be attended with complete success in the religious instruction of the negro, proceeded to state, that the present year, 1835, was the third centenary anniversary of the first printing of an English Bible. It then contrasted the state of society, and of England generally, of that day, with those of the present, and deduced the moral greatness of England now, compared with what it was then, to its exertions to promote the free circulation of the Holy Scriptures. At that time the Bible was a ponderous, clumsy, and at the same time an expensive book. At present it was neatly and elegantly printed, of a convenient size, and of a reduced price, which placed it within the reach of almost every class of society. At that time the number of copies in circulation was very small; the extent of the demand in the present day, as contrasted with that, might be judged of from this fact, that in one day last month orders had been given for 365,000 copies of new editions. (Hear, hear.) The circumstances under which the Bible was first printed in England, afforded as striking a contrast as any he had mentioned. The first English copy of the Bible had not been sent forth to the public under the auspices of any body of men. It was not even printed in England, but made its appearance at Zurich, where it was printed under the care of one who was in exile on account of his reli-

gion, the venerable Coverdale. (Applause.) Now, however, the highest and most distinguished nobles of the land, and the highest dignitaries of the Church, deemed it an honour to be associated for the purposes of ushering multiplied copies of it to the world. The Report concluded by an eloquent exhortation to the members of the Society to persevere in promoting the great work in which they were engaged, in faith, in confidence, and in brotherly love. (Applause.)

REV. MR. DUFF.

Letters have been received from Mr. Duff, up to the beginning of May. From these and other sources, we learn that he has been exerting himself, with his characteristic zeal and activity, and beyond his still feeble health, in favour of the Assembly's Mission. He had travelled over a great part of Scotland, and intended to visit every Presbytery, in order to advocate the cause of the heathen, and by a full statement of the objects and plan of the Mission, to recommend it to the sympathy and prayers of the Church. Hitherto his labours have been crowned with much success, and there is reason to believe, that in the lapse of a few years, every Presbytery throughout the land will form itself into an Auxiliary Branch, and thus the whole Church become one great Missionary Association. At the date of the latest accounts, Mr. Duff was in London, where he had been specially invited to plead the cause of the Mission. One lady had subscribed £500, and twenty more had engaged to raise £5 each annually; while the different Scottish Churches had determined to connect themselves permanently with the Mission, and to raise greater than ordinary subscriptions. We regret to add, that over-exertion had thrown Mr. Duff into a fever, from which he was slowly recovering. We trust God will spare him for many years, and make him the instrument of adding many souls to the Church above.

MISCELLANEOUS NOTICES RESPECTING EDUCATION IN DIFFERENT COUNTRIES.

From the "American Annals of Education," a valuable work published in the United States, we have extracted the following notices regarding the progress of Education in France, Turkey and America. They cannot fail to interest our readers.

PROGRESS OF SCHOOLS IN FRANCE.—We are just informed of some of the results of the law for the establishment of public schools in France during the year 1833. The minister of public instruction despatched circular letters to 39,000 teachers, pointing out to them the nature and importance of their profession. Answers were received from 13,850 of this number, which furnished pleasing evidence of their ability and zeal. Of the normal schools, or seminaries for teachers, long since ordered to be established, there were only three in 1828, and thirteen in 1830, and thirty-seven in 1832. Now, there are sixty-two, containing 1944 pupils preparing to be teachers, of whom all but 273 are supported by the public purse or by village treasuries. Of 37,187 communes or villages, 20,961 have voluntarily taxed themselves for the establishment of primary schools; 16,126 still neglecting it. Only 760 unions of feeble communes, for the support of a school, have taken place. Of all the communes 10,000 only have school-houses, and these expended during the year 1833, in purchasing buildings and repairs, 3,000,000 of francs, or about 600,000 dollars. In the course of 1834, 1,850,277 francs, (about 370,000 dls.) already voted by the municipal councils, will be appropriated to the same objects. The whole sum necessary to furnish every commune with a school-house is estimated at 72,679,908 francs, or about 1,400,000 dls., which would be paid, however, in fourteen years by grants of 100,000 dls. annually.

The number of boys' schools increased in one year from 31,420 to 33,695, and the number of pupils from 1,200,713 to 1,654,828.

LANCASTERIAN SCHOOLS IN TURKEY.—It is stated on the authority of a letter from a gentleman in Constantinople, that the Turks are becoming eager for instruction, and are introducing the Lancasterian system of instruction among themselves. Two schools, embracing nearly seven hundred youths, between twelve and twenty years of age, are already in successful operation. It is also added, that they are urging the English in that city to prepare books, maps, charts, cards, lessons, translations, &c. as fast as possible. They wish for the largest and best maps, which they can find, of every country. These they copy, if not in their own language, and write their names in Turkish. They manifest much ignorance of the

extent of the labor of preparing books, and suppose that a large geography can be made in eight or ten days, with perfect ease!

SCHOOLS IN CONSTANTINOPLE.—From recent accounts in the *Missionary Herald*, it appears that a fourth school has been established within the walls of the *Seraglio* itself; and so great is the confidence reposed in the benevolent agents in this plan, that the missionaries were allowed to enter its innermost enclosure, usually shut to every stranger. They even found a little school-room, fitted up by one of the officers, for the instruction of his sister and daughter! a novelty unexampled in Turkey.

SCHOOLS AMONG THE INDIANS.—Returns have been made to the National Government, during the past year, from 20 schools among the Indian tribes; which, with those returned in former years, make up the number of 53 Indian Schools. Of these, 31 are under the care of the American Board of Foreign Missions, 10 under the care of the Baptist General Convention, 6 under the Roman Catholics, 5 under the Methodists, and 1 under the Episcopalians. The whole number of pupils is estimated by the Gambier (Ohio) Observer, at 1835.

Among this number, we may mention, more particularly, the following: 1. A school at Upper Sandusky, Ohio, sustained by the Methodists, with 50 to 60 pupils, some of the oldest of whom write, and study grammar and arithmetic. They have a neat school house. 2. An establishment, embracing 110 scholars, at Green Bay, under the care of the Episcopalians. The pupils are instructed in the branches taught in our best common schools. It is intended soon to set apart a portion of each week, for the purpose of giving the boys a knowledge of farming and the mechanic arts; and the girls, of housewifery. 3. A school near St. Thomas, on the Grand River, beyond the Mississippi, among the Creeks. The pupils are said to be constant in their attendance, and interested in their studies.

In addition to these, the agent for the Choctaws, who have removed to the west of the Mississippi, has devised a plan, with the approbation of the chiefs, for building, during the present year, 12 new school-houses. The expenses, together with those of the necessary teachers and books, are to be paid from an appropriation of dls. 6,000, made by the treaty of 1816. 'The buildings are to be plain, substantial log structures, and the teachers, married men, steady, sober, industrious and religious, who will take their families with them, and who will devote themselves to their calling.' Both sexes are to be taught the usual English branches. The boys are also to be instructed in the arts of husbandry, and the girls in spinning, weaving, and housewifery. Three schools among them, of a higher order, are also contemplated.

BRISTOL COLLEGE.—The Episcopal School at Bristol, Pennsylvania, under the direction of the Rev. Chauncey Colton, has received a charter as a college. It contains between 80 and 90 students. The course of studies is stated to be as extensive as in most of our colleges. Manual labour, 'as a specific requisition,' fills up a part of the intervals of study, and is found to be highly useful as well as economical.

FEMALE COLLEGE OF BOGOTA.—The Female College, established last year at Bogota, held its first public exhibition on the 31st of June, (if we mistake not,) after it had been in operation eight months. The programme of this institution we perused with peculiar interest, as it is, we believe, the only one of the same name and destiny, under the patronage of any government in the world, and is likely to exercise a most extensive influence in South America.

It may, perhaps, hereafter affect Spain, whence a degraded plan of female education was received, and whose example has tended to discourage the intellectual elevation of woman. The President is a lady. There are three classes; the first with five pupils, the second with six, and the third with ten; total twenty-one.

The first class debated the question—'What instruction ought a well-educated woman to enjoy?' This subject was divided under several heads:—The general duties of women; their private duties; their disadvantages in society, and the means of removing them; how they may improve their condition in society, and perform their duties; false merit; external accomplishments; real merit; intellectual qualities; domestic arrangements, and cultivation of the intellectual faculties. The other exercises of the first class were in Castilian grammar, French, Christian Morals, Manners, Arithmetic, Drawing, and Music.

The intention of the government is, to add to the funds, the professorships, and the branches of study in this institution, as soon as circumstances shall allow.

COLLEGE OF THE PROPAGANDA IN ROME.—The zeal and diligence of the Roman College of Missions, in providing instruction and books in every language of the world, deserve the imitation of Protestants. At a recent public recitation, speeches were made in thirty-two languages. The Chaldee, Samaritan, Syriac, Arabic, Coptic, Ethiopic, Greek, Armenian, Georgian, German, Highland Scotch, Irish, Persian, Curdic, English, French, &c. were recited or spoken by students, generally natives of the countries in which they are vernacular or best understood.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

AUG.

MARRIAGES.

- At Mozufferpore, J. W. Yule, Esq. of Tirhoot, to Mary Henrietta, eldest daughter of R. Anstruther, Esq. Capt. 6th Light Cavalry.
- 17. At Saugor, R. Foley, Esq. M. D., to Miss Isabella Pringle.
- 19. At Allababad, B. Hodgson, Esq. to Christiana Anne, 2nd daughter of the late A. McLeod, Esq.
- 26. F. B. Gonsalves, Esq. to Miss M. M. Eyoob.
- 27. R. S. Mailing, 1st Lt., Arracan Local Battalion, to Miss Ellen Baron Dove.
- 31. At Deega, S. Denton, Esq. to Charlotte Frances, 2nd daughter of the late Rev. R. Noyes, Ruspar, Sussex.

SEPT.

- 12. At Berhampore, Sub-Cond. T. Ablett, Barrack Dept. to Mrs. Ann Green.
- Serjeant M. Lahey, to Mrs. S. Croker.
- Mr. J. G. Crowe, to Miss E. F. Chapin.

AUG.

BIRTHS.

- 1. At Cawnpore, the lady of Capt. E. M. Blair, 5th Light Cavalry, of a son.
- 2. At Benares, the lady of Rev. J. Schurman, of a daughter.
- 5. At Futtehghur, Mrs. J. C. Pyle, of a son.
- At Landour, the lady of A. U. C. Plowden, Esq. C. S. of a son.
- 6. At Saugor, the lady of Capt. S. Swayne, 5th N. I. of a daughter.
- At Mhow, the lady of Capt. Osborne, D. A. C. General, of a son.
- 9. At Cawnpore, the lady of Lieut. J. Bruce, H. M. 16th Foot, of a daughter.
- 11. The lady of Capt. B. Browne, Artillery, Revenue Surveyor, of a son.
- 12. At Seetapore, the wife of Ensign W. Palmer, of a son.
- 13. The wife of Mr. W. H. DeGraythee, Clothing Agency Dep. of a daughter.
- Mrs. W. Bason, of a son.
- 14. At Lucknow, the lady of J. D. Loch, Esq. of a daughter.
- 15. At Kurnaul, the lady of G. A. Brownlow, Esq. of a son.
- 16. At Futtehpoore, the wife of Mr. M. McCarthy, Sub-Conductor, of a son.
- 18. At Lucknow, Mrs. M. Bonny, of a daughter.
- 19. At Rajcote, the wife of Mr. J. Taut, of a daughter.
- 21. At Lohoo Ghaut, the lady of Capt. Neville, 7th Regt., of a daughter.
- The lady of D. W. Fraser, Esq. of a daughter.
- 22. At Comillah, the lady of T. Bruce, Esq. C. S., of a son.
- At Mussoree, the lady of Major R. E. Chambers, 9th L. C. of a daughter.
- 24. Mrs. John Brown, of a still-born child.
- The lady of J. H. Grant, Esq. of a son.
- 26. At Baugundee, the lady of G. Temple, Esq. of a daughter.
- The lady of James Galloway, Esq. of a daughter.
- The lady of Lt. and Adjutant Bristow, of a son.

SEPT.

- 1. Mrs. F. T. Fergusson, of a son.
- 2. The lady of G. W. Andrews, Esq. of a son.
- At Allipore, the lady of Serjeant Bowie, of a son.
- 3. At Dum-Dum, the lady of Lieut. G. Ellis, Artillery, of a daughter.
- Mrs. P. Victor, of a son.
- The lady of Capt. R. Angelo, of a son.
- The wife of Mr. T. Beckett, of a son.
- 4. The wife of Mr. H. N. P. Grant, of a son.
- 6. The lady of W. Warden, Esq. of a son.
- Mrs. J. R. Crampe, of a son.
- 8. At Dinapore, the lady of Lieut. Gerard, E. Regt., of a daughter.
- The wife of Mr. R. Glassup, of a daughter.
- The lady of Capt. R. Codrington, 49th N. I., of a daughter.
- 10. The lady of F. Harris, Esq. of a son.
- At Dinapore, the lady of Lieut. Lumsdain, Aid-de-camp, of a daughter.
- Mrs. James Ogilvie, of a daughter.
- 11. At Shajehanpore, the lady of J. S. Clarke, Esq. C. S., of a son.
- 12. The wife of Mr. H. Hughes, of a son.
- Mrs. G. F. Bowbear, of a daughter.
- 14. Mrs. Lawrence D'Souza, of a daughter.
- Mrs. T. Brown, of a son.

14. At Berhampore, the lady of Assist. Surg. A. Kean, of a daughter.
- At Azinghur, the lady of J. Thomason, Esq. C. S., of a son.
15. Mrs. J. Harris, of a son.
18. Mrs. Cherry M. Latour, of a daughter.

AUG.

DEATHS.

5. At Mahim, Rev. C. D'Silva, Vicar of St. Miguel's Church.
8. James, the infant son of J. Bowstead, Esq. 13th N. I.
10. At Neemuch, Mrs. Capt. H. Doveton, aged 22 years.
- At Agra, E. Colquhoun, second son of J. O. Beckett, Esq., aged 6 years.
12. Juliana Camerer, daughter of the Rev. J. A. Schurman, aged 13 months.
13. At Moradabad, Lieut.-Col. R. C. Faithfull, 14th N. I., aged 48 years.
15. At Dinapore, Frances, Mrs. Lieut. John D'Fountain, 56th Regt. N. I.
16. At Benares, Gervaise Robinson, Esq., Deputy Post Master of that station.
19. At Monghyr, Capt. R. Foster, 72nd Regt. N. I.
22. At Kurnal, Rev. Anthony, Apostolic Missionary.
23. At Chinsurah, Edward Brady, son of Capt. T. Brady, aged 1 year, 2 months.
24. Mrs. Jane Kerwan.
- At Mhow, Ensign D. S. Beck, 68th N. I.
25. Caroline Aurora, infant daughter of Mr. J. Lopes.
26. At Dinapore, Asst. Surgeon James McDoual. This unfortunate gentleman died by his own hand, during the excitement attendant on a fit of delirium tremens.
- At Mhow, Lieut. F. L. Goodwin, 2nd Troop, 3rd Brigade, aged 23 years.
- W. Twining, Esq. Asst. Surgeon, H. C. Service, aged 45 years.
27. Mr. J. Lopes, aged 30 years.
28. At Chunar, the lady of W. R. White, Esq., Surgeon, 16th Lancers.
29. Rebecca, the infant child of Mr. and Mrs. J. Richardson, aged 1 month.
- G. A. Sheppard, Esq. aged 43 years.
30. Jane, the beloved wife of Geo. Craigie, Esq. M. D., Garrison Asst. Surgeon.
31. The infant son of Mr. and Mrs. J. H. Grant.
- At Khasgunge, Her Highness Furzung Azeza Zubdeh tool Arrakeen, Umdeh tool Assateen Nuwab Mah Munzil ool Nissa Begum, Dehlini, relict of the late Col. W. L. Gardner.

SEPT.

1. The son of Capt. Armstrong, aged 2 years and 1 month.
2. At Barrackpore, the lady of Capt. Graham, Military Secretary to the Provincial Commander-in-Chief.
3. The wife of A. Grote, Esq. C. S.
4. At Chandernagore, Mrs. Verploegh, relict of the late J. G. Verploegh, Esq.
5. The wife of Mr. T. Marshall, aged 43 years.
- Mrs. Sarah Andrew.
- Mr. Jos. Jones, aged 34 years, 1 month, and 3 days.
- At Allahabad, Surgeon J. Eckford.
- At Futteghur, the infant daughter of Mr. G. Heron, Band Master, 60th Regt. N. I., aged 7 months and 20 days.
6. At Barrackpore, Mrs. Col. J. Delamain, aged 59 years.
8. The infant son of Mr. and Mrs. P. Victor, aged 6 days.
- At Dinapore, Capt. Wm. Howard, European Regt.
9. At Chittagong, the 2nd son of C. Smith, Esq. B. C. S., aged 5 years.
- At Mirzapore, Ensign G. H. Venables, 20th Regt. N. I.
10. Died suddenly, J. Armstrong, Esq., Collector of Goruckpore.
13. The widow of the late Capt. D. Kitchiner, aged 37 years.
14. Miss E. E. Kellner, aged 10 years, 8 months, and 21 days.
15. Miss Mary Ann Watkinson, aged 16 years, 1 month, and 27 days.
16. Mr. J. W. Blaney, aged 20 years and 9 months.
17. The infant daughter of L. D'Souza, Esq.
- Mr. J. Parsons, aged 42 years.

Shipping Intelligence.

AUG.

ARRIVALS.

1. Robert, H. Blythe, from Liverpool 14th April.
2. Messenger de Indes, T. Terspecke, from Havre 13th Feb. & Janeiro 23rd May.
3. Ripley, (Brig.) R. Lloyd, from Liverpool 20th March.

8. Winscales, G. Fisher, from Liverpool 1st, and Falmouth 28th, March.
 9. Bussorah Merchant, L. W. Moncrief, from Portsmouth 4th April, Point de Galle 23rd July, and Madras 2nd August.
Passengers from London.—J. Humfray, H. Hume, T. McLagun, and James Scott, Esqrs. *Steerage Passengers.*—C. Dereuzet, G. Dereuzet, and T. Miline.
 10. Maria, (Brig,) G. Robson, from Moulmein 13th July.
 11. Sophia, W. McNair, from Portsmouth 15th March, and Madras 5th Aug.
Passengers from London.—Mrs. Jenkins, Miss Jenkins, Mr. Cameron, Mr. Coull, Free Merchant, Messrs. Pendergrast, Hasel, Harris, and Nisbett, Cadets, Mr. J. Keane, Clerk to Mr. Cameron. *From Madras.*—Messrs. Murdock and Manuel.
 12. David Clark, R. Rayne.
 14. Ayr, (Brig,) A. Nicol, from Moulmein 28th July.
Passengers.—R. Powers, Esq., Lt. H. Jackson, 45th Regt. N. I., one Corporal and three Privates, in charge of a prisoner, in H. M.'s 62nd Regt., and one Medical Apprentice.
 15. Elizabeth, G. Baker, from Rangoon 31st July.
 16. Solon, (Amr.) B. L. Allen, from Boston 6th May.
— Star, (Ditto,) M. Griffing, from Philadelphia 7th April and Madras 7th Aug.
— Haidee, (Barque,) J. Randle, from Singapore 19th, and Malacca 21st, July, and Pedier 4th Aug.
 16. Mary Ann Webb, W. Viner, from Liverpool 18th March and Janeiro 5th June.
— Bombay Castle, R. Wemyss, from Bombay 26th July.
Passenger.—Mrs. Wemyss.
— Mary and Susan, (Amr.) F. Parret, from Boston 14th April.
Passenger.—Mr. J. B. Briggs, Merchant.
 20. Bahamian, (Bark,) J. Pearce, from Liverpool 2nd May.
— Forth, (Ditto,) C. Robiison, from China 23rd June and Singapore 5th July.
Passengers.—Mrs. Robinson, Mrs. Ogilvie and child, Capt. Ogilvie, M. N. I., Mr. Smith, Merchant, Mr. Lee, Country Service.
 21. Emily Jane, (B.) W. Boothby, from China 11th May and Singapore 4th Aug.
Passengers.—Mr. and Mrs. Thompson, and Mrs. Boothby.
— Cornelia, (Amr. Brig,) J. Beard, from Baltimore 17th April.
Passenger.—G. J. Beaty, Esq.
— Arethusia, (Brig,) J. Canning, from Penang (no date).
— Phoenix, (Bark,) A. Bane, from Rangoon 5th Aug.
 22. John Bagshaw, J. Hardy, from Liverpool 27th April and Madras 12th Aug.
Passenger.—Rev. J. X. Mascarennas, Missionary.
— Cecelia, (Brig,) P. Roy, from Pedier Coast 8th Aug.
— Alexandre, (F.) — Vines, from Bourbon 19th, and Mauritius 23rd, July.
Passenger.—Mr. W. Healy, Merchant.
 28. Cashmere Merchant, (Bark,) R. Edwards, from Moulmein 12th Aug.
Passengers.—Mrs. Brown, Miss Sophia Brown, Mrs. Cutter, Rev. N. Brown and Mr. O. T. Cutter, American Missionaries, Lt. McLean, H. M. 62nd Regt.
— Edmond Castle, (Brig) W. Flemming, from Mauritius 3rd July, Pondicherry 18th, and Madras 20th, Aug.
Passengers from Madras.—Lt. R. Jenkins, H. M. 41st Regt. and Mr. Smith.
— Tropique, (F. Brig) — Roy, from Bordeaux 20th April, Bourbon 24th July, Pondicherry 18th, and Madras 20th, Aug.
— Jessey, (Brig,) J. Auld, from Penang 4th Aug.
- SEPT.
2. Fortitude, (Brig,) J. C. Wilson, from Mauritius 11th July and Mad. 24th Aug.
— Britannia, (Bark,) S. Leath, from Mauritius 9th July and Ennore 23rd Aug.
Passenger from Madras.—W. E. Jellicoe, Esq. C. S., M. E.
— Eleanor, (Brig,) R. Mann, from Mauritius 12th July and Madras 25th Aug.
— Somdunder, (Sloop,) Nacoda, from Madras 13th Aug.
 3. True Briton, E. Ford, from London 2nd May, and Madras 29th August.
Passengers from London.—Mrs. Fane, Mrs. Beresford, Mrs. Anson, Mrs. Roberts, Miss Fane, Miss J. M. Beresford, General Sir H. Fane, Commander-in-Chief, Lt.-Col. Beresford, Military Secretary, Lt.-Col. Seymour, B. N. I., Hon'ble W. L. Melville, C. S., Major McCann, Persian Secretary, Major Fane, Aide-Camp, Capt. Watts, Bengal Artillery, Capt. Anson, 18th N. I., Capt. Roberts, 51st N. I., Lt. Colebrooke, 13th N. I., Lt. Gabbett, Madras Artillery, Mr. Wood, Surgeon, Mr. Thomas, Asst. Surgeon, Ensign Daubeney, H. M. 55th Regt., Cornet Downel, H. M. 16th Lancers, Mr. G. Allen, 1 Sergeant and 11 Privates of H. M. 9th Foot. *From Madras.*—Mrs. Torrens, Col. Torrens, Adj. General H. M.'s Forces, Dr. Hughes, Madras Establishment, Master Torrens.
 7. Jason, (F.) A. G. Egrand, from Mauritius 3rd, and Pondicherry 30th, Aug.
— Samuel Brown, G. W. Harding, from Covelong 30th Aug. and Mad. 1st Sept.

8. Victor, (H. M. Sloop of War,) R. Crozier, from Trincomalee 27th Aug. and Madras 3rd Sept.

Passengers from Madras.—Rear Admiral the Hon'ble Sir J. B. Capel, K. C. B., and the Hon'ble J. D. Drummond, Flag Lt.

— Water Witch, (Bark,) A. Henderson, from China 29th July and Singapore 20th Aug.

Passengers from China.—G. J. Gordon, Esq. *From Singapore.*—Lt. Gardner.

12. Thomas Grenville, R. Thornhill, from London (no date), Portsmouth 6th, and Madeira 30th, May, and Madras 5th Sept.

Passengers from London.—H. Levan, Esq. Merchant, Lt. Pigot, H. M. 31st, Mr. Blake, Mr. Newcoman, Messrs. Aberdise, Chartress, and Betts, Cadets, three Steerage Passengers. *From Madras.*—Mrs. Cockerell, Mrs. Bridgeman, Mrs. Younghusband, Capts. Cockerell, Younghusband, and Kerr and J. Moral, Esq.

AUG.

DEPARTURES.

1. Royal Saxon, R. Renner, for Liverpool.

Passengers.—H. Atherton, C. S., R. Halifax, Esq., Hindu College, Lieut. Wilmot, Artillery, Lieut. H. J. Guyon, 31st Regt. N. I., Lieut. Lowth, 4th Light Cavalry, Assistant Surgeon Benjamin Wilson, 31st Regt. N. I., Assistant Surgeon A. Knox, M. D., H. M. S., George Earle, Esq. Merchant.

— Allalive, A. R. Clarke, for China.

3. Drummore, (Bark,) J. Z. McCullen, for Mauritius.

4. Pascoa, W. Morgan, for China.

— Alice, J. Scales, for China.

5. Golconda, W. H. Bell, for China.

13. David Clarke, R. Rayne, for China.

15. Northumbrian, (Bark,) R. Traitt, for the Mauritius.

— Merchant, (Amr.) B. Lombard, for Boston.

— Mary Somerville, T. Jackson, for China.

— Crown, (Bark,) J. Cowman, for Liverpool.

— Ararat, (Ditto,) W. M. Wyatt, for Penang.

— Indian Oak, E. Worthington, for Mauritius.

— Coromandel, (F.) A. G. Conseil, for Bordeaux.

16. Glenelg, R. Rungby, for China.

— Virginie, (Bark,) J. Willie, for Moulmein and Rangoon.

17. Lonach, (Ditto,) W. H. O'Driscoll, for China.

— May, (Brig.) A. Peel, for Liverpool.

— Collingwood, (Ditto,) J. Corkey, for China.

— Hamoody, A. W. Marshall, for China.

19. Suliman, A. J. McFarlane, for China.

— Beaumomoir, (F. Bark,) D. Martin, for Bourbon.

23. Sherburne, T. Warren, for London.

Passengers.—Mrs. Elliot, Mrs. Bateman, Mrs. Turner, Mrs. Hogg, Miss Hogg, Miss Turner, Hon'ble J. E. Elliott, Majors Turner, and Maltby, A. Campbell, Esq. C. S., T. Roupell, Esq. C. S., R. Spier, W. P. Watson, H. McKennie, W. Harvey, and A. McDonald, Esqs. and four children.

27. Bonne Nanette, (F. Bark,) L. Caunellier, for Bourbon.

29. Abgarus, (Bark,) C. Dunbar, for Bombay.

— Corsair, (Brig.) W. W. Hughes, for Penang.

30. Red Rover, (Bark,) W. Clifton, for China.

— Messenger de Indes, (F.) T. M. Terspecke, for Bourbon.

31. Fatima, (Brig.) G. Fethers, for China.

— London, (Bark,) G. Lamb, for London.

— Bright Planet, (Ditto,) R. Richardson, for China.

— Emma, J. Pecket, for Liverpool.

— Jeune Edwards, (F. Bark,) C. Vallois, for Bourbon.

SEPT.

4. John McLelland, D. McDonald, for London.

Passengers.—Maj. Richmond and Lady, Mrs. Capt. Ouseley, Mr. Colebrook, and five children.

7. Severn, G. M. Braithwaite, for China.

— Will Watch, (Brig,) W. Barrington, for Khyouk Phyo and Moulmein.

10. Resolution, (Bark,) S. Seager, for Padang.

— Globe, (F.) A. Bounely, for Marseilles.

13. Virginia, (Bark,) J. Smith, for Madras.

— Clarissa, (Ditto,) M. Paupard, for Marseilles.

— Aphorp, (Amr. Brig,) G. W. Stetson, for Boston.

— Emily Jane, W. Boothby, for China.

— Hardie, J. Randle, for Singapore.

14. Robert, H. Blyth, for Liverpool.

15. Steiglitz, A. Eldridge, for Boston.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of August, 1835.

Day of the Month.	Minimum Temperature observed at Sunrise.				Maximum Pressure observed at 9h. 50m.				Observations made at Apparent Noon.				Max. Temp. and Dryness observed at 2h. 40m.				Minimum Pressure observed at 4h. 0m.				Observations made at Sunset.				Lower Rain Gauge. (New.)	Upper Rain Gauge. (Old.)						
	Observed Height of the Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.			Wind. Direction.					
1	29.616	80.5	80.7	80.3	S. W.	67.2	83.	83.2	82.	S.	66.0	85.	85.6	82.7	S.	63.2	86.7	86.6	83.3	S.	61.8	87.	86.3	84.	S. W.	626	85.7	83.	82.2	S. W.	610	0.1
2	630	80.2	80.4	80.	S.	684	82.8	82.3	81.7	S.	660	84.	84.5	82.5	S. W.	612	86.	86.3	82.7	S. W.	600	86.2	85.7	82.3	S.	612	85.	82.7	81.6	S. E.	0.94	0.80
3	632	80.7	81.	80.4	S. W.	684	82.	82.5	80.4	S.	670	83.5	84.	81.3	S. W.	636	84.7	85.	82.7	S.	626	85.	86.	83.	S. W.	630	84.	83.	81.8	S. W.		
4	670	81.	81.7	81.5	S.	726	83.	83.6	81.8	S.	710	84.7	86.	82.7	S. W.	664	87.7	89.	86.3	S.	652	87.	88.7	85.5	S.	650	86.3	86.6	85.	S. E.		
5	643	82.	82.5	82.	S. E.	712	85.	86.	83.2	S.	692	87.2	88.7	85.	S. W.	656	86.8	88.	86.	N.	646	86.	87.3	86.	N.	652	84.	83.	82.2	C. M.		
6	672	82.2	82.7	82.4	calm.	720	84.5	85.4	84.	S.	700	86.4	87.7	84.5	S. E.	624	89.3	90.8	87.	N.	624	83.7	84.5	85.	N.	624	82.8	82.2	82.5	N. E.	1.30	1.20
7	630	82.	82.3	82.	S.	702	84.4	85.	84.	S. E.	686	84.7	85.5	84.6	S. E.	636	85.7	87.	85.	E. b. s.	612	85.8	87.	85.2	S. E.	616	83.7	84.2	83.	S.	1.30	1.20
8	604	81.7	81.8	81.5	E.	650	83.	83.2	83.	S.	674	85.2	86.3	84.	S.	630	85.7	86.7	84.7	S. E.	630	85.	83.	81.8	S. E.	624	82.7	80.3	80.	S. E.	1.20	1.10
9	636	81.	80.4	80.8	S. E.	690	84.	84.	83.	S.	674	85.2	86.3	84.	S.	690	86.4	87.2	85.	S. E.	678	86.3	87.5	85.5	S. E.	664	85.3	85.5	84.8	E.	1.70	1.54
10	680	81.7	81.5	81.	S.	734	83.	83.8	82.7	S.	724	85.4	85.7	83.7	N. E.	708	82.8	83.5	83.	N. E.	676	82.9	83.	82.6	N. E.	690	81.6	82.	81.8	S. E.	0.60	0.54
11	724	82.5	83.	82.7	E.	780	84.2	84.7	83.5	E.	758	85.4	85.7	83.7	N. E.	708	82.8	83.5	83.	N. E.	676	82.9	83.	82.6	N. E.	690	81.6	82.	81.8	S. E.	0.48	0.44
12	710	82.6	83.	82.5	E.	738	83.	82.8	82.	N. E.	724	83.7	84.2	82.7	S. E.	650	83.4	84.	82.7	E.	638	83.7	84.	83.	E.	646	82.3	82.5	82.	S. E.	0.60	0.54
13	676	81.4	81.3	81.	S. E.	734	82.7	83.5	81.8	S.	714	83.8	84.7	82.5	S. E.	674	84.2	85.4	83.5	S. E.	660	84.3	85.	83.	S. E.	670	82.3	82.	81.6	S. E.	1.20	1.10
14	722	79.8	79.7	79.3	E.	760	82.5	83.	82.	S. E.	738	83.3	83.7	82.6	S. E.	678	83.7	83.3	83.	S. E.	672	83.	83.7	83.5	S.	672	81.7	81.5	81.2	S.	0.28	0.24
15	700	79.6	79.5	79.3	S. E.	760	82.	83.5	81.5	S.	732	82.5	83.	82.4	S. E.	694	82.3	83.7	83.	S. E.	696	82.7	83.	82.6	E. b. s.	710	81.7	81.8	81.6	E. b. s.	0.66	0.60
16	767	79.7	79.7	79.7	E.	814	81.8	82.8	81.2	S.	732	81.	81.7	80.8	S.	730	82.5	84.2	83.3	S. E.	684	82.5	82.7	82.3	S.	684	82.3	82.5	82.	S. E.	0.28	0.24
17	770	80.8	81.4	81.4	E.	806	82.8	83.5	81.7	E.	794	84.	84.6	82.	E.	740	82.7	83.	82.3	E.	728	82.7	83.	82.5	E.	730	82.	82.	81.8	S.	0.66	0.60
18	756	80.5	81.	80.8	E.	804	82.8	83.5	81.8	E.	788	84.	84.7	83.3	S.	730	85.	86.3	84.4	S. E.	712	85.	86.	84.	S. E.	708	84.8	85.3	84.5	S.		
19	708	81.2	81.3	81.	S. E.	762	83.5	84.5	82.4	S. E.	752	85.	86.	84.	S.	670	88.5	90.5	87.3	S. W.	654	88.7	90.	87.	S. W.	660	86.7	85.7	84.2	S. W.	0.10	0.10
20	668	81.2	81.6	81.5	E.	692	84.4	85.5	83.4	E.	662	85.7	87.5	83.7	E. b. s.	624	88.	88.6	85.3	S. E.	622	86.3	85.7	83.7	S. E.	630	86.	85.	83.	C. M.		
21	694	81.	81.3	80.7	E. b. s.	756	84.7	86.2	82.5	E.	740	85.8	89.1	84.5	S. E.	695	87.6	88.	85.	S. E.	680	87.6	87.5	84.6	S. E.	686	86.3	84.3	83.	S.		
22	670	82.5	79.9	79.2	E.	720	83.7	84.5	83.	S. E.	720	86.6	88.7	85.4	E.	650	86.8	88.5	84.8	S. E.	620	86.7	88.5	84.	S.	646	85.2	82.5	83.7	S.	0.40	0.35
23	562	82.	80.5	80.	S. E.	616	84.5	86.	83.	S. E.	600	84.	83.8	81.6	S. E.	638	84.7	86.5	85.	S. E.	600	84.9	86.	84.3	S. E.	576	84.2	82.2	83.1	E.	0.25	0.22
24	550	80.4	79.5	78.8	S.	600	82.	82.6	80.3	E. b. N.	568	81.7	78.5	79.5	S. E.	532	84.3	85.2	83.	E.	518	84.4	84.	82.	E.	524	83.	81.5	80.7	S. E.	1.50	1.38
25	700	78.	76.8	77.3	E.	744	80.	79.2	78.3	S. E.	730	81.	79.5	80.	S. E.	554	81.5	80.	79.5	S. E.	550	81.4	79.	78.7	E.	564	80.7	77.5	78.	E.	0.30	0.26
26	710	77.6	76.	76.7	E.	756	79.8	78.	78.3	S. E.	730	80.	78.2	78.3	S. E.	652	81.3	81.6	80.3	S. E.	676	82.3	81.6	79.7	S. E.	680	80.7	78.7	78.7	S. E.	0.15	0.13
27	698	79.5	78.5	78.5	C. M.	726	81.5	82.2	81.1	S.	703	82.5	82.7	81.	S.	650	81.7	81.	80.	S.	670	81.4	79.4	79.4	S.	680	80.	79.8	79.7	S. E.	2.10	1.96
28	592	79.	78.7	78.7	S. W.	640	81.	81.	80.	S.	626	81.7	81.	80.	S.	558	81.4	79.5	79.5	S. E.	546	81.7	81.5	80.	S.	646	80.	79.6	79.6	S. W.		
29	520	79.5	78.5	78.5	W.	574	82.4	83.	82.	S. W.	610	82.	82.5	80.7	S.	562	81.8	80.5	80.	S.	486	83.4	83.3	82.1	N.	496	82.	80.6	80.	N. W.		
30	464	80.	79.	78.8	N. W.	510	83.8	84.7	82.7	N.	496	85.5	88.5	83.3	st. N.	408	85.	86.4	82.	st. N.	404	83.2	83.4	80.5	st. N.	412	81.5	82.6	79.7	st. N.	2.10	1.96

THE
CALCUTTA CHRISTIAN OBSERVER.

November, 1835.

I.—*Missionary Prospects in Barmáh.*

[An Address delivered at the Monthly Missionary Prayer Meeting of various denominations of Christians held at the Union Chapel, Calcutta, October 5, 1835. By Rev. N. Brown, American Missionary.]

Having been requested to lay before you this evening a short account of the Barman Mission, I propose to notice in the first place some of the difficulties which the peculiar habits, religion, and government of the Barmese present to missionary operations, and, secondly, what success has hitherto attended the efforts that have been made.

In order to give some idea of the influence which the religious system of the Barmese exerts over the minds of its votaries, it is necessary that I should present a brief sketch of their belief, as contained in their sacred books. It will not of course be expected that I shall give any thing more than a mere outline.

According to the sacred writings of the Barmese, the base of the universe is a vast plane, infinite in extent, and containing an infinite number of Sekya systems, or worlds. These systems are exact circles, each bounded by an immense circular wall or mountain, 82,000 yúzanás, or upwards of a million miles, in height. The diameter of each Sekya system is 15 millions of miles. They are placed in contact with each other, and the intermediate spaces are reserved for hells, where the wicked are tormented.

The ground composing the earth, or foundation of each of these Sekya systems, (including the waters of the ocean, which is 84,000 yúzanás, or about 1,050,000 miles, deep,) extends to the depth of one million and a half miles. Below this is solid rock, reaching to a still further depth of one million and a half miles. This rock is sustained by a sheet of water, extending down 6,000,000 miles. Under the whole is an expanse of air, the thickness of which is 12,000,000 miles.

As the Sekya systems are all similar, it is necessary to describe only the one upon which we live. In the centre of the system rises the Myenmó mount. This is 1,050,000 miles high, and sinks into the water to the same depth. It is surrounded by seven concentric ranges or rings of mountain, which are separated from each other by seven rings of water. The inner mountain, called Yúgándho, is half the height of Myenmó; the next mountain half the height of this, and so on. Between these mountains, and the great outer mountain which bounds the system, are the ocean, the four great islands, and 2000 small islands.

The beings who inhabit a Sekya system include 31 different states, four of which, being below man, are considered as states of punishment. The superior celestial states or heavens are 26. Ascending from man, we have the six heavens of the Náts, of which the first is Sadumahárit, half way up Myenmó mountain, and 525,000 miles above the surface of the ocean. Here the inhabitants live through a period of 9,000,000 years, before they transmigrate to other states. It is at this distance above the earth that the sun, moon, and planets are placed, where they revolve about Myenmó mountain. The sun is only 625 miles, (in diameter,) while the moon is 612, wanting only 13 miles to be equal in size to the sun. The eclipses are occasioned by a Nát of immense size, 60,000 miles high, and measuring 15,000 miles across his breast, who in his sport occasionally obscures the sun and moon from the sight of men. According to the Barmese theory, one of his fingers is of sufficient size to cover the sun.

On the summit of Myenmó is the Táwadingthá heaven, a plain 125,000 miles in extent. The duration of life in this state is 36,000,000 years. Above this, at a distance of 525,000 miles, is suspended the third heaven of the Náts. Still higher, and at similar distances, are suspended the remaining three. The joys of these six states are represented as consisting of sensual pleasures, which have been gained by their inhabitants in consequence of their extraordinary merits during previous existences. In the highest of these states, the duration of life is 9,216,000,000 years.

As we ascend to the heavens of the Bráhmas, the duration of life becomes too great for computation. These 16 heavens are situated in nine separate planes, suspended one above another, at intervals of 68,850,000 miles distant. Above them all are the four invisible heavens, separated from each other at similar distances. The highest of them is at the immense distance of 898,200,000 miles above the surface of the earth. The descriptions of all these states, in the Barmese scriptures, are very stupendous as well as circumstantial. They are represented in

such colors as to operate strongly on the minds of the simple Barmese, and to charm them into a belief of their truth.

Descending from man, the Barmese reckon four states of punishment ; 1, brutes ; 2, pyittás, a species of existences that dwell in the mountains, some of them having beautiful bodies, but inwardly consuming with secret fire, and enduring various other kinds of torment ; 3, athurakés, which are nine miles high, with mouths no larger than the eye of a needle, and constantly famishing with hunger ; 4, hell, properly so called, which is situated below the surface of the earth, and without the boundary wall of the Sekya system. This place of punishment consists of eight principal hells, which are arranged directly above each other, and differing as it respects the duration and extent of suffering. These are described in the Barmese sacred books with every horrible illustration of torture and wretchedness which the ingenuity of man could devise. The duration of punishment in the first or most tolerable of these states, is 1,620,000,000,000 years ; in the second 12,960,000,000,000 ; in the sixth it rises above 4,000 times this period to the almost inconceivable period of 53,084,160,000,000,000 years ; while in the two lowest states, the duration of existence is altogether beyond computation. Notwithstanding all these terrible representations, the fear of punishment seems generally to have little effect either upon the heart or conduct.

Through these 31 states, according to the Barmese notion, all living existences are constantly transmigrating. The destiny of all depends on their previous merit. Merit is acquired, and crime expiated, by suffering, as well as by good deeds. So that there is a constant round of transmigration ; the inhabitants of the lowest hell rising by degrees to a sphere of enjoyment, and the occupants of the superior abodes occasionally descending to their miserable state. A being that existed as a Nát to-day, may become a man, a dog, or a worm, to-morrow. Hence the Barmese consider *neighbán*, a term which they appear universally to understand as meaning *annihilation*, or a cessation from the tedious round of existence, as the most desirable of all states. Their deity, Buddh, or Godama, like the numerous deities before him, obtained this state after having suffered almost endless transmigrations, and ages upon ages of punishment, in its various forms. The Barmese, however, cannot be properly said to have any *deity* ; since Godama, during his life, is not supposed to have been either the creator, the preserver, or the punisher of men, but only their teacher and guide ; nor did he possess the power of conferring upon them happiness, or canceling their sins ; much less can he perform the offices of a deity now that he has become extinct. The Barmese, however, suppose that by worshipping his image, they pay the

same homage to exalted goodness, and obtain the same degree of merit, that they would obtain if Godama himself were alive to receive their adorations.

The geography (if such it may be called) of the Barmese, is not less fanciful than their ideas of astronomy. Between the Myenmó mountain and the outer boundary wall of the system, is a vast expanse of ocean, 6,471,000 miles in breadth. This ocean derives its color from that of the Myenmó mountain. The northern side of Myenmó is pure gold, and the color of the northern ocean is yellow; the eastern side is of silver, and the eastern ocean white; the southern side of the mountain is sapphire, and the southern ocean blue; the western side is glass, and the northern ocean of a corresponding color. Within this ocean are four great islands or continents. The northern island is in the form of a circle, 100,000 miles in diameter; on this island the inhabitants live to the age of 10,000 years. The great eastern island is in the shape of a half-moon; the western is in the form of a rectangle, 112,500 miles in length. The southern, or Zambúdipa island, upon which we live, is no less than 125,000 miles in extent.

Each of these four islands is surrounded by 500 small islands, making in all 2,000. The shape of every small island is the same as that of the continent with which it is connected; and throughout the earth, the face of the inhabitants corresponds in shape to the continent or island upon which they dwell.

In the interior of our island is the great forest of Himmawanda, where most of the marvellous scenes related in the Barmese sacred writings took place. Here is situated the circular lake Nawadát, which is 625 miles in diameter, and is surrounded and hidden from the sun's rays by five overhanging mountains, one of which is pure gold, another silver, &c. Each of these mountains rises to the height of 2,500 miles. At the entrance of a cave in one of these mountains, there grows a tree, 12 miles in diameter, and 1,250 miles in height, under which the demigods assemble. Besides Nawadát, there are six other circular lakes, each 625 miles in diameter. Some of them are surrounded by concentric rings of the most beautiful flowers, and fruit trees of every description.

From the Nawadát lake, issue four rivers, which, after thrice encircling the lake, go off to the north, east, south, and west. The southern stream, after running 3,500 miles, sometimes over mountains, sometimes under ground, or through vast caverns, at length separates into five branches, forming the Ganges, and other great rivers, which water India and the adjacent countries.

I have been somewhat particular in describing the geography and astronomy of the Barmese, for the purpose of pointing out what I conceive to be one of the most effectual weapons

wherewith to weaken their attachment to idolatry; I mean the *instruction of the young*. From the sketch I have given, it will be evident to every one, that a knowledge of the true principles of geography and astronomy would completely destroy their faith in the Buddhist religion. Only let a Barmese thoroughly believe that there is such a continent as America, of a shape and size corresponding to our description of it, and the religion in which he has hitherto placed his confidence, becomes to him but a fable.

The Barmese priests, or monks, as they might with more propriety be called, afford us the most perfect specimen of the practical influence of their religion. *Indifference* being their highest virtue, they endeavor to annihilate every feeling, both of body and mind, and to become mere abstractions. Their chief employment consists in repeating over and over certain forms of worship which they have learned from the Páli, their sacred language, but which scarcely any of them understand. They are by no means a learned class, but are generally more ignorant, stupid, and lazy than any other portion of the people. They are not the preachers or expounders of their own religion; (this office belongs to a separate class, who are called *shayás* or teachers;) but are mere ascetics, living secluded in their monasteries, and ordinarily going through the streets but once a day, to receive contributions of boiled rice. They are not allowed to marry, or to have any connection with the world, which they have professed to renounce. They never deal with money, but are dependant for their habitations, food, and clothing, upon the contributions of the laity, whose male children they in return instruct in reading, which is almost the only branch taught by them. No provision is made for the instruction of the females.

Another great obstacle in the way of missionary efforts amongst the Barmese, and closely connected with their religion and literature, is their groveling habits of thinking. The idea of examining for themselves, to ascertain whether their religion is true or false, is an idea which seems never to enter their minds. Only set a Barman upon the track of examination, and very likely he becomes convinced at once; but the difficulty is to start them. In nine cases out of ten, the only argument that a Barman offers in defence of his religion is, that it has been given him by his ancestors. *They* examined the subject thoroughly, and if they could not arrive at the truth, what utter folly would it be for him, at this late day, to investigate the subject over again. "It is our custom; it is the custom of our fathers," is to them a sufficient ground of action, in religion as well as every thing else. For this reason, I am convinced that the introduction of Eu-

ropean literature, in connection with Christianity, would have a powerful tendency to give the mind an impulse—to start it upon a new track, and thus enable it to throw off the shackles under which it has lain torpid for ages. Nay, I think that even the introduction of the more useful mechanical and agricultural arts, would have no inconsiderable tendency the same way. It may indeed be replied, that it is the *Gospel*, and not education, or civilization, that is to convert the nations. But I cannot believe that a state of ignorance, stupidity, and blind attachment to old customs, is the field where Christianity achieves its brightest triumphs. In order for the truths of the gospel to take effect, they must be examined, and felt, and attended to; and in order to be thus examined and felt, they must be presented to thinking and inquiring minds.

The third grand obstacle to missionary efforts in Barmáh is the Government. The Barmese are not merely *subjects* of the king of Ava, but his *slaves*. This is as really true of them in religion, as it is in politics. The doctrine of the Barman court is, that it is time for the people to change their religion, when their *Master* changes his. Hence there can be no such thing as toleration. The most that can be hoped for is *sufferance*, on the part of the acting authorities in the various provinces. But even this can hardly be expected. Severe persecutions have several times been carried on against the native converts. In all cases where accusations have been brought against them, they have never escaped without a heavy fine, and frequently severe punishment. A little more than a year ago, the pastor of the native church in Rangoon was imprisoned, and his feet made fast to blocks, which were then drawn up, leaving him suspended by the feet, while his head rested on the ground. His whole frame being thus put upon the stretch, he was suffered to remain till completely exhausted, and as he was an old man, his health and strength will probably never again be fully restored.

Still later, a number of the Christians at Rangoon were seized, among whom was one of our most faithful preachers. He was threatened with death unless he would renounce the new religion, and according to Barmese law, the rulers had no doubt a right to execute it. The test proposed to him was to worship the image of Buddh; but he remained firm, and declared that he could never renounce the religion of Jesus, although he had every prospect of a cruel death. He was, however, at length liberated, on the payment of large sums of money; but was dismissed with the threatening that he should be immediately executed, in case he should ever attempt to preach or distribute tracts again. At this time the persecution was also extended to the Karen converts residing in the jungles west of Rangoon,

from whom large sums of money were extorted, and some of them, it is reported, have renounced their religion.

The hostile bearing of the Government towards Christianity, may be seen from the fear which is every where witnessed among the people in receiving tracts. In passing through villages with tracts, often, almost every individual will refuse; sometimes they will take a book, and if they perceive one of their chiefs likely to meet them in the streets, they will instantly return it, or carefully conceal it among their garments. In Prome, and some other cities, orders have been regularly proclaimed through the streets, forbidding all persons from accepting the foreigners' books, under the penalties of law.

I will now give a sketch of what has been done, notwithstanding these obstacles, in introducing the religion of Christ.

The American Mission to Barmáh, was commenced at Rangoon, by the Rev. Dr. Judson, in 1813. A few converts had been baptized by him previous to the war between the English and Barmese, which for a time blasted their prospects. Messrs. Judson and Price were thrown into prison at Ava, from which, after enduring almost incredible sufferings, they were finally liberated on the restoration of peace.

Since the war, the Tenasserim provinces have been the principal field of labor. Here the popular language is Barmese, but a large proportion of the people being Talaings, or Peguese, many of them still retain their own language, which has been a great hindrance to missionary operations among them. Lately, however, several of the missionaries have made the Talaing language an object of study, and most of the New Testament, and several tracts, have already been translated into that dialect. At Molamyang, the largest town in the British provinces, there has been gathered a Church of about 100 members, composed entirely of native converts. These regularly attend the worship and ordinances of the church, and exhibit the fruits of piety, to as great a degree as can be expected from a class of people just emerged from idolatry. Many of the converts have been employed as missionary assistants, and they have proved faithful labourers in the work. A large proportion of the conversions, which have taken place at the various stations, have been the result of native preaching.

The whole number of baptisms of Barmese and Karens, at all the stations, since the establishment of the Mission, is not far from 600. Nearly 200 have also been united to the European Church connected with the Mission. The labors of Mr. Judson for the last two years, have been chiefly devoted to the translation of the Bible, which is now completed, in the classical style of the Barmese, and nearly all printed. Four printing presses are employed at this station, and the tracts

and scriptures have hitherto been distributed nearly as fast as they could be issued from the press.

Schools have been established to some extent, but so few has been the number of missionaries, until very lately, and so frequent their removal from one location to another, that the schools have often been given up soon after their establishment. The mission, however, having recently been largely re-inforced—the number of missionary families in Barmáh now amounting to eleven—this important branch of labor is receiving more attention. Besides the common schools for instruction in Barmese, a school of a higher order has been recently established at Molamyang, where English forms an important branch of instruction.

In Barmáh proper, our missions have ever been in a very unsettled state. At Rangoon a Native Church has long been established, to which about 50 members have been admitted, but they are now scattered by the recent persecutions.

The mission was resumed at Ava about three years ago, by the Rev. Mr. Kincaid, who after a scene of unexampled opposition, has succeeded in gathering a Church of 15 or 20 members, among whom are several very influential and respectable people. At times there has appeared to be a spirit of anxious inquiry through the whole city, but it has been checked by the interference of the rulers. Repeatedly has Mr. Kincaid been peremptorily ordered by the High Court to leave the country, but hitherto an over-ruling Providence has enabled him to maintain his footing, and crowned his labors with success.

One of the most encouraging departments of missionary labor in Barmáh, is the Tract distribution. The people generally, when unawed by the rulers or priests, manifest a great desire to obtain tracts. General distributions among all the towns and villages on the E'ráwadí have been made three or four times within as many years. From 8, to 10 or 12,000, tracts were given away each time. Although we cannot suppose that all who receive these tracts are influenced by a sincere desire to become acquainted with the religion, yet it is manifest that the general distribution of them must have an important influence. Several conversions, it is confidently believed, have taken place, where the only instrumentality was a tract or portion of scripture. But where real conversion does not immediately follow, still the truth presented must have a strong effect on many minds, weakening their hold upon Buddhism, and thus preparing the way for missionaries to enter in hereafter, and follow up the impressions that have been made.

Before I close, I wish to advert for a moment to that very interesting race, the Karens. These are an entirely distinct people from the Barmese, of different origin, religion, customs, dress,

and language. They are scattered all over the southern part of the Barmese territories, living, for the most part, in the mountainous regions, at a distance from the rivers and populous districts. They are less civilized than the Barmese, but are said to be much more frank and honest-hearted. The missionaries have found in them generally a surprising readiness to hear and embrace the truth. The first efforts among them were made by the late Mr. Boardman, at Tavoy, whose labors were crowned with the most unexampled success. Since the death of Mr. Boardman, the number of converts has been yearly increasing, and Mr. Mason has now collected a colony of them at a place near the head waters of the Tenasserim river, to which he has given the name of Méta myó, City of Love. Here they may have a permanent residence, and apply themselves to agriculture and the useful arts, by which means those obstacles to Christianity, which result from their present wandering, uncivilized state, will in a great measure be removed.

Considerable good has also been effected among the Karens on the Salwen, above Molamyaing. A small church has been gathered, and several schools established.

In Barmáh proper, also, the interest among the Karens, where native preachers have been labouring, has been truly astonishing. Not unfrequently have the missionaries at Rangoon been visited by as many as 10 or 15 candidates for baptism, at the same time, from the western jungles. But, as I have already stated, the late persecutions have given a great check to our missionary operations in that quarter.

The origin of the Karens is an interesting object of inquiry, although, in the present state of our knowledge, it probably cannot be ascertained with certainty. They evidently are tribes of wanderers, that have come down from the north, as all their old legends testify. They had no written language, till recently one has been introduced among them by the Rev. Mr. Wade. All their known history consists in traditions, handed down in song from father to son. Many of these traditions are very striking. Among them is a clear account of the creation of our two first parents; their fall, in consequence of having, through the instigation of the devil, eaten of the forbidden fruit, and many other facts, which exactly accord with the accounts of Holy Writ. No certain traces of any knowledge of Christ have yet been discovered among them, which seems to preclude the idea that these traditions were obtained from any missionaries or other travellers *since* the time of Christ, and we are therefore carried back to the supposition that they are of *Jewish* origin. Mr. Mason supposes them to be remnants of the Ten Tribes. Their poetry is certainly extremely similar to that of the Hebrews. Their songs contain the severest denunciations against

idolatry, and the commandments of their God Yuwá, (a name very similar to the Jewish Yehowa, or Jehovah,) are perfectly accordant with the precepts of the Bible. Whether, however, it shall eventually be found that they are of Jewish descent or not, it is evident that these ancient traditions must do much towards preparing them for the reception of that revelation, which has for its foundation the sublime truth, that *there is a God, who created the heavens and the earth.*

Viewing the successes which have attended the Barmán mission, in its various departments, and considering also the very few labourers (until quite recently) that have been employed in that field, the friends of the cause have reason for encouragement. We may with the greatest confidence consider this as the beginning of a work that shall ultimately bring the whole Barmese, Talaing, and Karen races to join in the song,

“Worthy is the Lamb.”

We may look forward with a triumphant certainty, to the speedily approaching period, when the splendid fabric of Buddhism, with all the gorgeous array of its golden Myenmós and superincumbent heavens, of its Bráhmás, Náts, and demons, shall, like the gods of Greece and Rome, be read only in school-books as a fable; when instead of a degrading, and defiling, and conscience-searing superstition, the holy, heart-searching, purifying and ennobling religion of Jesus Christ shall shed its hallowed influence through every class and portion of society, and a generation of civilized, enlightened, and elevated Christians shall rise up to the glory and praise of our Redeeming Lord.

II.—*The Chinese Decalogue, translated by the late Dr. Morrison.*

[Furnished by his brother-in law, the Rev. W. MORTON.]

THE CHINESE DECALOGUE, translated from a work entitled King-Sin, or “A collection of things respected and believed.” The holy admonitions of Wan-chang-te-Keun (the God of Letters.) The *Ten Precepts* of the Plantain Window*.

1st. Beware of lasciviousness :

Not having seen, you should not think of ;

When seeing, there should be no irregularity ;

Having seen, there should be no remembrance ;

With respect to virgins and widows, be particularly cautious.

2nd. Beware of wicked thoughts :

Do not harbour a dangerous thought ;

Do not put forth an irregular thought ;

Do not remember resentment unallayed ;

Do not look on gain and covet it ;

Do not see ability and envy it ;

Be particularly cautious when there is an appearance of compassion, but a cruel heart.

* i. e. written at the window shaded by the plantain tree.

- 3rd. Beware of the errors of the mouth :
 Do not speak of women ;
 Do not meddle with clandestine affairs ;
 Do not publish peoples' defects ;
 Do not change what you have said ;
 Do not make loose songs ;
 Do not revile the sages ;
 Be most cautious with respect to superiors, relations, and the dead.
- 4th. Beware of sloth :
 Do not sleep early and rise late ;
 Do not neglect your own field and plough your neighbour's ;
 Do not run too fast after gain ;
 Do not learn to do that from which no advantage is to be derived ;
 Be most on your guard against an unsettled mind.
- 5th. Beware of throwing away letters (written or printed characters) :
 Do not, with old books roll up parcels or paste the window ;
 Do not, with useless papers, boil tea or rub the table ;
 Do not blot good books ;
 Do not write at random against the doors or walls ;
 Do not destroy in your mouth (or chew to pieces) a rough copy ;
 Do not throw away the tail (or end) of a writing ;
 On the road or in an unclean place*, be particularly careful.
- 6th. Pay due respect to the relations subsisting amongst men :
 Kindness is the principal duty of a father ;
 Respect is the principal duty betwixt a prince and his minister ;
 Brothers should mutually love ;
 Friends should speak the truth ;
 A husband and wife should mutually agree.
- 7th. Cleanse the heart :
 Consider the doctrines of the ancients to regulate the heart ;
 Sit in a retired place, and call home the heart ;
 Be sparing of wine or pleasure, and purify the heart ;
 Reject selfish desires and purify the heart.
- 8th. Establish a good manner :
 Be diligent in business and attentive to your words ;
 Let your intention be exalted, but your manners humble ;
 (literally, let your mind be high, but your body low ;)
 Be bold, yet careful ; (expressed in Chinese by "let your liver be great and your heart little.")
 Rescue men from present errors, and follow the ancients ;
 Reject the depraved, and revert to the upright ;
 Consider the eminent men's nine topics ;
 Fear the three things which the eminent venerate.
- 9th. Be attentive to your intercourse with a friend :
 From first to last be not inattentive ;
 Let inside and outside be the same ;

* A necessary office.

Do not make a difference between noble and ignoble ;
 Living or dying be the same ;

Let the meritorious and defective mutually advise.
 Reject (the sectaries) E and Hwŭy, and serve Chung-he
 (Confucius ;)

Reject the dissipated and boisterous, and associate with the
 moderate and upright.

10th. Widely diffuse instruction and renovation :

When you meet with superiors, discourse of right reason ;
 When you meet with equals, speak of the rewards of good
 actions ;

Print a number of good books.

Speak much of good actions.

R. MORRISON.

Canton, China, February 28, 1812.

III.—*Proposal for forming a Comparative Vocabulary of all the Indo-Chinese Languages.*

The affinities between different languages, which are only a subject of curious inquiry to the literary man, are of great practical importance to the Missionary. Language is the instrument by which, under God, the Missionary carries on his work of beneficence. Like every other workman his first care must be to “learn the use of his tools ;” and in the same way as a mechanic inquires how far any particular instrument will assist him in his trade, the Missionary seeks to learn how far any particular language can be made the medium of communicating the word of life to the heathen. Whoever therefore ascertains that any particular language prevails to a greater extent than it was before supposed to do, although he does not make any new translation, yet he points the way to a wider distribution of the existing translations, and establishes the fact of the existence of an uniformity or similarity of language between different countries, the knowledge of which aids in many ways the dissemination of truth.

To illustrate what we mean ; Asám is a well known province on the eastern frontier of Bengal ; Siam is familiar to us as a country on the shore of the China seas, and some of us may have seen scattered notices of certain “Shán Tribes,” inhabiting the interior of the Barmese empire ; but till very lately it was never generally understood that these countries had any connection with each other. Recent inquiries, however, have demonstrated that the Sháns and Siamese are essentially the same people, while the ruling race in A’sám are an offset from the same root ; that one language, with only certain variations of dialect, is spoken from Sadiya in A’sám to

the southern extremity of Siam, and that even the names of the three countries can be traced, by an easy interchange of letters, to a common origin. The Barmese call the whole race to which these remarks refer Syán, which the Portuguese turned into Siam, and gave that name to the independent kingdom so called, which was the only part of the country inhabited by the Syáns with which they were acquainted. On the other side, when this same people broke into Bengal, the Indians, according to their usual custom in similar cases, prefixed a vowel to the two consonants and called the province which had been colonised by the Syáns, Asyán, or Ashám, which we have turned into Asám. In the mean time, the bulk of the nation, who continued to inhabit the country between Asám and Siam, long remained unknown to us; and when they were at last brought to light by the advancement of our frontier to Sadiya, in consequence of the event of the Burmese war, we called them Sháns (Syán); but till very lately we remained in a state of profound ignorance of there being any connection between them and our old friends the Asámese and Siamese. They are, however, the parent-stock of both; and although at present subject to foreign rule, are a very numerous people, who not only compose the bulk of the population of all the northern provinces of the Barmese empire, but also extend far into Yunán, the westernmost province of China. Their ancient capital was Mogaum, but their independence fell before the rising fortunes of the Barmese.

It is not easy at present to estimate the full importance of this discovery, but thus much is certain; that, as it has been ascertained that only one language prevails in the countries between Asám and Siam, the same books, with only some slight modifications to suit the variations of dialect, will answer throughout the whole of this tract, and the population open to the influence of our Missionaries in that quarter exceeds by many millions what was at first imagined. For instance, the translation of parts of the Scriptures lately executed at Bankok and Singapur, instead of being confined in their application to the kingdom of Siam proper, may now have a currency given to them bounded only by China on the one side and Bengal on the other; and we may also expect that the influence of preaching will rapidly spread among a people bound together by the sympathy of a common language.

It is also deserving of remark, that the country inhabited by the Shán race, forms a belt extending across the Indo-Chinese Peninsula, and separating Barmáh proper from China; and while the Barmese dominions are in a manner insulated by it, the Missionary station about to be formed at Sadiya will by the same

means be brought into connection with those on the shores of the China sea. There will soon be a Missionary establishment at each end of the belt, viz. at Sadiya on one side, and Bangkok on the other; and if a third establishment were to be formed at Mogaum or some other central point in the Barmese Shán provinces, the chain of connection between the Brahmaputra and the China sea would be complete. Mr. Kincaid of Ava has, we understand, lately begun to turn his attention to the Shán language, and we have no doubt that the views now stated will meet with full consideration from him.

This line of action opens to our prospect an avenue into the heart of Eastern Asia, and if we can secure our position upon it, we shall be able to enter into communication with the inhabitants of the Chinese and Barmese empires, from an exactly opposite quarter from that in which we have hitherto had access to them. Barmáh will be placed between the new stations in the Shán country and the British provinces of Tenasserim and Arákán; and Yunán, the great Western province of China, will be placed between those stations and Canton: and we may hereafter make advances to points even beyond this, whence the Chinese empire will be more completely laid open to our influence. Although at present they appear distant, these prospects lie fully before us, and if proper means are adopted to gain the good will of the Barmese government, we may expect ere long to see a Missionary station fixed in the Shán country, which will at once form a central point of communication between all the Indo-Chinese Missions, and furnish a new and important opening for the evangelization of the great Chinese empire.

We have been unconsciously led, by the interest with which we regard the subject, to wander from the particular purpose with which we took up our pen. As an important advantage has been already gained by a slight attention to the connection between the languages of that quarter, we consider it our duty to prosecute the inquiry, until we succeed in obtaining the means of making an accurate comparison of all the different languages and dialects which are spoken in the Indo-Chinese Peninsula, or in other words, in the countries situated between India and China. For this purpose Mr. Brown the American Missionary, who is now on his way, with his family and Mr. and Mrs. Cutter, to Sadiya, has already prepared a short vocabulary, composed of such words as are likely to be radical in the different languages, and a few easy sentences, printed copies of which will be duly forwarded to our friends in Asám, the Kásia hills, Manipur, Kachár, Arákán, Tenáserim, Province Wellesley, Malacca and Bangkok, in the earnest hope that they will add to it synonymes of the single words, and translations of the sentences, in all the languages and dialects spoken in the Pen-

insula with which they are acquainted, together with a specification of the limits within which they are spoken. There are at least two radical languages in extensive use there (the Barmese and Shán), and as Mr. Brown has himself furnished specimens of these, we will only trouble our friends to supply any peculiar dialects of them which prevail in their neighbourhood, and to add any altogether different language (if there be any) which they happen to know. The system of orthography which Mr. Brown has adopted is explained in the accompanying paper, and as no accurate comparison can be made when different modes of spelling are used, we beg that it may be strictly followed as far as it is applicable, and that any addition which it may be found necessary to make to it in consequence of the existence of peculiar sounds in any language not provided for in it, may be separately explained. Mr. Brown's orthography agrees in principle with that used by the Asiatic Society of Calcutta, by the Missionary bodies in the Sandwich and South Sea islands and North America, and by the gentlemen who have lately extensively applied the Roman letters to the languages of India.

PLAN OF THE VOCABULARY.

At the request of various friends to Native Education a table has been prepared, containing about 500 of the most common English words, with the corresponding terms in two of the Indo-Chinese languages, and blank columns to be filled up with other dialects. The object is to obtain a comparative vocabulary of all the languages spoken between India and China, for the purpose of tracing their origin and affinities. The first column in the table contains the English words; the second the corresponding terms in Barmese; the third those in the language of the Syáms, Syáns, Sháns, or as they call themselves, *Tai**. The Shán words are given according to the dialect spoken in the neighbourhood of Zenmè, the capital of Northern Láos. This language is supposed to be originally derived from the same stock as the Siamese†, and it will probably be found

* An ancient Shán manuscript has recently been discovered by Captain Pemberton, late commissioner at Manipúr, containing a history of the ancient kingdom of *Tai*, from the 80th year of the Christian era, to the time of its final subjugation and dismemberment by the Barmese, during the reign of Alaung-phurá (or Alompra), A. D. 1752. The capital of this kingdom was Mógauung, situated on a branch of the Eráwadi, several hundred miles north of Ava.

† From an examination of Captain Low's Grammar of the *Tai*, or Siamese language, it appears that more than half the words contained in his vocabulary are precisely the same as are used among the Sháns.

nearly identical with that spoken by the various Shán tribes inhabiting the territories east and north of Ava.

The system adopted in this table, for expressing the Tai, or Shán, and Barmese sounds, is the one which is now so extensively and successfully used in Romanizing the languages of India, and is identical with the plan proposed by the Honorable John Pickering, (*Memoirs of Amer. Acad.* vol. IV.) for writing the languages of all the Indian tribes of North America in a uniform character, and now extensively adopted by the missionaries among those tribes. It is also the same system as that introduced by the missionaries at the Sandwich and Society Islands. The vowels are used in accordance with their classical pronunciation on the continent of Europe. It has been found necessary to introduce a number of diacritical marks, in order to meet the wants of the complex vowel systems of the Barmese and Sháns. The fundamental vowel sounds are as follows:

a, sounded as in America, agreeable, or short *u* in but.

á, as in far.

e, as in men.

é, as in they, or *a* in name.

i, as in pin.

í, as in pique, police.

o, as in not, nor, or *aw* in law.

ó, as in note.

u, as in put, pull.

ú, as in rule, or *oo* in moon.

Additional Sounds.—The Barmese and Sháns have a broad sound of the short *e*, resembling that of *e* in there, or *ay* in mayor, for which we may use

è, with the grave accent.

ì, is used to denote a peculiar sound of the *i* in Barmese, not differing essentially from the sound of *e* in me.

ò, denotes the broad sound of short *o*, as in goat, or *a* in hall. It is necessary to use this character only in those languages which contain two modifications of this sound; as the English, which has short *o* in not, and broad ò in nought.

ü, denotes the French *u*, or the German *ü*.

û, is the same sound, but longer.

Diphthongs.—In the expression of diphthongs, it is necessary to combine the vowels in such a manner that they shall express the same sounds when united, as they do when separate.

ai, is the long English *i* in pine; a combination of the short *u* with the sound of *i* in pin.

ái, as heard in the word *ay*.

au, a combination of short *u* with the *u* in put; forming the English *ou* or *ow*, as in loud, cow.

áu, *a* in far, and *u* in put ; producing a flat sound of the *ou*, such as is sometimes heard in the vulgar pronunciation of round, sound, &c.

oi, short *o* and short *i*, as in oil, boil.

eu, is used to denote a peculiar sound of the Sháns, resembling the French *eu* in *peur*, *douleur*.

The combinations ia, iau, iu, eau, óa or úa, ue, ui, and üi, need no further explanation, as each of the vowels is used to express its own invariable sound.

Intonations.—The grand peculiarity of all languages connected with the Chinese family, appears to be the complexity and niceness of their system of intonation. The first diversity of tone which strikes us, is the use of the *rising and falling inflections*, or the upward and downward slide of the voice in pronouncing a syllable. In English, we use inflections not for the purpose of changing the significations of words, but to give them a more striking emphasis, or often perhaps merely for the sake of ornament and variety.

Did you *go* ?

Where did you *go* ?

The word *go*, in the first sentence, has the rising tone ; in the second, the falling. But in the Indo-Chinese languages, this modification of tone produces distinct words, of an entirely different sense. To express this modification, in the Roman character, it is proposed to draw a straight line *under the initial letter of every syllable which has the downward tone* ; leaving the rising tone in its natural state, without any mark. The Barmese represent the falling tone by writing their *shépauk* at the *end* of the syllable ; while in the Láos and Siamese systems, this distinction is denoted in writing by a difference in the *initial consonant*. The latter mode is preferred ; for although a diacritical mark, attached to a final letter, might be quite practicable in Romanizing the Barmese, it could not well be adopted in the Shán and Siamese, on account of its interference with other important tones. We may illustrate the proposed plan of using the line underneath, by the words *no* and *not*, as heard in the following sentences ; in the two former of which we have the rising tone ; in the two latter, the falling.

Did you say *no* ?

Will you *not* ?

I said *no*.

I will *not*.

The second peculiarity of intonation, is the abrupt termination of a sound, as if it were broken off in the midst of its enunciation. In this case, the volume of voice is full at the end ; contrary to the other modifications, where the sound is drawn out in such a manner, that the volume of voice gradually

decreases from the commencement to the close. To distinguish this peculiarity, it is proposed to place a dot under the final vowel or consonant, after the manner of the Barmese *aukmyit*. The Sháns apply the abrupt termination to words both of the rising and falling inflection, thus making four varieties to every syllable; while the Barmese have only three, the natural or rising, the falling, and the abrupt.

The *low monotone* forms the only remaining peculiarity of the Shán dialects. For the expression of this, a straight line is drawn underneath the intermediate or final *vowel*. The five varieties of intonation will then be expressed as follows:

kang, the natural rising tone.

kang, the same, with abrupt termination.

kang, a low monotone.

kang, the downward tone.

kang, the same, with abrupt termination.

Consonants.—*B*, *ch*, *d*, *f*, *g* hard, *h*, *j*, *k*, *l*, *m*, *n*, *p*, *r*, *s*, *t*, *v*, *w*, *y*, *z*, are used as in English. *H*, used after another consonant, shows that it is aspirated; thus *kh* is sounded as in *pack-horse*; *th*, as in *pot-house*, not as in *think*; *ph*, as in *up-hill*, not as in *philosophy*; *sh*, as in *glass-house*, not as in *ship*. To express the sounds of *sh* in *ship*, and *th* in *think*, the letters are united by a line drawn through them, thus, *sh̄*, *th̄*. *Ng* is sounded as in *singing*.

Change of Consonants.—It is to be noted, that in all Barmese verbal, numeral, and noun affixes, reduplications of monosyllabic roots, and generally, in the added syllables of compound words, commencing with either of the sharp consonants *k*, *t*, *p*, or *s*, these letters are changed, in pronunciation, to the corresponding flat or soft consonants, *g*, *d*, *b*, and *z*; unless when preceded by a sharp final consonant, in which case the original sound is preserved.

It is particularly requested, that in filling up the blank columns of this list with other dialects, the spelling may agree, as far as practicable, with the plan here laid down.

In case new varieties of *intonation* occur in any language, it is very desirable that they should be denoted by marks *under* the letters, and not *over* them. There will then be room above the line for diacritical marks, to express all possible varieties of vowel sound, in every language; while the *intonations* will be uniformly denoted by appropriate marks underneath. In introducing native terms into English writing and printing, all marks below the line, as they would convey no idea to an English reader, may be disregarded, and only the accents above the vowels be preserved.

There can be little doubt that the Roman character may be applied with the greatest ease and advantage to the lan-

guage of China, and it is quite certain that their present complex hieroglyphical mode of writing must, sooner or later, give way to some regular alphabetic system. The number of the Chinese *intonations* being, according to Dr. Marshman, not more than four or five, will be even less difficult of expression than those of the Sháns; and it is confidently believed, that several, if not most, of their intonations will prove to be identical with those which have already been found common to both the Barmese and Shán.

IV.—*The Missionary Duties of Private Christians.*

It is a fact to be deeply lamented, that Christians in this country do not take that interest in missionary exertions which their importance demands. There is reason to fear, that less interest is felt here than in England. How can we account for this? Should it not be otherwise? What can be the cause of the indifference which is manifested in this country? It is not from ignorance. We are acquainted with the awful state of the heathen and Musalmáns around us. We are daily witnessing their superstitions and idolatries; and, in their immoral and sinful conduct, we are made sensible of the pernicious influence of their false systems of religion. We know from the Sacred Scriptures, as well as our fellow Christians in Britain, that they are in a state of perdition, and that from that state the Gospel of Christ only can save them. Yet few attend our prayer meetings, and few take a personal interest in the labours of the missionary. It is but seldom that he is cheered by the presence of a friend, to witness, and to encourage him in his work. It is in vain to say, we do not feel any great interest, because we see so little fruit; and when we compare present success with that of the Apostles, we perceive such a contrast, that we cannot avoid thinking, that there must be something wrong in the measures our Missionaries take to promote the kingdom of Christ. Were the objection valid, still it would not justify our indifference; their want of success, or their want of care in this work, would not relieve us from our duty of promoting His kingdom. It would be our duty to give greater attention to it, and to endeavour to shew them why they have failed; whereas many of us do not even come to see what is the measure of their success, and condemn missionaries without examination. But the objection is altogether, or in a great measure, unfounded. It is unfair to contrast their labours with those of the Apostles, and to condemn them, because they have not had equal success. Let us remember, that success does not altogether depend on their labours; they sow the seed of the kingdom, and God must give the increase. Let us also remember, that they have not the advantages which the Apostles had, who were peculiarly qualified for their work by the Holy Spirit, which was poured out on them ten days after the Ascension of our Lord. They had the promise of the Spirit to guide them into all truth, and to teach them what they had to say. They had the gift of tongues, by which they could immediately converse with the people of other countries. They had the power of working miracles, by which their hearers were made sensible that they were the missionaries of the Most High. These, we must acknowledge, were very peculiar and striking advantages, well calculated to promote their success. They were also greatly stimulated to labour with zeal, from the eminent success they enjoyed, and the countenance they

had from all Christians ; for at that time all Christians felt it their duty to labour in this cause. Thus, in the days of our Saviour, when the number of converts was so small, yet besides the twelve, He had *seventy* other disciples, who were engaged in proclaiming the glad tidings. Need I mention also, that it was a new undertaking ? Novelty gives a zest to zeal. When we think of these things, we should not be discouraged, if we do not see so much good done as we had expected.

However, notwithstanding these observations, I frankly acknowledge, that the progress of the Gospel in this country does not seem to be so great as might reasonably have been hoped for. We should be humbled on account of it, and it should lead us seriously to inquire, why God's blessing has been withheld from us. We should not say, as some have said, that the time to favour this country has not yet come ; that God is now unwilling to convert the people. There is in the Sacred Scriptures nothing to warrant such an idea—it is the offspring of Satan to damp our zeal. God ever wills the salvation of men ; and he has commanded us to preach the Gospel to every creature. The want of success is owing to our want of zeal and affection. We have not taken a lively interest in the progress of the Gospel—in the salvation of souls. Instead of feeling it to be a common cause, in which all should be united, in which every one should take a part—we have left it to a few individuals—we have kept, in a great measure, aloof from them—we have not given them our countenance by going with them to the scenes of their labours—we have not encouraged them by increasing liberality, and when we have seen them faint, through the small number of labourers, or discouraged by the small apparent success, we have not cheered them by increasing and more fervent prayers in their behalf, nor have we come to their help by assisting them by our private exertions in the sphere in which we are placed. Can we deny this ? Then why should we be astonished that so little success has been obtained ? Is it not a fact which should humble the Christians of this country, that few amongst them have devoted themselves to preach the Gospel to other lands, or have even given themselves to preach the Gospel to their own countrymen ? There is another cause also, which I believe, has, in a very material degree, hindered the progress of the Gospel, namely, the not imparting Christian instruction to our households. The neglect of this duty, I consider, has done great injury to the cause of Christ, and is one of the reasons why God has not granted to us his blessing in so abundant a manner as we might have expected. Why was God so pleased with Abraham as to let him know what he was going to do respecting Sodom and Gomorrah ? Why did he look on him with peculiar complacency, and deal with him as a man dealeth with his friend ? It was because he attended to this duty : “ for I know him, saith the Lord, that he will command his children and his household after him ; and they shall keep the way of the Lord to do justice and judgment, *that* the Lord may bring upon Abraham that which he hath spoken to him.”

From this I would infer, that it is the duty of every Christian to promote the kingdom of God by every means in his power.

Indeed, who can doubt the truth of this statement ? We are told in the volume of inspiration, that Christians should not live unto themselves, but unto him who died for us, and is risen again. And can we live better to him than by promoting his kingdom ? Is there any object of equal importance in the sight of God ? For the establishment of *this* kingdom, Christ suffered and died, and is now seated at the right hand of the Majesty on high, to exercise an universal power to promote it throughout all ages. Alive to the importance of the subject, the Apostles devoted their whole life to the preaching of the Gospel. Christ, and him crucified, they set forth in all

their discourses. They were so convinced of the infinite superiority of this object above all others, that they determined to know nothing among men but Christ, and him crucified.

The command of our Saviour to his disciples must convince us also, that this is the great object for which we ought to live : "Go," said He, "and preach the gospel to every creature ;" and it was in obedience to this command that they went every where, calling on the people to forsake their evil ways, and embrace the gospel. Had they neglected this duty and only taught their own countrymen, we should now be in heathen darkness, and exposed thereby to eternal misery. Should not the recollection of this stimulate our zeal—and the more, since it is also the most effectual way of promoting the welfare of our fellow-creatures?

We know from the Sacred Scriptures, that the heathen and the Musalmâns, in fact all those who have not embraced the Gospel, are living without God, and are without hope ; that on account of sin they are in a state of perdition—they are exposed to eternal misery. The knowledge also, which we have of their moral condition, must make us conscious, that they are indeed not fit to dwell in the mansion of the saints : and, knowing this, is it not then our paramount duty to make them acquainted with that Saviour who only can redeem them? Can he who neglects this duty be said to love God with all his heart, and his neighbour as himself? What must be the state of that man's heart who can see a fellow-creature going the way of perdition, and not strive to rescue him? It is no excuse to say, we are not ministers. In a time of great sickness and mortality, what would you think of that man, who, having some knowledge of the remedies to be used in order to cure the diseases which were then prevalent, would not use them in the behalf of others, because he was not a medical man? And what must we think of that Christian, who will not impart to others that knowledge which has given him joy and peace, and delivered him from that misery to which he with others was exposed? I do not mean to say that we must all give up our trades and professions, and become ministers ; for perhaps we are not all suitably qualified for the work : but we should all of us, as far as we are able, endeavour to spread the knowledge of the truth, and thus strive to enlarge the boundaries of our Lord's kingdom. This, we are told in the Acts, the primitive Christians did : when they were scattered abroad through persecution, they went every where, preaching the gospel to those around them.

Thus it appears, that to care for the salvation of others is one of the most important duties we have to perform ; that in the neglect of it we are guilty of disregarding his commands, that we are shewing the greatest ingratitude towards him to whom we owe so much, and that we are acting with the greatest cruelty towards our fellow-creatures ; for can there be a greater act of cruelty than depriving them of the water of life, which only can remove that deadly poison which will otherwise make them miserable for ever?

But if it is our duty to send the Gospel to every creature, even to those who live in the most distant parts of the world, how much more is it our duty to make it known to our countrymen, to our neighbours, to our households and families? Our Saviour went first to his own people, his Apostles did the same, and so should we. Charity should begin at home, though it should not end there. Our great aim should be, to make known the truth to those who are around us, on whom we have the greatest influence. It was because Abraham acted in this manner, that as we are informed in Gen. xix. 19, he was commended of God.

With respect to the duty of teaching our children, I suppose, that all are sensible of its importance and attend to it. But with respect to servants, I am afraid, it is very little attended to by many. Abraham

not only taught his servants the duties they owed to God, but he commanded them to serve him. As our servants are not exactly in the same situation as those of Abraham, we perhaps cannot command them to serve God. But surely we can require them to attend to our instructions, or rather I should say, to the instructions of God. In the Gospel God commands every one to repent and believe, and it must be our duty to do whatever we can to lead them so to do. In the parable of the king who had made a great supper for his people, his servants are told to go to the highways and hedges, and *compel* the people to come in. Surely, in these words, we are taught to use every lawful means in our power to bring others to the obedience of the gospel. By requiring them to attend to our instructions, we are doing them no injustice; we are not compelling them to do any thing which is criminal, or which can injure them in any respect: whilst by so acting we are making them acquainted with those truths which are able to make them wise unto salvation. If it is our duty to teach our neighbours around, surely it is still more so to teach those who are the members of our household, who by their services contribute to our comfort and ease. We should especially do it when we recollect, that by their daily waiting on us they are often times prevented from attending to the means of grace, which otherwise they could have done whenever they were inclined. What objection can there be to the instructing of our servants? and if there are no valid objections, are we not guilty in not discharging this duty? By neglecting it, we debar them in a great measure, if not altogether, from the means of grace: we are withholding from them the only light which can guide their feet into the way of peace. Will not this have the influence of making them suppose that the reception of the Gospel cannot be essential, since their masters do not endeavour to persuade them to receive it? This effect will especially take place, if in other respects we are mindful of their interests, and are kind to them. When they see a kind and upright master ready to give them medicines when they are sick, and advice and assistance when they are in difficulties, they will naturally infer, that if the Gospel was essential to their welfare, their master would make them acquainted with it, and persuade them to embrace it. And when we consider how many servants are employed by us, and with what a great number of people they are connected, the evil must be of no small magnitude. But if, through the preaching of the Gospel by missionaries, by the reading of the Gospel, or by some other way, they learn that we do consider that they are exposed to eternal misery, and that the reception of the Gospel only can save them, then what must they think of those masters, who believing this, do not warn them of their danger? must they not inwardly despise us for thus neglecting our duty? and what is far worse, will they not be induced to believe that our religion cannot be true, since it has so little influence on those who profess to believe it? Can they have any exalted idea of that religion which leads its professors to be indifferent to the eternal welfare of their fellow creatures, even of those who daily administer to their wants? Can they in our so acting see in us the features of our Lord and Master, who died that we might live, who endured the greatest trials and sufferings that we might be made acquainted with the path of life?

I have heard it said, that if we compel them to attend, some will leave our service, and thus we shall perhaps lose good servants, and unjustly deprive them of their situations: this is not very likely.

Few, I think, would leave their situations on this account. Though they might not like to attend, yet they would do that sooner than lose their situations, especially in a house where the master showed his real regard to their welfare, not only by instructing them, but by also treating them

kindly. But should some leave us, even those whom we value most, (though such in reality cannot be very good, who refuse to hear God's word, as it contains nothing which can offend them, except it be by convincing them of sin;)—should we for the sake of keeping some servants whom we value, or for the sake of not putting such persons out of work for a time, neglect a plain duty, the neglect of which is attended with so many evil consequences? It is our duty to teach our households, and nothing should deter us from attending to it. It may be the only means of grace they have, or ever will have. And woe be unto us, if a fellow creature, living in our house, dies by our neglect, unacquainted with the Gospel of Jesus!

Think not that our servants will consider that we are acting unjustly towards them. I am persuaded that if we tell them plainly the reasons why we wish them to attend to our instructions, none would, or at least could justly blame us. On the contrary their consciences would bear witness in our behalf, that we were doing nothing more than what our religion demands of us.

But some may say, We cannot instruct them, because we cannot even read the Scriptures in their language. In the days of Abraham, the book of Revelation was not yet written, yet he attended to this duty. In the days of the Apostles, there were few written copies of the Sacred Scriptures, but this did not hinder Christians from imparting instruction to others. We should not therefore make this an excuse for neglecting the duty. And should we not be able to speak in their language, even this should not be made an excuse. For Christian native readers may be obtained, who, in some measure, can make up for our not being able to do it personally. This may be done at a very small expence, a rupee, I believe, monthly; and should some not be able even to give that small sum, I have no doubt that a reader might be obtained free from expence on application to the missionary societies. Thus all may fulfil this important duty, so that if we neglect it, we shall be guilty in the sight of God of not having used our best endeavours to rescue sinners from perdition. But if we lived in the discharge of this duty, great good would be produced. The natives would obtain clearer views of the nature of our religion, many of their prejudices would be removed, and when they attended to the preaching of the Gospel, they would understand it much better. The daily perusal of the Scriptures would convince them that our religion is a good one; and we might hope, therefore, that much good might be done either way, were it done every where.—Mr. Baxter, that eminent saint, who was instrumental in converting so many souls, says, that if masters taught their families the truths of the Bible and exemplified them in their conduct, it would, in a great measure, supercede the preaching of the Gospel. And if all Christians attended to this duty, it would have a great moral influence on our servants and the people around us. They would then perceive that we were in earnest, that we did really believe in the religion which we profess. If only missionaries preach the Gospel to them, will not the depravity of the human heart lead many to suppose, that they do it because it is the duty of their office, and because they are paid for it? It is only by being thus consistent in all things, and by endeavouring to teach all men, and especially our own households and families, that we can make the people sensible, that we consider the Gospel as really essential to their salvation. If then we neglect this duty, how can we sincerely offer the prayer, "Thy kingdom come!" Can God attend to such a prayer when we are neglecting the means of promoting it?

On the other hand, if we faithfully attend to this duty, not only will much good be done, but God himself would then attend to our prayers and bestow his blessing. By the discharge of this duty our love and

zeal would also be stimulated, and would lead us to pray still more fervently. It is a principle of our nature, that we take the greatest interest in those things in which we are the most engaged, whilst we cannot feel much interest in those in which we are not concerned. Why is it that we feel so little in behalf of our servants—that we pray so faintly for them? why is it that so few attend missionary prayer meetings, and take so little interest in the labours of missionaries? It is because they are not personally engaged in these things. Need I say also, as a motive, that it would make us more sensible of the difficulty of converting the people; we should then sympathise more with missionaries, and should be less astonished at seeing so little success. Thus by feeling more deeply alive to the difficulties and the importance of converting the heathen, we should pray more ardently, and thereby cause the Deity to pour out his Spirit in greater abundance.

Having now endeavoured to exhibit the importance of this duty, and the beneficial results which we may expect to attend its performance, I will now conclude, by noticing briefly, the awful guilt incurred by its neglect. Let us remember, that if we are not one with Christ in principle and in action, we are none of his; he will consider us as enemies. He does not like lukewarm friends. He who gathereth not with him scattereth abroad. A mere freedom from having done evil will not save us at the day of judgment. Let us hear the awful sentence which our Saviour will then pronounce against those who will be at his left hand, and we must be sensible that a neglect of duty, yea of this duty, will as much expose us to punishment as a violation of his commands, Matt. xxv. 4; “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink. I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not.” If then to have been indifferent to the temporal welfare of our fellow creatures will bring on us such an awful judgment, what will be our condition if we withhold from our servants and neighbours the bread of life, and allow them to perish for ever for lack of knowledge! May the Lord incline all our hearts to attend to this duty, and may we soon see the blessing of God abundantly resting on our labours.

V.—*Female Infanticide in India. No. II.*

In our No. for September last, we called the attention of the public to the awful nature and lamentable extent of the practice of Infanticide in India; and endeavoured to point out some efforts which appeared likely, under God's blessing, if adopted by the Government, and benevolent individuals, rapidly to lessen, and eventually to annihilate, the abominable rite. We are happy to add, that the appeal has not been made in vain. The attention of numerous philanthropists has been attracted to the subject, and efforts are now contemplated, tending to enlighten the native mind, and to enlist in favour of the object the renewed exertions of a humane Government. The progress and result of these exertions we shall in due time communicate to our readers.

Meanwhile, it is important to accumulate *facts*, on which to base the effort—to know the difficulty of the task we have to execute, and the various obstacles which will present themselves, and must be overcome, ere the glorious object is finally accomplished. These obstacles, it ought to be understood, are great and numerous, and will put in requisition all our patience and resolution. To adopt the language of an intelligent correspondent :—“ The suppression of infanticide appears by far the most difficult subject that we have ever had to deal with in India. Satis, or the immolation of children in the Ganges, were nothing when compared to it. They *simply* required the fiat of the Government to put a stop to them in our own territories, and probably far too much noise was made regarding Satis, at the time they were prohibited ; but even to check infanticide, we have to oppose not only sentiments which are strong enough to suppress the common feelings of human nature, and we may even say, of the most savage wild animals, but to interfere in the most secret and sacred affair amongst the higher classes of natives,—their women ; for no one who has been a short time in India, and has used his powers of observation, can have helped perceiving how scrupulously every man, pretending to respectability, refrains from any allusion to his females.”

In illustration of the preceding remarks, we venture to give in detail a statement of the efforts (hitherto, we regret to say, but partially successful), made by an active and benevolent public officer, Col. Pottinger, in the province of Cutch.

When he first came to Cutch, ten years ago, he set out, with all the active zeal of a new-comer, to *root out* the practice ; but he soon discovered his mistake. The mehtahs sent at his request, by the then regency, were either cajoled by false returns, or expelled from towns and villages, not only by the classes charged with the crime, but by the other inhabitants, whom long habit had taught to view the business with indifference, if not, absolute approbation. Col. P. next got the darbár to summon all the Jarejahs to Bhúj, and partly by threats, and partly persuasion, arranged with them to furnish quarterly statements of the births, within their respective estates. This plan he saw, from the outset, was defective ; but it was the best he could hit upon at the moment. It proved, however, an utter failure. Within six months, most of the Jarejahs declared their inability to act up to their agreement, even as far as regarded their nearest relations. Several fathers, for instance, assured him, that they *dared not* establish such a scrutiny regarding their grown-up sons ; and the few statements that were furnished, he found to have been drawn up by guess-work, from what may be termed the *tittle-tattle* of the village.

Col. P.'s next idea was, that as all the Jarejahs profess to be blood relations of the Rao of Cutch, they might be requested to announce to him, as the head of the tribe, as well as Government, the fact of their wives being "enceientes," and eventually the *result*. This scheme appeared feasible to the ministers; but when it was proposed to the Jarejah members of the regency, they received it with feelings of complete disgust, and almost horror. Two modes further suggested themselves of carrying the object. The one, to use direct authority and force; but that would no doubt be at variance with the spirit, if not the letter, of the treaty. The other, to grant a portion to every Jarejah girl on her marriage. This latter method had been proposed to the Bombay Government by Col. P.'s predecessor, (Mr. Gardiner,) but had been explicitly negatived, and that negative had been confirmed by the Court of Directors. Under these circumstances, the plan was of course abandoned.

Sir John Malcolm came to Bhúj in March, 1820. He made a *long speech* to the assembled Jarejahs on the enormity of the crime, and told them, the English nation would force the East India Company to dissolve all connection with a people who persisted in it! The Jarejahs of course individually denied the charge; but they afterwards inquired from Col. P., how the Governor could talk so to them at a moment when he was courting the friendship of Sinde, in which *child-murder* is carried to a much greater extent than even in Cutch; for it is a well-known fact, that all the illegitimate offspring born to men of any rank in that country, are indiscriminately put to death without reference to sex. Subsequent to Sir John's visit, an impostor of the name of Vijjya Bhat went to Bombay, and presented a petition to Government, setting forth Col. P.'s supineness, and offering, if furnished with some peons, to do all that was required. This petition was referred to the Colonel to report on, which he did as it merited; and matters lay in abeyance till the young Rao was installed in July, 1834, when he adopted the most decided steps to enforce that article of the treaty which provides for the suppression of infanticide. He took a paper from the whole of his brethren, reiterating that stipulation, and agreeing to abide the full consequences if they broke it. Col. P. officially promised the Rao the support of the British Government in all his measures, and the Rao and the English resident have been watching ever since for an occasion to make a signal example; but the difficulty of tracing and bringing home such an allegation will be understood from the preceding account; and it would be ruin to the cause to attempt to do so on uncertain grounds, and fail. It now, however,

appears that our best, perhaps only, chance of success rests with the Rao, who is most sincere in his detestation of the crime, and his wish to stop it.

Our correspondent above referred to, proceeds as follows:—

“ The assertion made by Mr. Wilkinson, that infanticide is carried to an extent of which we have hardly yet a complete notion, is, alas ! too true in India. The Rao of Cutch told the Resident at his court, very recently, that he had just found out that a tribe of Musalmáns called Summas, who came originally from Sindé, and now inhabit the *islands* in the Ruin, paying an ill-defined obedience to Cutch, put *all* their daughters to death, merely to save the expence and trouble of rearing them ! He has taken a bond from all the heads of the tribe to abandon the horrid custom ; but, as he justly remarked, he has hardly the means of enforcing it.

“ Of the *origin* of infanticide in Cutch, it is difficult to give a satisfactory account. The tradition of its being a scheme hit on by one of the Jarejahs, to prevent their daughters, who cannot marry in their own tribe, from disgracing their families by prostitution, is generally received. The Jarejahs of Cutch have perhaps adopted all the vices, whilst they have few, or none, of the saving qualities, of the Musalmáns. No people appear to have so thorough a contempt for women, and yet, strange to say, we often see the *dowagers of households* taking the lead in both public and private matters amongst them. Their tenets are, however, that women are innately vicious ; and it must be confessed that they have good cause to draw this conclusion in Cutch, in which, it is suspected, there is not one *chaste* female from the Rao's wives downwards. We can understand the men amongst the Jarejahs getting reconciled to infanticide, from hearing it spoken of, from their very births, as a necessary and *laudable* proceeding ; but several instances have been told me, where *young* mothers, just before married from other tribes, and even brought from *distant* countries, have strenuously urged the destruction of their own infants, even in opposition to the father's disposition to spare them ! This is a state of things for which, we confess, we cannot offer any explanation, and which would astonish us in a tigress or a she-wolf !”

The above is indeed a melancholy detail, and cannot fail to sicken the heart of every Englishman, much more of every British female. As some little relief to a recital so affecting, we have the pleasure to add, that Mr. Wilkinson, to whom we are indebted for having first recalled our attention to the subject of infanticide, is pursuing with success the most judicious

measures to secure its extinction in Málwa and Rájputána. By a letter just received from him we learn, that he is trying to ascertain all those arguments by which the native mind has reconciled itself to the murder of female children ; and how those who have not practised it, have been led to adopt this more humane course. He is also enlisting the services of several of the most humane and influential Rájput chiefs of those parts, to suppress it, and has derived much assistance and success from their advice and their zeal. They are taking up the subject *con amore*. All the chiefs near Sihor have taken, or are taking, bonds from their kinsmen, to refrain from the practice in future. This is highly gratifying ; but, as Mr. W. remarks, “ Except the momentary expression of the public approbation of this humane act, and the force thus given to the public feeling in favor of humanity, what is gained ? Without further efforts, the public mind will remain as uninformed as ever : it has learned no new lesson : we have gained no real pledge, or security against the recurrence of the act. As the human mind gains light and knowledge, however, it will of itself throw off such evil practices. By force nothing is gained ; the disposition to commit the act remaining as strong as ever—the sense of the injury of applying violence to proud, ignorant barbarians, boasting of their freedom, will only work a rankling feeling of resistance and rebellion.

“ I am now, therefore,” he adds, “ teaching my wise men how to write an affecting tale of real life, in their own language—how to address the heart, and rouse the kindly and virtuous sympathies of our nature in favor of humanity ; but still without once overstepping the bounds of probability, and indeed of truth and fact. Their first attempts at a “ Tale of the heart ” have been sad failures. They made even brutes and trees to stand aghast at the shedding of the innocent’s blood. They thought their own spoken language too common and mean to give expression to all I wanted—but they are now learning to think better of its powers and capabilities.

“ I hope before long to have a tale of horror in real life, and well known in these parts, so well set in cunning language, as shall not fail to enlist men’s strongest sympathies in our favor.”

We find too, that with his usual prudence and perseverance, Mr. W. is accumulating what additional information on the subject is still obtainable ; and proposes shortly to transmit the whole, with such suggestions for the gradual extinction of the custom, as his experience and observation may suggest, for the consideration of the Supreme Government.

From the affecting detail above given—discouraging though

it be—our readers will learn the following facts, the consideration of which, we hope, will leave on their minds a most salutary impression.

1. That the practice of infanticide in India is not an evil of trifling magnitude, confined to a few insignificant tribes, and only involving the premature death of a small number of innocent babes ; but that it is practised to a wide extent—in various and distant provinces—by Musalmáns as well as Hindus—and is frequently and remorselessly perpetrated, not merely to preserve the purity, and uphold the rank, of the parents, but even to avoid the expence and trouble of rearing the children ! The evil is, therefore, most crying, and demands for its suppression the prudent but zealous aid of every philanthropist.

2. That through the long continuance of the practice—the secrecy with which it may be practised—the indifference with which the crime is regarded by all in the neighbourhood, even by those who do not practise it—and the family pride or mercenary spirit of those who perpetrate it—it will require the aid of argument and persuasion, as well as authority ;—the information and impression of the people, as well as the power of the ruler, to render effectual any effort for its speedy and total suppression. The minds and feelings of the people must, in short, be changed, and the springs of action must be touched, before we can have any real security that the barbarous habit will be abandoned. The interference of the government cannot, in this case, penetrate beneath the surface ; and all the rest must be effected by the benevolence of the English and reformed Native public, acting by every means of moral influence upon the people themselves.

3. That under these circumstances, the diffusion of education, as extensively as possible, among the young—the wide distribution of judicious and well-written tracts on the subject, among the adults—the constant expression by the officers of Government, in written and oral communications, to all concerned in the practice, of the abhorrence in which it is held by the Supreme Authority, both here and in Europe ; nay, even by every civilized nation in the face of the globe ; and the presentation of some reward—be it honorary, or pecuniary—to any chief or others who might preserve the life of his daughters, or influence others to do so ; appear some of the means the best adapted to secure the *gradual*, but *final*, extinction of the horrid rite.

4. That, considering the cruel murders of innocent children now *every-day* occurring, it is right, that the exertions above alluded to, should be commenced without delay ; and that they should not be intermitted till the triumph of humanity is complete, and till we are privileged to hear with delight the well-

authenticated intelligence, that throughout Hindusthán, the horrid crime of infanticide is practised no longer.

It is an obvious remark, that sorrow and crime strike us less forcibly, as we become familiar with them; and hence we believe, that even Europeans in India feel not half so acutely as they ought to do regarding the affecting subject of this paper. In order to sustain a proper tone of feeling respecting it among ourselves, we need it to be frequently and forcibly brought to our attention; and we hope, therefore, that the European press, both in Calcutta and the mufassil, will not cease to give to the cause of suffering humanity, in this instance, the benefit of its frequent and strenuous exertions.

Respecting the aggravated guilt of infanticide, as opposed alike to the laws of God and of every civilized state;—the voice of nature and the dictates of reason;—the native mind of course requires to be still more enlightened and impressed. To aid in effecting a purpose so noble, we call with earnestness for the assistance of the intelligent Editors of the Jami Jahán Namá, the Máhe Alam Afroz, and the Bombay Darpan, all of which we know are read with interest at native courts, in the neighbourhood of which infanticide is practised. The able Editors of the Samá-chár Darpan, the Reformer, the Gyánánweshan, yea, even the Samáchár Chandriká and his friends, will here find a subject worthy of their efforts, and in the promotion of which they may all be agreed.

By these united efforts, the tone of public feeling on the subject will be gradually elevated and refined, till the voice of the people will coincide with the commands of the Government, and then—and not till then, we fear—will infanticide in India be fully and finally abolished.

BETA.

VI.—Bengálí Proverbs, translated and illustrated.

[Continued from page 537.]

129. পোদ ফাটলো কার, নাম ডাকলো যার।

Whose back splits with care and toil? His whose name is in every one's mouth, i. e. whom all invoke.

Shewing that the rich and great, &c. must pay the price of publicity and reputation, in lavish expenditure of wealth, and often in the sacrifice of ease and pleasure.

130. বড় মানুষ মান, তার সোণার ধনুক থান।

Aye, look at the great man! He carries a golden bow! (which is more gay and rich than useful.)

A sarcastic rebuke of absurd adulation, and of the attribution to people of qualities to which they have in reality no claim; as when the vicious

man is praised for virtue, or the fool for wisdom ; also to a person's extravagant and boastful assertions of his own prowess, &c.

131. শীঘ্রি খেতে সাধ যায়, কোঁকরা দেখে ভয় পায় ।

He advances to eat the sweet he desires,

But seeing the club he as fast retires !

Applied to the fear of consequences when eager after forbidden or dangerous gratifications, gains, &c. As when he who longed to steal the sweet-meat from a stall, was deterred by a look at the club of the seller.

132. পোঁদে নাই করকটা, পাৎসার সঙ্গে আঁটা আঁটি ।

Without a rag to his back, yet he strives with the Páshá (or Prince.)

Referring to a poor or low fellow, who would contend with a rich or powerful neighbour ; or to a fool who would dispute with a wise man ; in each case the result must be discomfiture, disgrace and loss.

133. সাপা বেঙ্গের বাহন নয় ।

সময় বুঝে সৰ্বদা সয় ॥

The serpent was no carrier for the frog ; so like him, balancing time and occasion, one should bear any thing.

Alluding to the fable of a frog who jumped upon a serpent's expanded hood, while the latter, instead of resenting the liberty, carried the creature unharmed, awaiting a fit occasion to be revenged. The application is to intimate the necessity oftentimes of bearing insults or injuries in silence, when, for the present, unable safely to resent and punish them.

134. সাধ যায় বৈষ্ণব হতে । পোঁদ ফাটে মচ্ছব দিতে ॥

(মচ্ছব corruption of মহোৎসব.)

Fond wish at the Vaishnava's fame aspires ;

At the cost of the feast, the wish expires.

Application—to repress impossible aims, and divert from objects too difficult or costly, or dangerous to be attained.

135. দায়ী মুদহি রাজী, কি করিবেন কাজী ।

When plaintiff and defendant are agreed between themselves, what room for the Kázi ? (Kázi, a Mahammadan Judge.)

Spoken to shew the inutility of attempting to sow dissension between “friends fast sworn,” by the selfish iniquity of a meddling person who would profit by their disunion.

136. মরা বামণ গাঙে ভাসে ।

চিঁড়ে দৈয়ের নামে উঠে বসে ॥

The dead Brahmin's corpse on the stream flows by,

But sits up at the sound of chirá or dai.

(চিঁড়ে, rice, parched and flattened ; দই curds or thickened milk ; both favorite articles of food with brahmins, and others who can afford them.)

The reference is to “the ruling passion strong in death,” or exerting itself even under afflictive circumstances.

137. আরে আমার রসের নাগর ।

আমানি খেয়ে পেটী ভাগর ॥

Ho ! my sprightly spark,

Why ! your belly is swelled with rice-water !

(The drink of the poor and sordid, &c.)

A jeering address to one who attempts a vain display, and would attract notice or favour abroad, though pressed by the ‘res angusta domi,—like one who should ape the dress, and affect the manners of a beau, while destitute of the means to support his pretensions.

138. শাক্কে এত নাড়া, ডাল হলে পর ভান্ডতো হাঁড়ি
ভাসতো বামন পাড়া।

What stirring up of pot-herbs ! were they but branches, the pot would break, and the Brahmins' quarter be overflowed !

(There is a pun upon the similarity of শাক্, a pot-herb, and শাখা the branch of a tree implied in ডাল.)

The application is to vain glorious boastings, shewing them to be so inappropriate to the occasion, as to leave no room for a just expression of really higher deeds ; like one who makes such a pother in stirring about a few pot-herbs, that suppose them but branches of trees instead, his pot must needs break, and the best quarter of the village be flooded, i. e. language fail, and all precedent be borne down.

139. যদি তাঁতি বৈশ্ণব হয়। অন্তঃকরণ শুদ্ধ নয় ॥

Though the weaver turn Vaishnava, his heart is still base.

(The weaver's is a very low and despised cast.)

The proverb is spoken in reference to such as, without talents or virtues, attempt the studies of the wise, or undertake the performances of the good : or to the low and sordid, who pretend to a character and reputation beyond their highest possible attainment and success.

140. উত্তম অধম কেবল বিবেচিত কায়ে।

স্মৃতি হয়ে শুচি হয় যদি কৃষ্ণ ভজে ॥

High and low, good and bad, are according to a man's deliberate acts. If the worker in leather but venerate Krishna, he becomes pure.

(i. e. character and demeanour alone should determine a man's respectability or inferiority.)

Spoken when a person is despised for his low caste, which is the mere accident of birth, though possessed of that real excellence which is independent of external condition. Equally applicable, reversed, to inward baseness amid external dignity of birth or station.

141. যার চক্ষু তার গুড়, পড়ে থাকেন পড়াশুর।

The juice is his who owns the cane, while the (guardian) god lies prostrate !

(পড়াশুর an immortal—an idol image of a deity, set to guard the fields of sugar-cane, but which ceases to be regarded when the produce is gathered in.)

Spoken reproachfully when one has been useful to others, without personal advantage derived from their gratitude or good will—neglected and overlooked when no longer of service.

142. বাঁজা বিয়েয় না কোন কালে।

The barren woman never bears.

Uttered on hearing that something has occurred which is impossible or very highly improbable ; intended as an expression of incredulity, as well as an implied censure of the exaggeration or imposition of the relater.

143. ঢাল নাই তলোয়ার নাই মুকুন্দ জমাদার or অনাথ সদার।

Mukunda the captain, (or Anáth, the leader,) without either shield or sword ! so also,

144. দোয়াৎ নাই কলম নাই নন্দরাম সরকার।

Nanda Rám the writer, with neither pen nor inkstand !

Both proverbs are a sarcasm upon such as brag and boast absurdly of their exploits and attainments, though evidently with as little ground of truth as when one should talk of his deeds of valour, though destitute of

even the weapon with which to perform them, or of his skill at accounts, &c. though unpossessed of the very implements of his boasted profession.

145. স্ত্রী বিরানের গোঁফ আছে ।

The she-cat shews a Tom-cat's whiskers.

Said in contempt or rebuke of a man who imitates a female's voice or manner, whether from effeminacy, or a wish to deceive—insinuating that men and women are made to differ by nature, and not be like inferior animals; they should therefore ever be distinguished by their severally appropriate appearance, habits and behaviour.

146. বদরী কোমল ।

Soft like the plumb !

(i. e. soft without, but hard within ; the pulp and the stone severally.)

Applied to a sentence or book, &c. in which the words are common and easy, but the sense obscure, and the intent difficult to be made out.

147. হোঁচোটে পড়ে পদ্মনাভ* ।

Calling out Padmanābha, when prostrate from a fall !

(হোঁচোট a corruption of উচোট a fall or stumble; and পদ্মনাভ lotus-navel, an epithet of Vishnu, as invoked on lying down to sleep;—referring to the fable of his sleep on the waters, while from his navel sprung Brahmā, or the Creator.)

Said when one makes a virtue of necessity, or submits, though unwillingly, to what is unavoidable : like him who, when he stumbled, should make believe as though he were only lying down to rest !

148. ধান সম্বন্ধে পোয়াল মেসো ।

In its union with corn even the straw becomes uncle !

Satirically applied to one who feigns attachments, or pretends relationship, for the sake of some advantage thence derivable to himself; also said as a reason or excuse, when a man courts the good will of another insig-

* The following lines exhibit a curious instance of that subtle policy with which the superstitious Hindus, whose every daily act is regulated by some religious prescriptions, are trammelled and enslaved by the crafty devisers of their theology. The different names by which on different occasions they invoke their deities are thus expressed in a Sanskrit verse. A version and notes appeared in the CALCUTTA CHRISTIAN OBSERVER for February last.

ঔষধে চিন্তয়েৎ বিষ্ণু ভোজনে চ জনার্দনং ।

শয়নে পদ্মনাভঞ্চ বিবাহে চ প্রজাপতিং ॥

যুদ্ধে চক্রধরং দেবং প্রবাসে চ ত্রিবিক্রমং ।

নারায়ণং তত্ত্ব্যাগে জীধরং প্রিয়া সঙ্কমে ॥

দ্বঃস্বপ্নে স্মর গোবিন্দং সঙ্কটে মধুসূদনং ।

কাননে নর সিংহঞ্চ পর্বতে রঘুনন্দনং ॥

জলমধ্যে বরাহঞ্চ পাবকে জলশায়িনং ।

গমনে বামদেবঞ্চ সর্বকার্যেষু মাধবং ॥

এতানি ষোড়শ নামানি প্রাতরুথায় যঃপঠেৎ ।

সর্বপাপ হরং পুণ্যং বিষ্ণুলোকে মহীয়তে ॥ (or গচ্ছতি)

ficant in himself, but having connexion or interest with a personage of importance, influence, or patronage.

149. মাছের মায়ের পুত্র শোক ।

Like a fish-mother's grief for her fry !

(Supposed to be insensible to their consumption, or even to feed upon them herself.)

A sarcastic hint to one who makes false professions of sympathy, &c.

150. মুরগির পোঁদে তেল হলে মল্লার দ্বার দিয়া পথ ।

When the cock's tail is fat, he will enter the Mullah's gate ; i. e. run in the very way of danger.

(The slaughtering of animals among the Mahammadans, as among the Jews, is restricted to a peculiar and somewhat religious officer.)

Exemplifying the fool-hardiness of upstart insolence, running upon its own ruin in contending, when somewhat elevated above its original obscurity, with its natural superiors in power, wealth, or station.

151. মুলুকে শুলুক জয় ।

A country may be conquered by policy ; i. e. crafty procedure.

To recommend the use of cunning above violence, and of potent artifice above hasty force. Kindness is more powerful than authority.

152. ধান ভানিতে শিবের গান ।

Singing hymns to Shiva while pounding the paddy !

Applied to reprove one who is occupied with other things than the business before him, and so is diverted from the attention and exertions requisite, by irrelevant and trifling objects ; also generally to things done out of season.

153. সব ধান বাইস পসরি ।

All kinds of grain at 22 pasaris ! (to the rupee.)

(i. e. the same price, however various the quality. (The pasari is 5 seers.)

So—সব শিয়ালের এক ডাক ।

All jackals have the same howl !

Both proverbs are used by one who finds fault with exorbitant prices alike demanded at every stand, conveying a sarcastic intimation that all the dealers are alike rogues.

154. চিনির বনদ ।

Aye ! the ox in a sugar-cart !

A jeer upon a silly fellow making a display of many books. Also said of one labouring for others without any benefit to himself ; like the ox that carries the load of which he may not or cannot taste.

155. কাষের জন্মে কুকুরের পায়ে তেল ।

One will pour oil on a dog's paw for service !

Said in reproof or excuse of mean solicitation and fawning attendance on the worthless or the low, for personal support, gain or advancement.

156. যেমন গর্ভ তেমন ঋণ ।

Debt is as conception.

(Both are alike pleasurable at first, and both end in pain and difficulty.)

A dissuasion from contracting debt, which, though at the time it may gratify or relieve the borrower, must, in the necessity of repayment with accumulated interest, more than proportionably vex and afflict him.

(To be concluded in our next.)

VII.—*Objections to the Use of the Roman Character.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In the last No. of the Observer, you have a long article on the progress of the English language, and of the Roman character. All the friends of Education must feel themselves under an obligation to your worthy correspondent BETA, for the invaluable information contained in that article. It clearly proves that the School-master is abroad in India—that prejudices are giving way—that the thirst for knowledge is becoming general—and that the English language is likely to become the language of the Literati of Asia. But it is evident, from the scope of B.'s remarks, that his design is to prove something beyond all this; something, as we conceive, not at all connected with the progress of knowledge. He is determined, as appears from the introduction of his article, to lug in the progress of the Roman character with that of the English language, and to make them co-extensive and dependent upon each other; their union seems to be so natural, and close, that a separation would destroy the existence of both; to attempt a destruction would be as fatal as to separate the Siamese youths—an attempt, that no man of sympathy could contemplate without horror: hence it is no wonder, that BETA has studied his paper, as often as possible, with the auspicious words *Roman Characters*, in crooked *Italics*, or large staring capitals. But we, who are not so sensitive on this subject, who believe that the Literature of Europe may become universal in India, although the Roman Scheme were never heard of, are sorry to see the English language so hampered and hemmed in.

After these remarks, it might be expected, that we should enter into some lengthened argument, to show that the Roman Scheme is impracticable, and unlikely to succeed. It is not however our intention to do so. It is enough for us to know, that instead of succeeding, it is fast retrograding. Any one who has attentively perused the articles in the CHRISTIAN OBSERVER, on this subject, must be fully aware of this fact. Your correspondent B., doubtless, is in possession of the most extensive information on this point, and we would be doing him an injustice to suppose, that he would not make the best use of his information to support his favourite scheme. But in spite of the often reiterated "*Roman Character*," we find that the evidence he has adduced of its progress amounts to nothing. Many of his correspondents say nothing on the subject; others incidentally allude to it, without telling us a word about its popularity; and a very few, whose zeal or desire to please certain parties, appear to have outstripped their prudence, make such astounding statements, as, to say the least of them, are very difficult to be received, in their literal meaning. That we may not appear to bring forth charges without proof, take the following example: A correspondent from Lakhnau writes, "Captain P. requested me to try an experiment upon a little fellow, seven years old, who could not read a word either in English or Hindustání, in order to see if he would read fluently any book in the new character, in a month. The experiment has not only succeeded with regard to Hindustání, but he can read almost any book in English." Of all the feats of youthful genius we are acquainted with, this is the most wonderful. The juvenile verses of Pope, or the self-taught demonstrations of young Pascal, sink into insignificance when compared with this. Here we have a child at the tender age of seven, who has learned in one month's time to read not only Romanized Hindustání, but almost any book in English. This sentence we must, in charity, believe was written in a hurry, without due consideration; for, gentlemen, say

whatever you will about the march of intellect in the present day, this march is so forced and rapid as to make the most credulous stare¹. We need not enlarge upon this point, but we would hint the propriety of B.'s considering the drift of his correspondent's assertions, before he publishes them; for there are persons naughty enough to scan their meaning, and look *queer* at the *profound* and the *marvellous*.

Let it not be supposed that we are hostile to the Scheme, when it can be introduced with safety, and any likelihood of success. From B.'s correspondence, it appears that the Scheme is being adopted in Manipur, and there, we doubt not, it will succeed. It is comparatively an easy task to give a new Alphabet to a country that has no written language; or, at furthest, as (in Manipur) where there are but very few books. But to change the alphabet of a civilized nation; to mutilate a character in which thousands of books are written, and which is familiar to tens of thousands of readers, and to substitute in its place a character which does not convey the proper sounds of the language², is a task too Herculean, even for the power of the British Government to accomplish. The Scheme has been now afloat for nearly two years—where then are the evidences of its progress in Bengal? It emanated from Calcutta, as from a centre—has it succeeded there? Have the large and respectable schools in the city and its vicinity adopted the Roman character, or is it a favourite Scheme with the conductors and students of those seminaries? B. has produced no evidence to this effect. We however happen to know that the Scheme is more unpopular among the conductors of those institutions, among the natives themselves, and among the missionaries, who are best acquainted with the character and prejudices of the people, than it was even at its commencement³. There is not now so much controversy on the subject, as formerly; this, however, does not arise from a conviction of its utility: the stillness of the grave, at least on the opposite side, reigns over it. And this, as you may have heard, arises from a prevalent belief, that if let alone, it will soon die a natural death⁴.

If this subject had been treated by your correspondent B. separately and fairly, we should not have troubled you with any remarks. We have, however, two strong objections to the manner in which it is represented to the public. It is unfair to make it go hand in hand with the progress of the English language: the one is wholly independent of the other⁵; and the attempt to force a connexion, where no natural one exists, looks something like a suspicion on the part of the Romanizers, that their jolly-boat would sink, if not tugged along by the English man-of-war.

In the second place, B.'s correspondents often make strong and broad assertions, which every friend of education should wish to be untold. An instance of this has been already alluded to, and many more might be selected; we shall direct your attention to only one more, which, indirectly at least, brings a severe charge against the Missionaries. The Rev. R. C. Mather states, that he has established a school on "the new principle of giving no pice to the boys, &c." Now, is it true, that the principle heretofore acted upon by other Missionaries was that of hiring scholars? If Missionaries generally conduct their schools on the principle of giving pice to the boys, that principle ought at least to be made known to the public, by whom such schools are supported; but if this is not the case, then plainly Mr. Mather throws out an unjust insinuation against the character of others⁶. You can perhaps put the public right on this point. We are also told, that this school, on the "*new principle*," went on nobly—so nobly, it appears, that the number of scholars quickly fell from thirty down to ten!! For such a falling off there must be some cause. May it not be attributed to an over-eager attempt to compel the scholars to adopt the Roman character? But lest the friends of the Roman System should

be discouraged, they are kindly informed, that the school *munshi* and the teacher of the school, *and all the boys*, are acquiring a knowledge of the system; that is, according to Mr. Mather's own shewing, the *munshi* and teachers of the school consisting of ten boys!! We shall not trouble you with any further remarks on the useful information contained in Mr. M.'s letter, but leave it to your readers to form their own judgment of the *noble result* of this *nobly* conducted school.

The friends of education are much indebted to your pages for the valuable and interesting information they often contain, and it is a pity that the respectability of such a publication should be injured by the injudicious communications of some of B.'s correspondents' communications, which seem to be inserted for the sole purpose of supporting a sinking cause, and of shewing a connection between two things, (the progress of the English language and of the Roman Character,) which are entirely separate and independant. BETA will no doubt deny this, but we appeal to public opinion in support of our assertion. Extracts from the article on the progress of the English language, &c. have been given in several European and native papers; but not in one of these have they been produced as evidences of the progress of the Roman Character⁷. On the contrary, in every case which we have seen, these extracts are produced as evidences of the spread of knowledge, through the means of the English language, without the least allusion to the Roman System. Such facts may serve to convince B., and those of his opinion, that the attempt to make the English language and the Romanized System appear subservient to, and dependant upon, each other, is, according to public opinion, unfair and unjust. These hints are thrown out with the hope, that in future the Romanizers will be more cautious in publishing extracts from the letters of their correspondents, and trust they will support their system by making it stand upon its own basis, independantly of the English language.

Your's, &c. Γαμμα.

[In order to obviate the necessity of a separate paper next month in reply to the above, we handed it to BETA, who has supplied a few short notes, which are all he thinks necessary.—ED.]

¹ It is evidently not intended by this honest correspondent from Lucknow, that this youth could *comprehend the meaning* of what he read—he could only *pronounce*, not *understand* it.

² I cannot but suspect, that Γαμμα does not understand the system he opposes, or he would not, I think, make an assertion so opposed to the expressed opinions of Sir W. Jones and most Oriental Scholars, as well as to the admissions of the warmest opponents of the scheme he condemns.

³ Γαμμα is greatly mistaken here. Some excellent men, it is true, vigorously oppose the Scheme. But who expected that it would commend itself to every body; and much more, in so short a time? All who have been long in India, will recollect, that the introduction of the English language was at first as strongly opposed by many who now are its warmest friends, as is now the use of the Roman character. From the late rapid progress of the former object, we may surely with confidence augur the rapid success of the latter, which in the same time has certainly made far greater advances.

⁴ My zealous opponent will see, by the application of the Roman scheme to the Shán and Barmán languages, as proposed in the present No.; by its use in the Támul, Karnátika, and other languages of a sister Presidency, as proposed by a Madras Scholar in a paper not yet inserted; and, by the new publications lately advertised in Bengáli, Hinduí, and Hindustaní, by Mr. P. S. D'Rozario and others, that the system is *not yet dead*!

⁵ We trust that Γαμμα will favor us with accounts of the progress of English education on his own plan—i. e. independent of the Roman characters. They will give every Romanizer the greatest pleasure.

⁶ Γαμμα is both uncandid and unjust in his reflections on Mr. Mather, who by no means throws out any insinuations against other Missionaries, as here

asserted. The fact is, the *Government School* at Banâras has for many years given money to the youths who attend it—and to give no pice, and make the youths pay for their books, was the “new principle” at Banâras, to which Mr. M. alludes. To this principle being introduced among the scholars, and the charm of novelty being worn away, γαμμα may attribute the reduction (we hope but temporary) in the number of Mr. M.’s pupils. The introduction of the Roman character into the Assembly’s School, in Calcutta; into Mr. Ellis’s, at Chitpore; and several others we could mention, never to our knowledge in the least affected the attendance of pupils. Indeed, while the English language is so popular among the Natives, it would be unreasonable to suppose, that the English character applied to the Native languages—one step at least to its acquisition—would be aught but popular also.

⁷ My worthy opponent, who is so severe in censuring the supposed mistakes of others, ought to be extremely correct in his own statements. But he is not so here. The Editor of the *Bengal Hurkaru and Chronicle*—a paper not inferior in editorial talent or extensive circulation to any published in Calcutta, quotes a great part of the very article condemned by γαμμα, and in doing so, refers in the following terms to one who, like him, had been predicting the failure of the Scheme.

“Our unknown friend, the FRIEND TO INDIA, will find that he has been a little premature in his rejoicing over the anticipated decline and fall of the Romanizing System, which he has denounced as “the Romanizing nonsense, supported only by vanity, indolence, and ignorance of human nature.” We republish to-day from the forthcoming number of the *Calcutta Christian Observer*, a portion of an article which not only shows that the “nonsense” is spreading; but that, however vain or ignorant of human nature its advocates may be, they are not very indolent; for unquestionably they are sparing no exertions to spread the system of which they approve, and which we consider calculated to facilitate the diffusion of our language—a point of vital importance in the education of the people.”—*Bengal Hurkaru and Chronicle*, September 2, 1835.

Poetry.

[Addressed to a Missionary on his Ordination day.]

“God Almighty bless thee, and cause his face to shine upon thee—that his ways may be known among the Heathen—his saving grace to all nations.”

God speed thee on thy way, “my Brother,”

God speed thee on thy way;

Such is the prayer of one who saw

Thy ordination day.

Fear not the foaming deep, “my Brother,”

Fear not the mighty storm;

For he that makes the billows rage

Can speak—and all is calm.

Be mighty in his cause, “my Brother,”

Thou art beneath his care,

And think, when disappointments come,

Thou hast a *Christian’s prayer*.

On earth—we meet no more, “my Brother,”

On earth we meet no more;

Oh! may I see thee crowned at last,

On heavenly Canaan’s shore.

God speed thee on thy way, “my Brother,”

God speed thee on thy way,

At morning hour—at even tide—

I’ll not forget to pray.

June 19th, Burlington Street.

P.

REVIEW.

Memoir of John Adam, late Missionary of Calcutta.

In visiting the sleeping places of the pious dead, we experience that singular mixture of feeling so beautifully expressed by the youthful poet,

“ I’m pleased, and yet I’m sad.”

We look back on the period when those who now lie in all the humility of death at our feet, were glowing with their first love to Christ and the heathen ; we see them offer their lives on the altar of Missions, amidst the prayers and tears of the good ; we see them borne on the wings of mercy to the scene of their labour, and watch them in their course, shining brighter and brighter unto the perfect day. This we do, in concert with angels, with feelings of high delight and glowing expectation :—then are we glad. Just as the star has reached its altitude, and is shining with undimmed lustre, it is obscured, and we gaze in vain for its re-appearance, but all is still and dark :—then are we sad. Again, we stretch the eye of faith to that higher and unclouded atmosphere, to which these lustres have been removed, and see them shining purer and fuller—

Proclaiming as they shine
The hand that made them is divine :

again we rejoice. Such were our feelings in visiting the tomb of the dear young man, whose memoir we are now called to notice. Yes, as we gazed upon the tablet which bore the record of his years and death, we shed a tear of sorrow ; but it was not as those without hope, for we were enabled, through Him who deprived death of its terrors, and the grave of its darkness, to look up, and see him forming a part of the great multitude which no man can number. As we stood there, we thought—it is but as a dream of the night, since we heard of his devoting himself to the noble cause of Christian Missions, and now he has finished his course—it is but as yesterday, since we had hoped to have our spirits refreshed by his piety, our asperities softened by his suavity, and our love fired by his zeal ; but now we must wait for his communion until the morning of the resurrection, when we shall see him, not even as he was here with all his excellencies, but, “ without spot or blemish, or any such thing.” O blessed morning ! how delightful the anticipations connected with its dawning, when we shall see the good in all the perfection of redeemed virtue ! We also heard a voice, saying to us, Go out quickly ! “ whatsoever thine hand findeth to do, do it with all thy might.” But we must turn from thoughts

which the tomb has suggested, to the record of his life, or rather to that train of thought which *both* have suggested.

In reference to the book we would observe, that leniently as we are disposed to look upon every effort to snatch the memory of departed worth from that oblivion into which the excellencies of so many good men fall for want of biographers, we yet think it a matter deeply to be regretted, that the living should inflict that upon the dead which they, while living, would deem the heaviest of all punishments, viz. to expose their private feelings, their opinions of still living men, the subjects on which they conversed, the books they read, the hours at which they rose and slept, and, above all, in which they held intercourse with God. We doubt very much the propriety of keeping such a record; but we have no doubt as to the impropriety of publishing to public gaze, things which could only have been intended for private personal advantage. By some, we are aware, this is deemed the only fitting way to exemplify the true character of the man:—we call it a breach of confidence on the part of the biographer, and fostering a bad taste in the public mind, already so inquisitive into the arcana of private concerns.

The rage for biography appears to be intense, or rather for a certain cast of biographical productions: “Journals,” “Letters,” &c.; nor does the disposition to provide fuel for the flame appear to be less prevalent, if we may judge from the immense mass of “Memoirs,” “Lives,” “Correspondence,” &c. which is ever teeming from the British and American press. We wish sincerely that the aliment provided were of a more healthy kind; and that the great design of such productions were more prominently kept in view. It appears now only necessary that an individual should lay his hand upon certain papers and letters, to be constituted a biographer, ushering in his volume by telling us that he thinks it right “to let the subject of the memoir be his own biographer;” which is an intimation, that we are to be favored with letters on the same subject, and at the same date, to a dozen different persons, containing censures on the hospitality of families, the peculiarities of persons, and the prejudices of the writer on every subject, from religion to politics, from cookery to the fine arts. It is not customary for one man, even though he were a second Daniel, to be competent to pass an opinion which is to be received as correct, on every kind and degree of things. An example of this kind occurs to us in the letters of Jacquemont on India, in which the character of the virtuous Lady Bentinck is associated with inuendos which would better comport with the superintendent of a harem, than with one whose ingenuous piety cast around her an influence which will be long felt in female circles in this country. Were we asked, what is our standard of excellence

in biography, our answer would be, In religious biography, the life of the beloved Martyn ; in other departments, Middleton's justly celebrated *Life of Cicero*. We hope, however, that the general feeling which appears to be setting in against this practice will have a tendency to check its progress, and give a healthier tone to every kind, but especially to the "records of good men's lives."

We have one word of sincere regret to offer on the memoir of Mr. A., and it is, that his life should have been compiled without first communicating with his fellow labourers in the field, who could have furnished much valuable information on the subject of his actual labours, of which there is now a great deficiency. We lament this the more, when we remember, that the great design of biography is, or should be, to incite others to the practice of virtue, and the abhorrence of vice, by the exhibition of both, as they were displayed in the characters of those whose lives are recorded. The great design of a Missionary memoir should be to lead others to devote themselves to the great work, not by the exhibition of good intentions, but actual devotedness.

This was a trait in Mr. A.'s life—we cannot say that it is in the memoir. This omission could not spring from want of affection, for that breathes in every page ; but for want of information, which might have been abundantly supplied, had it been solicited. With this our censures, if such they be, must terminate on a work, which we admire for the spirit which dictated it, and for many of the statements which it contains. We trust we can say, that its perusal has refreshed and cheered our mind ; and while there are things we could have wished had been expunged, our regret was that there was not more of one who had only to be known to be loved. One thing especially delighted us in its perusal : it was the fact of its being a wreath wrought and suspended by the hand of a beloved sister on the tomb of a devoted brother. But we will permit our readers to judge for themselves, by the selections of such extracts as may put them in possession of the leading features of Mr. A.'s life. The following is an account of his early life, and first serious impressions.

"He was born in London on the 20th of May, 1803, and was dedicated by the faith and love of his parents to God in baptism, in the Weigh-house, by the hands of the Rev. J. Clayton. As a child, he was distinguished by firmness, an obstinate independence of spirit, and strong resistance of controul ; qualities which, modified and sanctified, were prominent features in his matured character. He possessed strong affections, and his disposition was peculiarly sociable ; he delighted in obtaining new friends wherever he could find them. In learning, he was remarkably slow, and it was long before he was able to read with any propriety, or to spell very common words without the most egregious inaccuracy.

"At the age of 11, he was placed at school, under the care of Dr. Thomas May of Enfield, where he enjoyed the advantages of a solid education for several years. During this time, the retiring modesty of his disposition, and a singular susceptibility of feeling, disqualified him for entering with spirit into the boisterous sports of his companions, and led him to prefer solitary amusements, in cultivating his garden, where, there is reason to believe, his mind was much occupied with serious thought. He has frequently mentioned with gratitude the admonition of a friend who visited him at school, as having suggested some very solemn reflections.

"In the account he gave at his ordination of the beginning and progress of that change of heart, which terminated in a life so eminently consecrated, he thus described the state of his mind from this time: 'The taste of a companion for poetry, led me to peruse the writings of the celebrated Cowper. On leaving school, 'The Task' was constantly in my hand; large portions of it were committed to memory; and to share the joys, and possess the hopes of the man who could 'lift to Heaven an unpresumptuous eye, and smiling, say, My Father made them all,' became a ruling passion in my breast. At the age of sixteen, secreted in the bosom of my family, serious impressions deepened; I remember no particular sermon, nor any extraordinary event; a regular attendance on the means of grace in this place of worship, (Dr. Smith's, Hackney,) the society of beloved friends, and the reading of select authors, produced this effect. Opportunities for retirement were sought after, the actions of the day were scrutinized, and reading the Scriptures and prayer attended to as duties. Yet great ignorance on the most important topics of religion brooded over my mind. Sin was not viewed in its heinousness, in its influence upon the hearts, and in its dreadful consequences. The Saviour was not prized—yea, must I not confess, that whilst familiar in theory with his Gospel, and hearing his name preached from Sabbath to Sabbath, he, as the only ground of a sinner's hope, was unknown by me; and it was the approbation of men, rather than the approbation of God, which I sought. Spiritual pride and self-righteousness gained fearful ascendancy in my mind. The language of the Pharisee, 'I thank thee that I am not as others,' and the conduct of the Jews, who went about to establish their own righteousness, but too truly depicted my own character. With shame and confusion of face would I confess my sins—my sins against conscience and the law, against light and the Gospel; that what I then called repentance was only mortified pride; that knowledge was mistaken for faith; excited feeling for love; and external acts for obedience. How true it is, 'the natural man receiveth not the things of the Spirit of God, because they are spiritually discerned.' In the most favourable of all circumstances, amid all the means of improvement, under the very sound of the Gospel, and in the sanctuary, did I reject the only foundation of hope, expose myself unsheltered to divine indignation, and commit the heinous offence of despising a proffered Saviour.'

"His studious habits, the seriousness of his deportment, and specially his kind disposition and amiable manners, rendered him an object of respect and affection during his two years' residence at home. Many difficulties occurred in deciding upon an occupation for life; he had no particular predilection, and nothing eligible offered to fix his choice. About this time, the privations of the Rev. C. Malan, of Geneva, had excited peculiar interest and sympathy in the minds of English Christians, by whom he was encouraged in his plan of receiving into his family, and superintending the education of young men; an office for which his transcendent talents and high attainments eminently qualified him. In the summer of 1821, Messrs. Guers and Gonthier came from Geneva, to

obtain ordination from the Congregational Ministers in London, which had been denied them on account of their evangelical sentiments by the Pastors of Geneva. It was suggested, and resolved, that John should be placed under the care of Mr. Malan, to pursue a variety of studies, the better to qualify him for the selection of a profession, and subsequent proficiency in it. The return of Messrs. Guers and Gonthier afforded a favorable opportunity of travelling in company: the arrangements were soon completed, and he left London August 1st, 1821, with the Rev. H. Pyt, to join the party at Paris. His first letter from Paris, addressed to his mother, described the circumstances of his journey, and his observations upon the variety of objects which had attracted his attention. The second, dated Pré l'Evêque, Geneva, August 22nd, 1821, written at various times, contains an interesting account of his route to Geneva, and his first impressions on arriving.

“ We reached Geneva at six o'clock, and soon had the pleasure of seeing dear Mr. Malan. I was struck with his appearance at first sight; he immediately brought to my mind the worthies of the Primitive Church, so much he resembled the pictures I have seen of them, in the simplicity of his dress, the steadfastness and serenity of his countenance, and in the peculiarity of his hair, which is rather long behind, the forehead left bare, and on each side a few little curls. There is an inexpressible sweetness in his features and manners, such as I have noticed in no one else. He received me with the utmost cordiality, and in what I yet know of him, all my expectations concerning him, which were raised to a great height, have been abundantly answered. All he says, and all he does, evinces itself to be directed to the one main object—religion. We never begin even the most trivial studies without prayer. We rise about five, and study till seven in our rooms; then go to the chapel, where Mr. M. reads a chapter of the New Testament, and afterwards makes observations upon it in application to his ‘chers amis,’ as he always calls us: we begin and close with prayer. At eight we breakfast altogether; this is most delightful, he looking upon us, and treating us all, as his own children, and we looking up to him, and loving him, as a father.”

We must make room for another extract from his letters respecting the excellent individual under whose care he was placed for instruction, the endeared Malan of Geneva—a man whose praise is in all the churches, and whose memory will be embalmed in the history of the continental churches, in common with those of Luther and Calvin, or rather with those of Huss and Melancthon, combining, as he does, in his character, the mildness of Melancthon, the energy of Calvin, the fire of Luther, and the prudence of Huss.

“ So far as I am able to understand Mr. Malan, never did I hear a preacher who came so near to my idea of what a minister ought to be. It is self-evident that every word he says comes from the bottom of his heart, and he has a peculiar talent of divesting religion of that formality which is too generally thrown over it. He speaks to all whom he is addressing with the most winning sweetness, and draws them with the cords of love, by the most powerful and persuasive eloquence.

“ The few times that I have heard him in that simple, neat, and pretty church, every ear attentive to his words, the generality of his hearers those who have suffered severe persecution for the cause of Christ, himself having given up every thing, father, mother, yea, all, I have had feelings thrill through my breast which I know not how to express.”

Under the fervid ministry of Malan, our dear friend first felt the constraining influence of the love of Christ. At his ordination, he rendered the following account of the great change :

“ ‘About three months after my arrival at Geneva, a conversation with my beloved tutor relieved my mind of a most oppressive burden, and made me a partaker of the liberty wherewith Christ makes his people free. The light on that memorable occasion burst into my mind with peculiar effulgence. The finished work of the Saviour, the free promises of God in him, the covenant of grace in his blood, and eternal life, the purchase of his merits, were then unfolded, and, as I cannot doubt, applied by the Spirit to my heart. The scales fell from my eyes, joy inundated my bosom, my lips uttered praise, Christ became my life ; ‘being justified by faith, I had peace with God, through our Lord Jesus Christ.’ The Bible was read by me with peculiar and unknown pleasure, as now interested in its contents ; it was no longer a sealed book ; glory shone from every page of the inspired volume, and a knowledge of Christ and of his salvation, was a key that unlocked all its mysteries. In these favoured circumstances, my views of divine truth day by day matured ; the society of those who had suffered persecution for the cause of Christ was my constant privilege, and the faith, and love, and devotedness of the esteemed instrument of my conversion urged me forward in the path of obedience. Since that time, the peace then given has never entirely forsaken me ; it hath both flowed from and conducted me to the Saviour, as the ‘Author and Finisher of our faith ;’ it has weaned me from the world ; it has taught me to hate sin, to mourn over its commission, and earnestly desire complete emancipation from its power ; it has united me to my fellow Christians, so as to esteem them as the excellent of the earth, and count them brethren ; it has delivered me from the slavish fear of death, and given me ‘a hope full of immortality.’ ”

The next step was the dedication of his talents to the ministry of Christ—of this he writes :

“ ‘You will have learnt from my last letter to my father, my determination, under the will and guidance of God, to devote myself to the service of the ministry, and to give up my life, should it be the pleasure of Him who orders and guides all things, to preaching the Gospel of Christ. Under this resolution, I now direct all my studies, and feel no little satisfaction and contentment in having some determinate end—some definite object in view. It is, as you are well aware, a solemn and important thing ; no common or trifling office to be an ambassador of God to men. I would pray, and would entreat an interest in all your prayers, that I may be daily impressed with its importance and magnitude, and that I may be fitted by Him in whom all the treasures of wisdom and knowledge are laid up, for the duties, to the performance of which he may call me.’ ”

At Geneva, Mr. A. commenced his ministrations, which we are told were not remarkable for their eloquence, but for their coincidence with Scripture truth, which is their highest commendation.

In June, 1823, he left the hospitable roof of Pré l’Evêque with feelings of deep regret, beloved by the circle in which he had moved, and especially by his devoted tutor. On his return from Geneva, he proceeded to Glasgow for the completion of his

studies, where he enjoyed the advantage of the classical erudition of that celebrated seat of learning, in connection with the advice and example of Drs. Ewing and Wardlaw. While at Glasgow he appears to have made great proficiency in his studies, and to have gained the esteem of all who were favored with his acquaintance; yet in the midst of his academic honors, he thus expresses himself:

“‘ For myself, I must own I am not ambitious of being what is generally esteemed a learned man, but my prayer is, that I may become an able Minister of the New Testament. Much rather would I possess the heart-knowledge of the excellent John Newton, than all the head-knowledge of the wisest of this world, without it. However, I am aware it may be sanctified, and in this view, I am thankful for this valuable opportunity of cultivating it.’ ”

In 1824, he removed from Glasgow to St. Andrew's, where he had the privilege of listening to the eloquent lectures of Dr. Chalmers, and sharing in that good as well as great man's counsel and affection. While there, he formed an acquaintance with John Urquhart, and the band of devoted youth who raised the Missionary standard in the University of St. Andrews. This led to a most important decision, as it regarded his future life, the devotion of his talents to the Missionary work.

“ At his ordination, in answer to the inquiry, ‘ What led you to choose the office of a missionary ?’ after mentioning the strong attraction of his mind to the work of the ministry, and his preaching in Mr. Malan's church, he thus proceeds : ‘ At this period, the claims of Missions were strongly urged upon my mind by a zealous and devoted minister, the Rev. Mr. Empeytaz, of Geneva, then bearing opprobrium for the cross of Christ. It was impossible to remain unaffected by the solemnity and earnestness of his appeal; he charged it upon my conscience, and reminded me I should have to give an account at the last day. But, unacquainted with the nature of the work, aware of the danger, and appalled by difficulties, I objected, and referring to my youth and inexperience, put off the thought till another time. Whilst pursuing general studies at Glasgow, the character of the Apostle Paul became a frequent subject of meditation; his self-denying labours, his ardent love to his Redeemer, and unwearied zeal for the salvation of souls, commanded admiration; whilst the prominence given to them in the inspired writings seemed to say, ‘ Go thou and do likewise.’ His words, especially in the 15th chap. to the Romans, which breathe so much of the missionary spirit, ‘ Yea, so have I strived to preach the Gospel, *not where Christ was named, lest I should build upon another man's foundation* : but as it is written, To whom he was not spoken of, they shall see; and they that have not heard, shall understand,’ deeply affected me whenever I read them; they seemed to cover me with reproaches, and excited painful and mixed emotions.

“ ‘ The following winter, the formation of an University Missionary Society at St. Andrew's, and a friendship formed with the lamented John Urquhart, still farther directed my attention to the Heathen. That admirable youth, with the experience of years, combined a sound judgment, a cultivated taste, and a feeling heart; and no where did these excellent qualities appear to so great an advantage, as in his attention to and statement of the arguments for Missions. It became the subject of united

and importunate prayers, of diligent inquiry, and daily consultation of the word of God. An Essay I was called upon to read before my fellow-students, placed in still clearer light to my own mind, the positive obligations of Christians to spread a knowledge of their religion. The thought was naturally suggested, that what is the duty of all, as Christians, might be the duty of some in particular; and the inquiry presented itself, whether myself, a candidate for the sacred ministry, and anxious to promote the glory of God, might not be called to engage personally in the work. It was evident *all* could not go; many did not possess the requisite qualifications; and many were bound by every sacred and relative tie to their native land; those, therefore, not circumscribed by these limits, are under a two-fold obligation to inquire what is the will of God concerning them in this matter. Searching the Scriptures at this time, with prayer for direction, a summary of their testimony on the subject, under the heads of prophecy and example, of precept and promise, strongly influenced my mind. Consultation with friends, information collected from various sources, the examples of devoted Missionaries, and the appeal on behalf of labourers from the London Missionary Society, finally determined me. The great reasons on which I found the propriety of this decision, after having received the sanction of my most judicious and experienced Christian friends, are, a settled assurance, founded on the most satisfactory evidence, that the Bible comes from God, and that it *commands* those who receive it to make known its all-important contents to their fellow men—the happiness I daily and hourly derive from its truths, and which I would not exchange for worlds—the awfully depraved and miserable condition of those who are deprived of the light of Revelation—a firm conviction that Christianity makes not less for men's temporal interests than for their eternal good—the nature of Redemption by Christ, its freeness and sufficiency for all—the revealed purposes of Jehovah to select a multitude out of all lands—the conduct of primitive disciples—and, lastly, the relation in which we stand to our Redeemer, and our desire to promote his glory. That there are thousands, who remain to be converted in this country, we readily, and at the same time, mournfully acknowledge; but the way of salvation is sounded daily in their hearing—of the far greater number, it may be said, 'Their blood is upon their own heads:' the Apostles did not esteem this a sufficient reason for staying in Judea, and had it been acted upon, the Gospel would not yet have reached these remote islands. For my own part, unless particular reasons could be assigned, as that I was totally unqualified for the work, or better suited to some other sphere, or relative duties should forbid, or the way should become impracticable, no considerations would induce me to remain in this highly favoured land. Under existing circumstances, and with my present views, I should be violating the dictates of my conscience, were I to exercise my ministry in this country.' "

He next removed to Homerton, and pursued his studies under Dr. Pye Smith, and began to turn his attention to eastern missions. His first thoughts were directed to Madagascar, where he supposed his French acquirements might be rendered available. His thoughts next directed themselves to the wide field of China; but ultimately the Directors fixed upon India as the scene of his ministrations.

March 26, 1828, he was ordained a Missionary to the Heathen. On that solemn occasion, he stated, in answer to the question, How do you intend to prosecute your labours?—

“ ‘ The duties of the Missionary, I conceive, in all important particulars, to be the same as those of the Apostles, when divested of their miraculous character ; we are believers in the Gospel, we desire to make known its sacred contents to those who are as yet ignorant of it ; we are supported by our brethren, and are their representatives in foreign lands ; we wish to convert souls from Paganism and Mahometanism, to form them into voluntary societies, and make them observe the institutions of Jesus Christ.

“ ‘ The preaching of the Gospel by the living voice, as the great means instituted by God, and blessed by him in all ages, is the first duty of a Christian Missionary. Ignorance every where prevails in the sphere he is to occupy ; he must therefore communicate knowledge, a knowledge of God, and of the soul, the moral law, the demerit of sin ; the incarnation and miracles, the death and resurrection of Jesus ; the day of judgment, and the heaven and hell which are to follow. The voice of conscience must be appealed to, to bear testimony to the existence of one Supreme Being, and the works of his hands must be shewn to have inscribed on them the proofs of his eternal power and Godhead. The charge of ingratitude must be brought against them, as not having venerated the bounteous Author of Nature, been grateful for his benefits, or made due inquiries after Him. The evidences of Christianity, in varied proportion and character, must be brought before the minds of intelligent heathen, to convince them that the Bible is of divine origin. But whilst no means sanctioned by Scripture shall be neglected, and whilst time and circumstances must dictate the path to be pursued,—to shew men their sin, and call upon them to repentance,—to make known a Saviour, and the promises of God in Him,—in other words, to state the great facts and doctrines of the inspired volume, in their application to the condition of my hearers, shall be my habitual employ. It is not so much by argument and reasoning we expect Christianity to flourish over other systems, and finally to fill the whole earth ; it is ‘ by the preaching of Christ and Him crucified,’—by a simple and yet faithful exhibition of ‘ the truth as it is in Jesus,’—and by the effectual operation of the Spirit which accompanies it from on high. The circulation of the written Scriptures, to the utmost of my ability, shall go hand in hand with its proclamation by the living voice. Tracts also, containing summaries of the Christian faith, and an exposure of the evils of idolatry, shall be dispersed every where. Visiting the sick, superintending schools, and conversation with all classes of the community, ought to fill up the hours of every passing day. Whilst diligently using the means now referred to, I hope never to forget that success must proceed from God, and every case of conversion is a trophy of Almighty grace. To be much in prayer, therefore, to commit my way unto the Lord, to exercise faith in the promises, and look for the plenteous effusion of the Holy Spirit, are the states of mind in which I wish habitually to be found.

“ ‘ The undertaking, I acknowledge, is vast and difficult, and on merely human principles there is abundant room for despair. But what *has* been done, may be done ; and the grace that transformed the inhabitants of Athens and Rome, and made them the devoted followers of the Cross, shall yet prevail, to put down other superstitions, to abolish other idol temples ; and make the religion of Jesus the only religion upon earth.

“ ‘ We trust not in an arm of flesh, it is not in well-concerted schemes, or wise directors, or in the multitude or ability of the agents ; it is on the promise of God, the clear declaration of prophecy, and the presence of our Divine Master, which is to remain with us to the end of time, that we ground our confidence. The Bible comes from heaven ; the Bible therefore shall prevail, and no power on earth or hell can stop its progress.

In the strength of God, therefore, do I go forward. Earnestly do I implore the prayers of my fellow Christians ; the cause in which we are engaged is worth all sacrifices ; we are assured ' in this world we shall receive a hundred-fold, and in the world to come, life everlasting.' May ' Christ therefore ' be magnified in our body, whether it be by life or by death ;' and may I be willing, in the spirit of an Apostle, ' to endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus, with eternal glory.' "

We must copy the short description of his parting moments, because it calls up those feelings in our mind which we ever wish to cherish, and which, we doubt not, it will call up in the breasts of others, a fond recollection of those we love, and a lingering attachment to that home, in which we passed the delightful day of childhood, and the hey-day of youth.

" My beloved mother was very much affected in taking leave. I wondered at myself, though I felt yet so inadequately. My father was calm, most were in tears. Am persuaded there is much that is physical in the expression of feelings—mourned over the want of correspondence between the judgment and the affections, which I have had so much occasion to lament this month past, especially at the ordination, though relieved in answer to prayer. The passage, ' Asa cried unto the Lord in the battle,' was blessed to me. My mother's parting passage was from Isaiah, ' As one whom his mother comforteth, so will I comfort you in Jerusalem.' "

Having severed the tender ties which bind us to home, he embarked for this land ; and after the tedium of an Indian voyage, during which he obtained the esteem of his fellow passengers and crew, he landed on those shores where he was to sleep till the trumpet of the resurrection should call him to his final and complete reward. This was in Sept. 1828.

For the space of two years, Mr A. pursued his studies with unremitting zeal and great success. He had just commenced addressing the natives in their own tongue, on the wonderful works of God, when he was mysteriously called to his reward. This melancholy event was announced to his sorrowing connections by several individuals : as they each exhibit his character in a different light, we will transcribe several of them, and then offer our remarks.

From the Rev. A. F. Lacroix.

" Since my last, we have sustained a severe loss by the death of dear Adam, on the 21st of April. Eight days previous to his demise, he opened the anniversary meeting of our Auxiliary Society with prayer. The following day he and myself went to the villages to the south of Calcutta, and in less than a week after, he was no more ! I was with him almost all the time of his illness, day and night, and so were our other brethren. We all loved and esteemed Adam so much, that as soon as we could leave our most necessary avocations, we repaired to his bed, and were often all there together. The principal theme of his unconnected talk, in his delirium, was the Missionary work, to which he would constantly refer. Dear Adam ! he is gone—but gone to his reward. A more faithful, zealous, self-denying Missionary there has never been in Bengal ; and though

his Missionary career was short, the good example he has left to his brethren of all denominations, in *indefatigable activity*, will, I doubt not, long prove beneficial to the cause of missions in this country."

From the Rev. G. Christie to Mr. Adam.

"During the last four months of your lamented son's short but brilliant career, we lived together. During a daily intercourse of even that period, when there was seldom any society but that of each other, I must have known a good deal of his views, plans, and labours. Many of our conversations concerning the things of God and his kingdom in general, and his work among the heathen in particular, I am not likely soon to forget. I also witnessed a good deal of his active exertions for the best interests of this awfully benighted people. In the work of the Mission, I was unable to do any thing, through ignorance of the language; but I wished to be a looker on as much as possible for my own profit. As I had the language to acquire, I could not often attend Mr. Adam in his morning excursions among the people; but when he went out in the afternoon or evening to preach, or distribute tracts, or examine schools, I frequently accompanied him. I felt happy and grateful that I was to spend at least my first year in India in connexion with him; and I sighed over his death as a personal loss of great magnitude. During the first three days of his last illness, I was the only person who was *constantly* with or near him. During that period, I observed, that except sometimes in the night, when the fever was more severe, and rendered him restless or absent, his mind was generally tranquil and happy. He was much engaged in reciting passages of Scripture, or in repeating or singing verses of hymns. I occasionally read to him, and several times prayed with him, as did also some of the other Missionary brethren. Into all this he entered with much enjoyment."

From the Rev. J. Hill to the Rev. H. Townley.

....."But, ah! my dear friend! what can we say of the wonderful ways of God, as it regards the church in this country, in the death of our dear brother Adam. We feel confounded; 'the iron has gone into my soul;' I know I must not repine, nor charge the Lord foolishly, but my heart bleeds. I send you a few copies of the sermon I preached on the occasion; it has been widely diffused in this country, and with God's blessing will, I hope, be useful, in exhibiting a specimen of the Christian character of rare occurrence. His whole career in India was a very remarkable one, something like Milton's *March of Angels*—'High above the ground.' I consider it one of the great blessings conferred upon me by a gracious God, that I should have been permitted to know him intimately, and to enjoy his confidence. What a life of strong faith, ardent zeal, and undying piety his was! The combination which it presented of devotional ardour, mental application, and active exertion, was truly astonishing. Take it in any of these points, and it would bear a comparison with any life I have ever seen; the combination therefore made it truly wonderful. Oh, that the mantle of our dear departed brother might fall upon many young men of piety and talent, and that they might go forth to the Gentiles."

It would appear from these extracts that Mr. Adam was a man of peculiar amiability, zeal, and decision, with talents above mediocrity—a mind well cultivated and disciplined to rigorous

study ; his energy and decision were remarkable, and his judgment mature beyond his years. There was not in him any similarity with the rushing and impetuous cataract ; he rather resembled the deep and still river. He was not impelled by his passions, but guided by his judgment ; he had in his character all the elements of a true Missionary, yet he inherited many of those infirmities “ which flesh is heir to,” and especially the infirmities of youthful and zealous Missionaries, which tended in some measure to bear him to the grave. Decision often resolves itself into obstinacy, and zeal into rashness ; when this is the case, it invariably injures the cause it was intended to serve.

That our beloved friend merged the nobler qualities of Christian character into these less tractable features, we are not fully prepared to say ; but it is painful to reflect on the fact, that such a life *might* have been continued to the church with more attention to the advice of elders, and less of that daring which is sure to meet with its affecting reward. In this country, with the sun, no man can tamper, nor can Europeans long withstand the influence of a tainted atmosphere, even with the greatest caution, much less with improvident exposure ; yet though we must lament over the death of such a man, and more over its subordinate causes, we cannot but admire the spirit which could induce one nursed in the lap of comfort, and accustomed from early infancy to the supply of almost anticipated wants, to sit with a poor degraded Bengálí, in his miserable hut, to partake with him of his poor fare from his plaintain leaf, and traverse the scorching plains of India, in the hottest season ; and all for the purpose of inuring himself to the climate, and to impress on the minds of the natives the genuineness of Christian benevolence, and the excellency of Christian principle. However we may differ as to its propriety, we admire it ; we admire it in tears, as the fond mother admires the conduct of her child, who has fallen in the field of conflict, covered with scars, and cannot help exclaiming, Had one who fought so manfully, and died so bravely, lived, what achievements might he not have made !

We close our remarks by cordially recommending the volume to our readers.

Missionary and Religious Intelligence.

I.—CHURCH MISSIONARY SOCIETY.

The Thirty-fifth Anniversary of this Institution was held in the Great Room, Exeter Hall, on the 5th May, the Right Hon. the Earl of CHICHESTER, President, in the chair. It was the largest Meeting of this Society ever held, many persons being obliged to go away who could not get in. There were present, besides a very large assemblage of the Clergy from all parts of the kingdom, the Marquis of Cholmondeley, the Earl of Galloway, Lord Mountsdford, the Right Reverends the Bishops of Lichfield and Coventry and Chester, Archdeacon Corrie, (Bishop elect of Madras,) the Right Rev. Dr. McIlvaine, Bishop of Ohio, United States, Dr. Tholuck, Theological Professor at the University of Halle, T. F. Buxton, Esq. M. P., Sir A. Agnew, Bart., M. P., John Hardy, Esq., M. P., Robert Williams, jun., Esq., M. P., Captain Alsager, M. P., and W. Feilden, Esq., M. P.

The Report stated, that the Right Hon. the Earl of Chichester had been appointed President of the Society. It was also stated, that the entire income of the year amounted to 69,582*l.* 4*s.* 8*d.* This sum includes 11,766*l.* 11*s.* 9*d.*, the legacy of the late Horatio Cock, Esq. of Colchester. The receipts through associations were 6,897*l.* 6*s.* 5*d.* more than those of last year. The expenditure of the year was 55,638*l.* 16*s.* 5*d.* An enlargement of the Society's operations in the West Indies and China is contemplated. The Institution at Islington was reported to be in a sound and thriving state, and to contain twenty-five students. Thirty-one new associations have been formed during the past year. The number of Missionaries sent out in the year was four in holy orders, and five catechists and artisans. In the West African Mission, there are 474 communicants, and 3,100 attendants on public worship. In the year, 30,081 copies of different publications have been issued from the Malta press. The school labours of the Rev. F. Mildner, of Syra, were proceeding satisfactorily. At Smyrna, there are upwards of 500 children in the schools. In Egypt, the Missionaries were prosecuting their labours with diligence in the midst of many difficulties. The Rev. J. Gobat and his fellow-labourers reached Massorah in Abyssinia on the 20th of December. In the several Missions of the Society in India and Ceylon, a steady progress was reported.

The speakers on this occasion were the Bishop of CHESTER, the Bishop of OHIO, the Bishop of LICHFIELD and COVENTRY, T. F. BUXTON, M. P., the Earl of GALLOWAY, Archdeacon CORRIE, the Marquis of CHOLMONDELEY, Rev W. YATE, Missionary from New Zealand, Capt. ALSAGER, M. P., and the Rev. H. HOWELL. Our limits will not allow us to give more than the following excellent speech of Mr. T. F. BUXTON, M. P., who seconded a resolution respecting the success of the great national measure for the abolition of Slavery, and the cheering prospect now opened of imparting to the emancipated population the more glorious liberty of the Gospel.

He observed, that he had been called upon to second the Motion made by the Right Rev. Prelate, and he did not feel that he ought to refuse the call. Last year he had declined a similar honour, for he could not but recollect that while the Moravian, the Wesleyan, the Baptist, and other societies sent out their tens, their twenties, and, in one instance, a hundred missionaries, for the instruction of the West India negro population, this Society had only one solitary missionary sent forward for that purpose. If he had come forward as the mover of the resolution last year, he could not have avoided taking some notice, and dwelling upon the fact of the very small share which that Society had taken in the instruction of West India slaves. Now, however, the difficulties which had heretofore existed to prevent the Society from taking that active part which many of its members were disposed to do, in forwarding that important object, were removed, and the Society might send as many missionaries as they pleased, or as were at their disposal. A wide field had been opened for the exertions, which, he regretted to say, had been too long allowed to remain in lean barrenness. He would not on this occasion dwell on the wild persecutions which had been carried on in the West Indies against missionary labours. These were now happily at an end. Persecution had done its worst, but it had called forth a powerful effort on the part of the friends of freedom—on the part of the friends of Christianity. The voice was raised that Christianity and slavery were incompatible, and on that, the friends of the West

India negro took their stand. The voice thus raised was echoed loud and deep through the land. The time was now gone by when the missionary preacher, who look for his text, "If Christ shall make you free, then shall ye be free indeed," was liable to be punished with death, and when even the instructions of the gospel were looked upon in the light of treason. (Hear, hear.) All this had passed away. The British public, united almost to a man, had declared itself against slavery, and a measure had received the sanction of Parliament which, in these short words, "that from and after the first day of August, 1834, slavery should be at once and for ever abolished in the British colonies," put an end for ever to that mighty mass of cruelty and oppression. (Applause.) It might be said, that this was the completion of the work for which they had so long struggled; but no, the work was still to be finished, one of its most important parts still remained to be accomplished. We had freed the negro from bodily slavery. We had now so to educate and instruct him, as to put him in possession of all those advantages which, as a free man, he ought to enjoy. This part of the work might be considered as yet but in its commencement. Did he ask them then for twenty millions more to complete the work, which the unexampled liberality of the nation so well commenced? He was afraid the Right Rev. Prelate who had last addressed the meeting, would look upon him as a sturdy beggar at the bare mention of another contribution for the slaves, considering the very great modesty of his (the Bishop of Ohio's) own request; however, he (Mr. Buxton) would not ask anything like the one-twentieth of that sum; but he would put it to the meeting, whether this second object—that of improving the moral condition of the negro population—was not worthy of some great effort, corresponding at least in its object with the extraordinary liberality of the British public, to which he had before referred. That great effort had given to the negro the freedom for which he long thirsted. He now had an equal thirst for knowledge—for that knowledge which led to salvation. Would they deny him that knowledge? He would mention another claim which the negroes had upon our consideration. Let them look to the manner in which they (the negroes) had spent their first moments of freedom. These ignorant uninstructed savages, as they were represented to be—how, he repeated, did they spend their first moments of liberty? was it in excess of joy, in revelling, or in rioting? No; they spent them on their knees in prayer. (Would that Christians might imitate their example!) They flocked in multitudes to the house of God, humbly to thank and to praise him for the marvellous deliverance which he had wrought for them. (Applause.) Then, again, how had their liberty affected their mode of spending the Sabbath? It would be in the recollection of the meeting, that Sunday markets, so long a disgrace to Christianity in our colonies, had been defended, on the ground that they were useful and necessary to the slave population, and that they (the slaves) would be quite dissatisfied at their abolition; but the very first Sabbath which they could call their own, those markets were generally abolished. (Applause.) If he were not afraid of detaining the meeting to too great a length, he could show, by extracts from many communications which he had received upon the subject, the earnest desire of the negro population to receive moral and religious instruction. The Hon. Gentleman then read several extracts from correspondents, showing the great eagerness of the negroes for religious instruction; that they had offered their money and manual labour to build schools—that they were preparing to purchase the apprenticeships of their children, in order that they might be sent to school—and, that in short, nothing could exceed their eagerness for being instructed (applause); that they were greedy for books, greedy for Christian instruction, and greedy for religious education in general. It was well known that slavery had long stood upon the shores of our colonies as the most fierce enemy to Christian education; that slavery was now defunct, the great obstacles which heretofore stood in the way of Christian education were now happily removed; and the negroes themselves were loudly calling for that instruction of which they stood so much in need. Under these circumstances, then, he would ask the question, for the purpose of putting which, he had risen—Should that Society be the only one in England which did not answer the appeal thus made to them from the colonies? (Hear, hear.) Let him also observe, that though the slave-trade and slavery were abolished by this country, they both still existed, and in their worst form, under the Spanish, Portuguese, and the French governments. And even in America, there were five millions of human beings in slavery. These had no friends, no advocates, to address Christian meetings on their behalf; no prospect of millions being raised for their emancipation; in short, no hope, but from the exertions which might be made by societies like the present. It was not then, for the 800,000 negroes in our own colonies, but for the five millions who existed in slavery elsewhere, and who had no prospect of ever seeing liberty, if this experiment should fail, that they were called upon now to exert themselves. It was in their name, then, in the name of that ill-used and unfortunate portion of the human race, that he now made his appeal; and

appeal, which he was sure, from what had hitherto taken place, would not be made in vain. (Applause.) The Right Rev. Prelate, Bishop of Ohio, had alluded to the greatness of England. It was true she had wealth almost unbounded. Her commerce extended to the ends of the earth. She had a power in war, which raised her to the highest pinnacle of human glory. But had she not a glory still higher than any which she could obtain from wealth, or commerce, or learning, or martial success? She had. That which redounded more to her honour than all the other elements of her greatness which he had noticed, might be summed up in these few words, "Great Britain abolished the slave-trade—Great Britain abolished slavery. She was the first country to interfere with other nations for the amelioration of that class. She was the first to mediate between state and state, for the sake of promoting right and justice." Her power had been well described by the poet in these words,

"Wide is her empire, absolute her power,
Or bounded only by a law, whose force
'Tis her sublimest privilege to feel
And own—the law of universal love."

Then let him say, that if Africa shall hail her as the abolisher of slavery—if Asia shall hail her as the source from which she is to receive a flood of light and knowledge—if the distressed and afflicted of all nations shall look to her for succour and for justice, then shall Great Britain stand, in the attributes of mercy and peace, higher, not alone in the estimation of man, but in His who made man, than she ever could by the force of genius, or science, or victory. (Applause.) Let him, then, he repeated, not have to make in vain this appeal in favour of the negro population—an appeal, that while its object was in the first instance to be directed to those of our own colonies, would in its results extend to those of the other nations of the earth. Our own negroes had been freed from slavery, let them now be freed from ignorance: and, as the subject was one which did not admit of delay, he hoped that that very day they would commence a subscription for the promotion of the moral and religious instruction of those who had been so long destitute, and whose destitution had been caused by our acts, and not theirs. (Applause.)

The Resolution was then put and carried.

2.—BAPTIST MISSIONARY SOCIETY.

The Forty-third Anniversary of the Society was held at Finsbury Chapel, on June 18th, when the attendance was numerous and highly respectable. At 11 o'clock, T. F. BUXTON, Esq., M. P., appeared on the platform, and took the chair.

The services were commenced by singing—

"From all that dwell below the skies,
Let the Creator's praise arise," &c.

After which, the Rev. J. STATHAM, of Amersham, offered up prayer for the Divine blessing on the Meeting and the Society.

The Chairman then rose, and after some introductory remarks, called upon the Secretary to read the Report.

The Rev. JOHN DYER read the Report accordingly; after which

W. B. GURNEY, Esq. presented his accounts, as Treasurer, from which it appeared, that there was a balance against the Society of £324. 7s. 3d.

The Rev. SAMUEL NICHOLSON, of Plymouth, after expressing the unfeigned pleasure he felt in seeing the chair occupied by Mr. Buxton, and congratulating the honorable gentleman on the success of his labours, moved—

"That this Meeting receives, with unfeigned thankfulness to the Father of all mercies, the account which has now been furnished of the successful labours of our Missionary brethren in the East and West Indies; and that the Report be adopted, and distributed, under the direction of the Committee."

which was seconded by R. FOSTER, Esq. and carried.

The Rev. JAMES SPRIGG, of Ipswich, rose to move—

"That this Meeting contemplates with lively gratification the auspicious change which took place on the 1st of August last, in the civil condition of our negro brethren in the West Indies; and that their highly satisfactory conduct since that period has signally demonstrated the power of Christianity to elevate the character and improve the condition of the most degraded of mankind, and supplies a powerful motive for more vigorous evangelical efforts on their behalf, especially under the sufferings and oppression which, it is feared, multitudes of them still endure."

Which was seconded by the Rev. J. WATTS, of Maze Pond.

The CHAIRMAN said, that before the Resolution was put, he trusted the meeting would excuse him for saying a few words. It was a matter of deep regret to him that duties elsewhere rendered it indispensable that he should soon take his leave. A rev. gentleman in the earlier stage of the proceedings had spoken of the persons by whom the great cause had been accomplished in the West Indies, and had remarked, that it was by Britons, and not by Christians merely. In one sense that was perfectly true; yet he (Mr. B.) felt constrained to bear his testimony that the true support throughout the country had been from persons deeply impressed with Christian truth. He saw, in the experience he had had in the cause, such extraordinary manifestations of Divine direction, that it was far from him to say that it was man who had achieved the great and glorious event. There was a time when he would have been deemed quite frantic, because he did not believe that the day of emancipation, when it arrived, would be a day of universal massacre and destruction. He recollected a gentleman connected with the West Indies exhausting every argument in trying to convince him that he (Mr. B.) was doing wrong, and wound up the whole by telling him that the emancipation of the slaves would tend to the extirpation of Christianity from that country. How had the negroes received the boon? Was there ever a more tranquil or grateful spirit than they manifested on the 1st of August? But what happened on the following Sunday? They had been told that the negroes themselves would oppose the abolition of the Sunday market; but the first time that they had a day of their own in the week, they most cheerfully abolished the Sunday market. Doubts had been entertained as to their industry, but he believed, that the measure of apprenticeship was folly and delusion. The principles which he had taken were—"If you want a man to work, give him wages; if you want him to behave well, do him justice; if you want his mind to expand, give him Christian instruction." He believed there was more truth in those simple principles than in all the devices of men. There never was anything more remarkable than the industry which the negroes had displayed. Then, as to their conduct, he had received the most abundant testimony. He held in his hand 70 letters from the West Indies, which had been printed under the direction of the House of Commons, in which every phrase in the British language had been employed to illustrate their admirable conduct. He received information from a gentleman on whom he could rely, at Antigua, stating that there was only one man there who did not work, and work hard; and he was—an idiot. With regard to crime, he had seen a letter within the last few hours, from the governor of Demerara, in which he stated, that from August to April, not a white man had been struck or ill-treated, and the superintendent of police remarked, that no act of heavy crime had occurred since the 1st of August. There was the deepest anxiety for moral and religious instruction. He quite agreed with the remark of a rev. gentleman, that, having emancipated their bodies, there remained a duty quite as serious, that of pouring into their minds a flood of Christian light. It had been alleged, that great immorality would be produced by the abolition of slavery. He had received a letter, written by a gentleman high in the church, who stated, that for the last seven years he had, upon the average, solemnized 15 marriages, but since the 1st of August, he had solemnized 150. The hon. gentleman concluded by reading a letter which had been received from Bristol, in which the writer offered to subscribe £50 towards the purchase of school-books, provided the Baptist Missionary Society would make it up £200. From the depressed state of the funds, it was impossible to impose the burden upon the Society; but perhaps there were those who would come forward and embrace this offer. The hon. gentleman then retired, amid long-continued applause.

W. B. GURNEY, Esq., having been called to the vacant chair, submitted the Resolution for adoption, when it was unanimously carried.

The Rev. J. DYER announced to the Meeting, that their late Chairman had left a check for ten guineas.

The Rev. B. GODWIN rose to move—

"That this Meeting gratefully acknowledges the prompt and abundant liberality with which the religious public responded to the appeal made to them by the last Annual Meeting, for rebuilding the chapels and school-rooms, which had been destroyed in Jamaica; and earnestly entreats the continued and augmented efforts of Christian brethren throughout the land, to supply the silver and the gold required by the urgent and increasing demand for more labourers in every part of the Missionary field, to which the attention of the Society has been directed."

This Resolution was seconded by the Rev. S. A. DUBOURG, of Clapham, who was followed by the Rev. H. TOWNLEY, and the Rev. E. HULL, of Watford, who moved and seconded the next Resolution, expressive of sorrow at the death of JOHN BROADLEY WILSON, Esq., the late Treasurer, and

inviting W. B. GURNEY, Esq., to accept the vacant office, &c. The Resolution having been put and agreed to,

The CHAIRMAN said, that it was with considerable feeling, and some distrust, that he accepted the office to which he had been appointed. He could not look back to the individual whose name had been brought before them by several of the speakers that day, without feeling greatly at the idea of succeeding him in any office whatever. His virtues were so conspicuous, his example was always so brilliant, that one must feel ashamed in following him in office. As the Treasurer of this Society, and the friend of Missions, they were all acquainted with his exertions. By the last act of his life, they were aware, that a large portion of his property was devoted to Christianity. He had not bequeathed any legacy to this Society; for, so far as it was concerned, he had been his own executor. This Society had lost a liberal contributor; what then was the duty devolving upon them? He wished to make one remark relative to a large legacy, which had been announced that day. It had been bequeathed subject to a life interest; that interest had dropped, and their friends might think that the amount was funded, and that the Society was now expending the interest; whereas, a great part of the principal had, in reality, already been expended in consequence of the increased disbursements, and the diminished income of the last year. It had been said, that they had last year shown what they could do; but on the present occasion, they were not contributing to build chapels, but to send out Missionaries. The congregations in the West Indies had been doubled. Many of the negroes were formerly only enabled to attend Divine worship on the alternate Sabbaths, but they now attended every Sabbath; in addition to which, fresh congregations had been formed. With respect to India, the call in all the letters was, to send out more Missionaries.

The Rev. J. DYER said, that perhaps it might be right to say a word respecting the donation of their late revered friend, J. B. WILSON, Esq. The fact was, that about two years before his lamented decease, he said that he did not expect to live beyond seventy; that he had made provision for the Society to the amount of £2,000; but that, feeling how pressing its necessities were, he intended to be his own executor, and to give £1,000 each year. The total amount of his donations to the Society had been about £4,000.

3.—BENEVOLENT EFFORTS OF THE CHURCH OF SCOTLAND.

In a recent Report of Dr. Chalmers to the General Assembly, on the 24th May last, he mentioned, that the whole sum actually subscribed in the past year, for new places of worship, built or in building, was £57,215 7s. 9d., of which there is placed on the general fund, £2,181 15s. 10d.; and this large sum, added to the general fund, amounts to the grand total of £68,677 12s. 5d.

We rejoice in this noble proof of the generosity and religious zeal of the members of the Church of Scotland.

4.—INCREASE OF RELIGION IN NORTH AMERICA.

From a document published by the General Agent of the Tract Society, in January last, we find, that during the past year, the net increase of the Baptist denomination has been very large. It is stated, that of this denomination, there are now 331 Associations; 6,093 Churches; 3,244 ordained Ministers; and 737 Licentiates. Only 152 Associations sent in their minutes to the General Agent, and their net gain amounted to 37,361 members (adults baptized on a profession of faith). The same ratio for the whole number of associations (331) would give a net increase of not less than sixty thousand for the past year.

We are happy to find, also, that the increase of members in other denominations of Evangelical Christians, during the year, is very considerable. Great and numerous revivals of religion have taken place, and in consequence, the Church is rapidly gaining on the world. May she continue her peaceful aggressions, till all are enclosed within her happy fold!

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of September, 1835.

[illegible]

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THE
CALCUTTA CHRISTIAN OBSERVER.

December, 1835.

I.—*Progress of English Education in Barmáh.*

Regarding as we do a knowledge of the English language and literature as admirably adapted to release the native mind from the thralldom of ancient superstitions, and thus *prepare the way* for the reception of such truth, natural, moral or religious, as may be presented to its notice, we are always most happy to record its progress, and especially in countries where it has been hitherto unknown. It is gratifying to perceive, from Mr. Brown's paper in our last No., that the scientific knowledge of the West is as well adapted to overthrow the authority of the Buddhist as of the Brahmanical Scriptures; and that we may anticipate in Barmáh, Thibet, and China, as well as in Hindustán, the most extensive and beneficial influence from its prevalence. Presuming that many of our readers, who enter into these views, may be glad to know what steps are taking to introduce English education into Barmáh, we proceed to supply them with such notices as are in our possession.

We are happy to report, that Col. Burney, the British resident at Ava, is a hearty friend to native improvement. On his return from Calcutta to Ava, a few months ago, he took with him a lithographic press, from which, in the presence of the principal inhabitants, he took off impressions of printing and writing. Their attention was thus excited, and in consequence, Col. B., we understand, was requested to procure a press for the late Wungi, (a man in most respects very superior to his countrymen,) and had no doubt, but that when he reached Ava, (which he has done ere now,) he should receive similar orders from other noblemen. Col. Burney is also a friend to the introduction of the English language as far as practicable; and with this view, made arrangements on his last visit to Calcutta for the publication of Johnson's Dictionary in English and Barmese, originally commenced by the late Rev. Dr. Price, and completed by the Prince of Mekra, (the King's uncle,) and Mr. Lane, (an intelligent merchant at Ava.) When published,

the work will give great facilities to the higher class of Barmáns to acquire our language, of which, from their growing conviction that in scientific acquirements, as well as in warlike prowess, the British are superior to them, we feel persuaded that many will avail themselves.

Mr. Blundell, the Commissioner of the Tenásarim provinces, has also exhibited great interest in the promotion of native education in the provinces under his authority. A sum of money having been allowed for the purposes of education by the Supreme Government, it has been appropriated by him to the establishment of schools in Maulamyne, Tavoy, and Margui. In the superintendence of the former, for both boys and girls, in which English is made a prominent branch of instruction, the services of Mr. and Mrs. Bennet, of the American Mission, have been engaged.

We are happy to add, that the school goes on very prosperously. There are now in this school upwards of 100 children, of various castes and countries; but all speaking, and most of them reading and writing, the vernacular language, the Barmese. Considerable doubts were at one time entertained as to the feeling of the people towards allowing their children to enter the school; and for some time after its establishment, the most absurd stories were circulated regarding the motives and object of its friends in wishing to obtain young children for education. Patience, however, and laying open the school to the public, and encouraging people to visit it, by holding frequent examinations in their presence, seem to have removed all jealousy; and the young men of the place are flocking to the school, eager to learn a language which they believe to be the key to all knowledge and power.

The boys in the second class of the school—those advanced beyond the mere elements of reading and writing, are learning arithmetic and geography, in both of which their progress is very satisfactory. The first class are considerably advanced in these two branches, and are also taught grammar, the use of the globes, and English composition. Barmese boys evince a remarkable aptitude for arithmetic, going through a calculation with great accuracy and quickness. The boys in this class have gone through Chamier's Arithmetic, and in complicated questions in the Rule of Three have seldom been under the necessity of having their meaning, or the calculations they involve, explained to them. The mental process of the calculations is carried on by them in English. It is only within a very few months that the boys have been encouraged to express their ideas in English, and nothing has tended more to improve their knowledge of our language. We insert the composition of a Barmese boy, which we are assured is his own unaided production, and which, besides

being creditable to the writer, gives a description of a native custom, not hitherto brought to our notice.

Buffalo Feast.

"In Tavoy city, in a year, one month time, have a buffalo-fight feast, and then Tavoy people like most the buffalo fight. In the largest village, the chief men make every exertion through the feast. The feast time near, the people for two or three months go find in the jungle good buffalo, and when they get, they take care of the beast near the feast times. From village to village the men do not go and come. If one man go to another village, they catch and flog, and do not emancipate him for six or seven days. They keep him in the Zayat, and then they emancipate the man. The custom in the Zayat is to have a gong and musical instruments. In the village all young men elect a young headman. When the headman call all young men to hear, then all young men who do not hear and come are beaten. From to Zayat strike the gong all men come, and then they all collect, then learned sing, after they all kill the fowl and hog and duck, remain eating, drinking arrack and enjoying themselves. After that, all people collect, speak and consult one day. 'Your buffalo is too large, and I will not have mine fight with yours : ' they all speak and contradict. After all people collect in this foolish manner one says, your buffalo fight this buffalo, and then you bet 100 rupees, sometimes 50 and 30, or less. That business done, the village men look for the charm, and sometimes find the charm. To-morrow fight the buffalo, and to-day evening time go wash the buffalo's head, with music of drum, &c. and then come back very careful of buffalo. To-morrow morning, 6 o'clock, take out from the town to the fighting place, and after breakfast done, great many city people put on the good clothes, go out to see, and sometimes when buffalo fight, another one run away and kill persons sometimes. They sometimes catch the buffalo again, and give him medicine to make him bold and fight another buffalo.

"When fearful, he run away again. The man whose buffalo beats is pleased, and the other men's mind shrink up. Sometimes the village people fight, because their buffalo gets best, and they have a great quarrel.

"Tavoy city has got place for buffalo's fight. Buffalo feast times, some gentlemen build large bamboo house round on the place.

"For three days they play in Tavoy city. They dress up the successful buffalo, and lead him around the city, some men dancing, some singing, and some drinking arrack, and make a great dance. This time the governor very careful of the people, so that the people shall not quarrel, though the people then care very little for governor, but fight and quarrel very much. The village people whose buffalo conquers, spend the money they have gained in buying fowls, meat, and arrack, and eat, drink, and enjoy themselves.

"The people who do not know the true God are very foolish.

"*Maulmein, Free School, 1835.*"

In addition to the usual subjects forming a course of elementary instruction for children, it is Mr. Bennett's object to relieve the dryness of their studies by teaching and explaining to the whole school "en masse," the properties of figures, the system of the universe, the habits and qualities of animals, &c., and by exercising them in mental arithmetic. We are informed, that it is a most gratifying spectacle to witness the examination of the boys on these subjects. Their emulation to be the first to answer a question, their illustration from objects familiar to them of figures, angles, &c., and both questions and answers being carried on in English, are proofs both of the aptitude of the scholars and of the skill and patience of the master. Another part of Mr. Bennett's system, which we highly commend, is that of rendering the amusements of the boys, as far as possible, conducive to their instruction, and vice versâ, causing them to regard much of their instruction as amusement. The chief difficulty is found to be that of teaching the boys to *talk* English; there being none among them, as in older institutions of the

kind in this country, to lead the way, and to stir the emulation of the others to rival their proficiency.

Though English is thus the prominent branch of education in this school, yet the language of the country is not neglected. On the contrary, those who require it are taught Barmese, and those (the majority) who have already learnt it, are made to keep up their knowledge both by reading Barmese books and writing. We learn that the parents of the children have expressed much gratification at finding them more fluent and ready in reading Barmese, than those who are brought up in the monasteries of the country.

The interest which has been taken by the native population, in wishing their sons to be educated, and to acquire a knowledge of English science, has been greater than could have been expected, when their general prejudices against every thing *foreign* is recollected; and especially when it is considered, that there are hitherto no Barmese, old or young, near them, who have acquired English, and in consequence of such acquirements been advanced to any situation.

Mr. B. expresses regret that he has not hitherto succeeded in inducing the people to send their female children to the school; but there are several girls, Anglo-Barmese and others, who, under the excellent tuition and parental care of Mrs. Bennett, have made so great progress in both English and Barmese, and in needle-work, as greatly to interest the ladies who have visited the school.

In concluding this short account of the Maulamyne school, we are happy to state, that the morals of the pupils are strictly attended to, although, except in the case of the children of Christian parents, religious instruction is not afforded. No expense is incurred by the Mission on account of the school, or religious instruction would of course form a more prominent feature in the system of education.

There is at present no English school at Tavoy, owing to the difficulty which exists in obtaining the services of a competent individual. On the removal of Mrs. Boardman, (now Mrs. Judson,) from Tavoy, the school which she had succeeded in establishing, was broken up; but most of the children are now in that of Maulamyne. It is Mr. Blundell's intention, however, to establish an elementary school both there and at Maulamyne, similar to that at Margui; thereby relieving Mr. Bennett of the labour of elementary tuition, and enabling him to devote his time to higher branches of education.

We understand that Mr. Blundell has some idea of establishing a periodical at Maulamyne, in the English and Barmese language. We trust he may carry this excellent design into effect: we are persuaded that it will do much good.

We have just been favoured with the perusal of a letter from Margui, dated Oct. 26th, in which it is stated, that the school there established is also going on well. English, as well as Barmán, is taught in it. There are about 30 boys. The school-master, however, unfortunately does not understand Barmese. Some of the boys have made considerable progress, and are well advanced in reading, writing, and arithmetic. In arithmetic, Lt. McLeod, an active friend to education, has translated a work for them; so that in it they have no difficulty. The great drawback is the want of books, which have been expected from Maulamyne; but cannot be supplied. Mr. Blundell lately took up with him one of the boys from the Margui school to the English school at Maulamyne, whose progress had been very rapid. There are two others about to follow him. "It is curious," says our correspondent, "that these boys should be so willing to leave their families for the purpose of going to school, or that their parents should part with them for this object. Such a thing was never before heard of in Barmáh, where every boy receives his education in the town he is born or brought up in. Barmán parents before never could comprehend, how English parents could send their children home to England to be educated. The boy Mr. Blundell took up, is the son of a wealthy and respectable merchant, who, like every Barmese, wished to make his son a Pungí or priest for a short time: this the boy declined; he would run away and abjure his religion, if they did not allow him to have his own way and learn English. When Mr. Blundell asked him his reason for being so desirous of becoming an English scholar, he replied, that with a knowledge of English, and what he could read in English, he never could be poor!"

On the whole we may congratulate ourselves on the very favorable prospect of education in Barmáh. The authorities on the coast have the good work most sincerely at heart; a satisfactory commencement has been made, and the minds of the inhabitants are decidedly opening to the advantage of giving their children a knowledge of the language and the science of their present rulers.

Several of the Missionaries and other friends of education have already expressed themselves friendly to the introduction of the Roman character, and their views will be now greatly facilitated by the scheme for its application to the Barmese language which we published in our last No. Whatever difficulties may attach themselves to its extensive application to the Barmese and Talaing languages in Barmáh proper, all our readers will doubtless approve its use in the Karen dialect, which had no alphabet, till one of the Missionaries applied the Barmán to it, and in which nothing of any size is as yet either printed or written.

II.—*The Success of the Gospel in India.*

[It has for several years been the practice of the Missionaries of various denominations in Calcutta to breakfast together once a month, at the house of several of their number in rotation. At these seasons, (when Missionaries of other stations residing in Calcutta at the time are invited,) united prayer is offered up by two or three brethren for the spread of the Gospel before breakfast, and after it, is held a meeting for social conference on such subjects as affect Missions generally, without respect to peculiar views of doctrine or discipline. Conceiving that the subject discussed at the meeting in October last, was peculiarly important, and that the remarks then delivered on it might be interesting and useful to their brethren in the Mufassil, and others who were not present, if inserted in the *OBSERVER*; the Editors have obtained permission to publish the following notes of the discussion. They are intended to give an outline of the sentiments, not the exact language of the speakers—the remarks of most, in a discussion which lasted upwards of five hours, being necessarily in most cases curtailed. It is almost unnecessary to add, that not the slightest authority to control the conduct of any Missionary, is assumed by such a meeting. The only object of its members is, to inform one another as to what may appear to each the best way of promoting the common objects of every Christian Mission, leaving it entirely to him to act upon such information so far as his connection with different bodies, established on varied principles, may permit.

Our readers, we doubt not, will perceive, from the variety and independent nature of the remarks, a cordial desire in the body of Missionaries to know the path of duty; and we indulge the hope, that under God's blessing the publication of their sentiments will be beneficial, by exciting in their own minds and in those of their brethren in other places, a persevering inquiry on the subject, till the most effectual means of propagating the Gospel in India is fully ascertained, and till, so far as due regard to different views of discipline, &c. will permit, one united and well directed effort is made by the Church universal, as a grand army, in different divisions, to conquer India to their common commander and Saviour.

We will only add, that on the subject discussed the remarks of our brethren at a distance will be most acceptable, either for publication in our pages, or for the information of the Missionary body merely. We trust that such will not be withheld. —ED.]

The question discussed was in substance as follows :—

Has the success of the Gospel in India been equal to what might reasonably have been expected, considering the extent of means used; and if not, to what causes, such as the use of improper means, the non-employment of proper ones, &c. may the deficiency be justly attributed?

The chair being taken by the Rev. A. F. LACROIX, the Rev. G. GOGERLY, the Secretary, took notes of the conversation.

In opening the discussion, Mr. PENNEY remarked, that one way of ascertaining whether the results of Missionary efforts in the present day, and in our immediate neighbourhood, were commensurate with the means used, was to compare similar labours in past ages, and the exertions of modern times, in different parts of the earth, with what has been attempted and accomplished in this country, where a gracious Providence had called the Missionaries present to act as stewards of the manifold grace of God.

The history of the Missionary spirit, he observed, in the antediluvian world, presents a melancholy picture, as it respects the results. The preaching of Enoch and Noah, with the strivings of the Spirit of God, appears to have had no saving influence beyond the families of the faithful patriarchs.

The pious example of Abraham, the friend of God, who was called to labour as an itinerant Missionary, passing from one idolatrous country to another, in each setting up an altar to the true God, and thus declaring the nature of his character and the way in which he was to be worshipped, might be referred to. It does not appear that the faith of Abraham, the piety of Isaac, the devotion of Jacob, or the honours of Joseph had any considerable effect beyond their near acquaintances and connections.

The pious of that age might have looked for greater results in the midst of such clear visions and such remarkable dreams.

The Mosaic dispensation was something more than dreams and visions. It was a dispensation of types and shadows, exhibiting the holiness of God, and the duty of man so plainly, that he that runneth might read. Yet, notwithstanding all that was clear, majestic, and awful in this dispensation, how slight were the effects, when compared with the glory of the means!

The period through which the prophets flourished, whose inspired writings shed a lustre on the will of Heaven, unknown before, and whose faithful and alarming remonstrances made kings to tremble, was distinguished by frequent and striking revelations of the divine will—yet how bitter are their complaints, as to the little effect that accompanied their messages of reproof and mercy!

We might notice the intrepid and self-denying Missionary, John the Baptist, who said to the people amongst whom he laboured, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance," &c.

What could have been more glorious than the birth, the life, the death, the resurrection and ascension of our blessed Redeemer, the Messenger and Missionary from heaven, attended as the dispensation of mercy through Him was with miracles, with signs and wonders? A dispensation followed up by a few illiterate disciples, miraculously endowed with the gifts of wisdom and grace. When we consider the powers they possessed, and the appeals they made as eye-witnesses to the conscience of their hearers, we wonder that greater effects did not follow such powerful means, or that the world should have ever been again overwhelmed with worse than Egyptian darkness.

We view with delight the exertions of later periods, manifested in the zeal of the Reformation, the piety of the Nonconformists, and the simple and effectual labours of Whitfield and Wesley, who have not long been called from the scene of labour. When we consider the numbers that united in their labour, with the vast advantage of multiplying the word of God by the invention of printing among those who acknowledged its divine authority, who does not wonder that the fruits of their labour were not more abundant, especially in the immediate scenes of their labour, both in Europe and in America?

If then, said Mr. P., patriarchs, prophets, apostles and reformers rejoiced in the result of their labours, and persevered under all their discouragements, how much greater reason have we to rejoice, not only in what has already been accomplished, but in the variety of means now in active operation, and gaining renewed energy from the salutary nature of their results! It cannot be denied that Missionary exertions, in the first place, have worked wonders, in the reformation of our own countrymen; nor can it be denied, that their effects have been felt on the heathen population. How many are dissatisfied with their own system, and look upon it as degrading to human nature, who are only deterred from avowing their conviction from the fear of consequences! We ought to consider this as an encouraging feature in the signs of the times; for if this conviction become more general, decision of character will be more common.

If we consider the means that have been used in connection with all the difficulties, and the corresponding results, they equal, and in many cases surpass, what has been achieved in past ages, or what has been accomplished in other countries in the present day; and if we look at our future prospects for encouragement, no labourers in any part of the world have greater reason to "thank God and take courage."

Let us for example compare our situation with our brethren in South Africa. The number of Missionaries employed in that portion of the vineyard have exceeded the number employed here, and certainly with less difficulties.

What can exceed the difficulty of labouring in India among a people so rooted in idolatry, handed down to them by the tradition of their fathers from age to age, and a people too so corrupted and transformed by a system as opposite to truth as light is to darkness? What could have exceeded the difficulties that beset the first Missionaries in their attempts to establish the Gospel?

How many of these difficulties have for ever vanished away, so that a wide and effectual door is opened for the promulgation of the Gospel! Every step of the Missionary cause is a step of triumph and victory, sufficient to encourage the most desponding, and to cheer the feeblest, labourer in the cause. Have we not a wider field, and an easier access to the people, than our brethren in South Africa? Have we not the scriptures of truth better translated for the tribes of India, than our brethren have for the hordes in Africa? Cannot we go through the whole length and breadth of the country with less fear, and be received with equal welcome? and are there not refreshing spots in India, where churches have been planted and schools established, equally encouraging to any in South Africa? Nor should it be overlooked, that we have many in power, men of influence, who are auxiliaries in the great work; so that the Missionary does not as formerly now stand alone.

Suppose we turn to China, and the Eastern Isles: there some noble attempts have been made; but what has been done there, compared to what we see in India? What is the number of their converts, their churches, and their schools, compared to what we have the happiness of beholding?

If it affords encouragement to the husbandman to have fields that will yield to the plough, and grain to cast in the earth, so it should afford encouragement to the enterprising Missionary to go forth, bearing precious seed; for he shall doubtless come again with rejoicing, bringing his sheaves with him. The promise is, that as the rain and snow water the earth, and cause it to bring forth, so the word of God shall not return unto him void, but shall accomplish the end whereunto he sendeth it.

The numbers engaged, the unanimity of the labourers, and the results of their labour, are legitimate sources of encouragement. Those who have been longest in the work, and who have been the most indefatigable, are the most sanguine, and the most satisfied with the nature of the means used, viz. the preaching of the Gospel, the translation of the Scriptures, and the instruction of the rising generation. No one was perhaps more satisfied with the means that have been used, and the good that has been done, nor more sanguine respecting the final results, than the late revered and venerated CAREY.

Mr. P., on the whole, concluded, that success had been fully equal to the means used, and that this should encourage Missionaries in India, to exert themselves with faith and patience, believing that their labour will not be in vain in the Lord.

He conceived they have every reason to look on the past with thankfulness; on the present, with satisfaction; and on the future, with hope. The means used have the Divine sanction, and must be followed by the Divine blessing, until the knowledge of the Lord cover the earth as the waters cover the great deep.

Rev. Mr. ELLIS thought, that fruits had not been so plentiful, as might reasonably have been expected, either in the character or number of con-

verts. As to details of labor, he felt himself not able to speak—the great thing requisite was a higher degree of piety in ourselves, and a more entire and prayerful reliance on the promised influence of the Holy Ghost.

Rev. W. S. MACKAY had not come prepared to enter into any lengthened statement of his views. He concurred with the previous speaker as to the measure of success with which Missionary efforts in India had been attended, and thought that the chief obstacles were in Missionaries themselves; more prayer, piety and faith were needed.

Rev. W. H. PEARCE observed, that when we regarded the vast number who professed Hinduism—the acknowledged antiquity and supposed divine origin of the system—the peculiar imbecility of the native mind, which scarcely ever permits a Hindu to examine for himself, but leads him to follow the multitude, and be the slave to ancient custom—with the overwhelming influence of the brahmanical priesthood, arising from their exclusive knowledge of the Sanskrit scriptures, and the divine character in which they are regarded by all around them—it must be acknowledged, he conceived, that the progress hitherto made was great and encouraging. He felt persuaded, that the body of Hindu society in our cities was imbibing the influence of the gospel, as exhibited in sermons, tracts, and scriptures, to the adults; and impressed in schools for Christian instruction on the minds of the young. In fact, that the “wedge” had entered the frame-work of Hindu superstition, and only required enlarged and persevering exertion in “driving it home,” to effect, under the divine blessing, the great object at which we aimed.

As regards the various kinds of effort, viz. preaching the Gospel—translation—and distribution of scriptures, tracts and religious works—religious and other instruction in schools by Christian teachers*, &c., Mr. P. thought that *none* should be neglected. All had done good—he could not, after some thought on the subject, determine which had done the most. He would therefore recommend a persevering use of *all*.

Although great effects were evidently in progress, however, we had not seen all which were hoped for, and which might have been expected. If Mr. P. were asked the causes of this, he would mention two in particular; one, the too limited employment of native agency, and the other, a deficiency in a spirit of prayerful dependence in God for his blessing. As to the first, he remarked,

It must be evident to every Missionary, that in India, he is in very different circumstances, as to knowing and influencing the sentiments of his hearers, than those of a minister at home. As it regarded inquirers in India, frequent visits to a European Missionary would expose them to suspicion and reproach, ere they were able to bear it; the proneness to flattery and deceit of the native character permits them scarcely ever to expose their real sentiments to Europeans, when they do visit them; and there is no opportunity, as at home, of joining them in a friendly meal, and thus by unrestrained intercourse eliciting the current of sentiment in their minds. We therefore need a medium, more accessible to the heathen inquirer, and better adapted to inform us regarding his character, circumstances, and motives, than a European—this is found in a faithful, well-informed native preacher. Mr. P. stated, that as far as he recollected, very little success had ever attended the labours (though equally laborious, zealous, and prayerful as another) of any European Missionary, without this aid. He concluded, therefore, that although native brethren would very seldom be competent to stand alone, they were invaluable aids to European Missionaries; he wished therefore to see their number increased,

* Mr. P. has long been convinced, that Schools to propagate *Christianity*, under the almost exclusive care of *Heathen* instructors, are of little value.

and their qualifications as much as possible enlarged, by the aid of their European associates. The want of this was in his view one cause of a greater amount of good not having been yet effected.

A second cause of comparative inefficiency he would mention was, our deficiency in a spirit of dependence on God. We saw well-directed efforts being made by appropriate agents, and perhaps trusted to *them* to secure the object. This might be offensive to God, whose blessing alone would render them effectual. We needed more prayerful dependence on him. In illustration of this, he mentioned the case of a Presbyterian Minister, now living in America, (Dr. G.) who had been long waiting in vain for such a revival of true piety in his church and congregation as was enjoyed by neighbouring ministers, when at last he was led to reflect on the necessity of entire dependence on God; and in a deeply prayerful spirit, one Lord's day walked from his house to the Chapel at some distance, supplicating from God, with the deepest feeling, the blessing which he needed. He ascended the pulpit, and read his sermon as usual; but a peculiar blessing attended it. Many were most deeply and permanently affected, and on the following day, he was delighted by the visits of no less than *forty* persons, whose attention had been excited, and regeneration effected by means of that sermon.

In conclusion, Mr. P. remarked, that all the means now used appeared to be excellent in their place, and urgently demanded by the necessities of the people; and with this spirit of entire dependence on God to secure to them their further efficiency, would undoubtedly be followed by glorious results.

Rev. J. THOMAS agreed with Mr. W. H. Pearce, both as to success and failure. Success, though great, he thought not equal to what might have been expected under a dispensation of the Spirit: and although success here had been equal to what had been experienced in most other places, it is not equal to that enjoyed in some; for instance, Barmáh. To ascertain what had been done, it was necessary to consider the amount of means employed, the number of Missionaries engaged, and the quantum of labor actually bestowed. Forty-two years ago, CAREY came, the first Missionary to the Hindus; he was followed first by brethren of his own denomination, then by Independents, and Episcopalians, and Presbyterians. Out of the whole number of Missionaries employed, very few have been wholly occupied in labours among the natives. Many have been engaged in translations, English preaching, &c. &c. all excellent and important, and bearing ultimately on the great object, but detracting from the labour which might otherwise have been bestowed. Numbers also had returned to their native country, or died, without being able to render any effective aid. Considering then these drawbacks, together with the difficulties experienced by those employed, much has been done. But the success among the natives is not all the good which has been accomplished by Missionary exertions: we must take into the account the effects produced among Europeans. When Dr. CAREY arrived, there were only five pious persons to be met with—now in every part of the country, true Christians are to be found, who, by their example, prayers, and pecuniary assistance, are carrying on the work.

Rev. N. BROWN (of the Barmáh Mission, proceeding to Ásám), remarked, that in Barmáh there is not that distance between the natives and the Missionaries which exists in Calcutta. The Barmese have no caste, and respectable men will therefore gladly eat with Europeans. In Barmáh there have probably been more conversions, in proportion to the number of labourers, than here. Less attention, however, has been paid to education. The number of actual labourers, till very recently, has been small,

not generally more than three or four Missionaries, who were acquainted with the language. Much good has been done by the native preachers, who have proved faithful labourers in the vineyard, and have been instrumental in bringing in a large proportion of the converts. The labours both of the Missionaries and the native assistants have been chiefly itinerant. The greatest number of converts have been gathered in the vicinity of Maulamayng, Rangoon, and Tavoy. The character of the native Christians is generally good, and perhaps not more than one in twenty have actually been excluded for immoral conduct from the churches. The whole number of converts is about 5 or 600. They contribute to the wants of their brethren, and, in some instances, support a native preacher. During the late persecution at Rangoon, the disciples at Maulamayng, (all poor,) subscribed upwards of 100 rupees to liberate a brother in confinement. The principal efforts in behalf of schools have been made at Maulamayng and Tavoy. These schools have generally been superintended by the Missionaries' wives. Many instances of conversions have occurred among the scholars. None are employed as school-masters, but such as have been hopefully converted. A high school has recently been established at Maulamayng, under the superintendence of Mr. Bennett, where English forms an important branch of instruction.

MR. CUTTER (of the same Mission) corroborated the statements of his colleague.

Rev. W. YATES commenced by observing, that in offering a few remarks upon the question under consideration, he should confine his attention to the means which had been employed to propagate the gospel in India, to the success which had attended those means, and to the manner in which they might be rendered more successful.

The means employed had been—preaching, writing, and teaching: these he thought all legitimate means, sanctioned by the directions of Scripture and the examples of the Apostles. Some esteem one department superior to another; but if they could all be proved to be legitimate, every one would be at liberty to select that which was most congenial to his taste, and most suitable to his talents.

That preaching is one of the great means to be employed in the evangelization of the world, is evident from the direction of Christ, "Go ye into all the world, and preach the Gospel to every creature;" and from the way in which the Apostles attended to that command. In preaching, they employed both their own and foreign tongues. Paul, the Apostle of the Gentiles, never neglected to preach the Gospel to the Jews wherever he found them. In like manner, while Missionaries preach in a foreign tongue to the heathen, they ought not to neglect to preach in their own to their countrymen whenever they have an opportunity.

Writing was another means employed by the Apostles to convert the nations to the faith of Christ. It does not appear that they engaged in the work of translating the Scriptures, &c. The Jewish Scriptures, and the Septuagint, being in extensive circulation, it did not appear necessary for them to engage in this department of labour. If the Scriptures had not existed in these languages, it can scarcely be doubted that the translation of them would have been one of the first objects of their attention. But though they did not translate, they wrote much for the edification of the church in a foreign language, and in this their example is worthy of our imitation.

A third means employed by the Apostles for converting the nations was teaching. It does not appear that they engaged in the common routine of teaching schools, unless the Apostle Paul took a part in it during the two years that he remained in the school of Tyrannus. As common learning

was in their days duly appreciated and attended to, there was no necessity for them to engage in that for which inferior agents were to be found competent. According to the directions of the Saviour to Peter, Feed my lambs, they directed their energies to the religious instruction of the young.

These being the means sanctioned by Christ and his Apostles for the spread of the Gospel, it may be left to individuals and societies to determine whether in one or all these branches of labour they will take a part. It is better for more than an average number to be employed in any one description of labour if possessed of talents suitable for it, than for them to be diverted from that and engaged in another for which they have little inclination or talent. In whatever department any may choose to engage, they ought to guard against the great evil of representing that as paramount to all others. It is as disgraceful for the preacher to under-rate the writer, and for the writer to under-rate the teacher in schools, as it would be in a great army for one regiment to be constantly abusing another.

The second inquiry is, into the success which has attended the use of these means. On this point there is a great variety of opinion; some represent the case as an entire failure, and others, as one of almost unparalleled success. If by success be meant actual conversion of the natives to Christianity, and great elevation of moral character through its influence, it might be doubted whether the labour bestowed had not been greater than the results produced; but if by the term was meant, not only what had been lost to heathenism and gained to Christianity, but the obstacles that had been removed, and the ways that had been opened for future progress of the latter, then it appeared that the result had been every way equal to the means employed. To ascertain this, it will be necessary to inquire what strength has been employed, and what has been effected in each department of labour. Many have taken a part in the work of education, and two effects have been produced by their efforts, which are of a pleasing nature. The parents of the children have become better disposed to their religious instruction, and a number of youths have been converted and are likely to prove superior Christians and teachers. Eighteen or twenty years ago, to have insisted upon the introduction of religion, or the English language, into a common school, would have been sufficient for its dissolution; now there is scarcely an objection made to either. This effect would not have been realized so soon, had it not been for the light gradually introduced by books and oral instruction. In addition to this general good effect, a special blessing has attended the labours of many engaged in schools. Many pupils have been rescued from the degradation of idolatry, they have been brought to the knowledge and enjoyment of the Gospel, and they are now training up for usefulness in the church; there is indeed every reason to believe, that the results in schools have been equal to the labour *actually* bestowed. The same may be said of the efforts made to instruct the natives by writing, that is, by translations of the Scriptures, tracts, &c. In translation, as in any other work, two things are to be considered, quantity and quality. As to quantity, every one must confess that, with regard to the Scriptures, it had been unparalleled; and as to quality, that is a thing so precious that it could be attained only by great industry and slow degrees: as much, however, had been done as could be expected in the time. Tracts also have effected much good, having produced the conversion of some, and prepared the minds of thousands for the hearing of the Gospel. In preaching too, it may be said, that the result has been equal to the labour *actually* employed. Here a distinction must be made between what has been done in England, and what has been done in

this country. For instance, out of about 30 Missionaries sent out by the London Missionary Society within the last eighteen or twenty years, eleven have died, and seven have returned home ; and the majority of those remaining, have been but a short time engaged in Missionary work. Therefore, although the Society has done much for this country, yet the labour performed by their agents has been comparatively little ; and in estimating success according to labour, this is an important distinction. The late Mr. TRAWIN was unwearied in his work as a preacher to the Natives, and the churches which have been formed to the south of Calcutta shew, that his success was proportioned to his labour. CHAMBERLAIN was indefatigable in preaching the Gospel, and the general knowledge of it which he diffused through the country, and the instances in which he was made useful to individuals, prove that he did not labour in vain. It may therefore be set down as a general axiom, supported by Scripture and experience, that work undertaken from proper motives, with a view to the glory of God and the happiness of men, will be attended with corresponding success. Jehovah has said : " My word shall not return unto me void."

The third inquiry is, as to what was, and still is, essential to render the means employed more successful. Two things appear necessary to greater success in the Missionary field ; these are, greater personal piety in those who are engaged, and greater co-operation in their engagements. If God apportions success according to the faith, labour, patience, and perseverance of his servants, then it must be confessed, the more they are possessed of these qualifications, the more likely are they to be efficient in their undertakings. If those who have been engaged in the field, had possessed these in a more eminent degree, they had doubtless been more successful in their efforts. And if those now in the field desire to see better days, and the Gospel car travelling forward with greater speed, they must learn to abound in the work of faith, the patience of hope, and the labour of love ; all in whatever they labour must give their heart and the principal part of their time to that specific object. If they do so, they have no more reason to doubt their success, than the farmer, who sows at the proper season, has to doubt whether his seed will produce a harvest. In spiritual, as in temporal things, it will ever be found true, that, " He who soweth sparingly shall reap also sparingly ; and he who soweth bountifully shall reap also bountifully."

Next to piety, in those who labour, is co-operation in their exertions. Much more had been effected by this time, if all had been uniformly engaged in their proper sphere of labour, and in the pursuit of objects never to be abandoned but with life itself. Union is strength : and the want of concentration of energy has been one principal cause of the want of greater success. This may be seen either in the scattering of labourers to a great distance from each other, or in the absence of union in those who are labouring near together. How many have occupied a distant station alone, and when they have died, or been removed from the field of action through disease, nearly, if not all, the labour of years has perished. It is the height of folly to neglect a large and an interior province for the sake of seizing an out-post, which must soon be again relinquished. As it is important to success that the forces should not be too widely scattered, so also is it necessary that those stationed near each other, should be harmonious in their operations. " Where envying and strife are, there are confusion and every evil work." The Missionaries in Calcutta have reason to rejoice in the good understanding that has prevailed among them : this has no doubt been cherished by the friendly interviews which they have with each other for the discussion of important subjects connected with their daily avocations. Yet even here there is some room for

improvement, and by united and well-concerted plans, more perhaps might be done in every department, but especially in the preparation of books, and the translation of some of the most approved standard theological works into Bengálí and Hindustání, &c. Till more spiritual food is provided for Native Christians, we have no right to complain of their stunted growth and leanness. There is much work yet to be done, much land yet to be possessed: it behoves those, therefore, who have but one object in view, to be united in counsel and pursuit, and "to be steadfast, immoveable, always abounding in the work of the Lord, for as much as they know their labour will not be in vain in the Lord."

Rev. W. MORTON agreed in many observations made by those who preceded him: but as to *success*, his decided opinion was, that it had *not* been commensurate with the expenditure of time, labour, and funds. He did not think that the measure obtained *would* bear a comparison with that in other countries. He thought,

1st. That far too large a proportion of Missionary funds and exertions had been expended upon *village schools*; that is, schools for heathen children of all classes, chiefly low and poor; from these, little *Christian* result had been obtained. Mr. M. had had such schools under his care for several years, and had paid great attention to the subject, and endeavoured to make himself possessed of the experience and opinions of other Missionaries in relation to these institutions; and from the whole, he conceived, they had been, as to real *Missionary* result, generally a failure. This had resulted partly from the circumstance of the Sirkárs (or teachers) and Pandits being *heathens*, and of course uninterested in co-operating to any Christian end with the superintendents. Again, the pupils are merely day-boys, i. e. attend during school-hours; after which, they return home to imbibe the sentiments, acquire the habits, and witness and imitate the example of their heathen parents, neighbours, and teachers. Besides which, we must take into account the numerous constantly occurring heathen festivals, shews, &c. which empty the schools for the time, of their continuance; revive and strengthen and widen the views, feelings, and vicious propensities of the heathen mind and character, adding the seducements of pleasure and festivity and dissipation to the corrupt workings of the natural man. There is indeed great vivacity in Indian youth, up to a certain period at least, and in many cases, a thirst for knowledge; but it is for worldly knowledge, such as may help on earthly and sordid interests hereafter. Mr. M. was not prepared however to say, that no beneficial result has been obtained. Christian books have been read—Christian sentiments and notions apprehended—many facts, doctrines, and precepts made known, and so far facility is given for comprehending in after life the sermons of Missionaries. Still, except in a very few isolated cases, and under peculiar circumstances, the village schools have not resulted in conversion to Christianity, or in greater moral propriety and sensibility in the pupils. Some of the chief obstacles may have been partially overcome in Calcutta, but not in the country places. The great instrument of God, in converting the world, is declared to be, and ever has been, the direct preaching of the Gospel *to adults*; and until much of the time of all the Missionaries be engaged in this work, but small results of good can be expected. As to the schools, besides the evils already noticed, we must recollect the natural inaptitude of youth to receive and relish religious instruction, especially where that instruction has not been commenced in earliest infancy, and unintermitted afterwards, and conveyed too mainly by those beings to whom natural sentiment and habit draw the respect and love of the children, i. e. the parents themselves. How little is done even at home *generally*, where this domestic education has not obtained, by all the efforts

of Sunday Schools and other teachers ; and how extensively do the most zealous Christian parents and teachers bemoan this want of success, after all possible exertion has been made ? The schools of Grundler and Ziegenbalg, &c. down the Coast, were not such day schools as most of ours, but *Boarding Schools*, in which the pupils were brought from under heathen influence, and subjected to the counter-power of constant Christian precept and example. To the establishment of such schools, where possible, for heathen children, certainly for the children of our Native Christians, too much attention could scarcely be given.

2nd. Mr. M. thought, with reference to ourselves, that some portion of our want of success might be attributed to deficiency in study and knowledge of the character of mind, modes of thinking, manners and habits of the natives. Their religious system is so various from all *our* notions in metaphysics, theology, and natural science, that unless we accurately distinguish their nature and tendency, so as to be enabled to adapt our reasonings and phraseology to a correct corresponding expression of what is designed to combat them, we must necessarily too often fail partially or entirely, nay possibly add but new force to native impressions. Such cases occur constantly, in which the most guarded language and the greatest caution in statement are indispensable, and where the failure therein is attended with the most painful disappointment, if not positive injury to the Christian cause. Again, Mr. M. begged to be allowed the observation, that perhaps we were not generally careful enough in commencing a study of the language, to acquire a correct acquaintance with the grammar and idiom of the language, and especially of its *pronunciation*. We too often expressed our ideas in their accustomed mode, wherein the words indeed are Indian, but the arrangement and application European—from not distinguishing with sufficient clearness the various shades of meaning in words, and the idiomatic proprieties of expression. Through faultiness of pronunciation alone he has known some discourses to have been in many places absolutely so obscure as to be unintelligible. Often has this defect made a sentence convey the most contradictory, nay the most ludicrous, ideas to a native mind, and completely neutralize all the excellent sentiments of the preacher, uttered with the greatest seriousness and zeal. A bad habit of pronunciation is first formed from want of attention to a clear perception of the numerous dentals, aspirates, &c. in the Bengali language, requiring a good ear and pliable organs—generally, it is the ear that has been in fault, and when once the organs have adopted a certain mode of utterance, any subsequent improvement is rare. There may be little in the native publications, poems, tales, &c. either interesting or useful ; often much that shocks alike good taste, moral feeling, and just reasoning : yet as *they* alone rightly exhibit the native mind, in its own actual exertions, expressing its own thoughts and feelings and propensities in its own words and manner and connexion, the very zeal which urges a Missionary to undertake the work of evangelization, will surely impel him to neglect no means of qualifying himself for his work. How many tracts, &c. have been written, which it is now admitted are nearly or entirely useless, because unintelligible, inelegant, or faulty in style, &c. No doubt the native books are not perfect ; but if *they* be not, still less can *ours* be. Mr. M. would ask permission strongly to urge more attention to the *native* Bengali publications, which are known to exert so much influence in the minds of the readers of them. This will surely not lead to pedantry, not to harshness of criticism, but to a better appropriation by all of the aids that may hereby be attained in prosecuting the great work of Missionary exertion.

3rd. The low tone of Christianity in the native converts has been a stumbling block. Respectable persons kept aloof from them in some cases

on account of their ignorance, cupidity, indolence, &c. Mr. M. has known this in the case of Native Christians under his own care. Again, the Bible alone is not enough to feed and maintain the lamp of spiritual life and affection in these people: of course, because their minds are not sufficiently expanded, their moral characters elevated, or their talents equal to its investigation and application. They need to have its strong food reduced and diluted for their weak powers, and its doctrines and precepts elucidated, expanded, detailed, and enforced upon their consciences and affections. Books of religious and moral instruction, composed in a simple style, and embodying familiar illustration, are therefore required. Save a few tracts, few of which are designed for Christians, and one or two small books, there is absolutely nothing of the kind required as yet provided for our converts. No helps to devout meditation, and to prayer—no details of Christian morals and doctrines, beyond the mere skeleton of some meagre catechism. Simple devotional and explanatory comments upon the Gospels, or some of the epistles, are great desiderata in this view.

4th. Mr. M. thinks that the adaptation of means to the end in Missionary labour has not always been sufficiently regarded. Talents, attainments, tastes, habits, &c. are various—one man would form an admirable teacher of youth, who would not be equally fitted for adult preaching, and vice versâ. The inclinations and previous studies of one person fit and dispose him for translation, or composition; another has little or no peculiar disposedness or qualification for that line of labour, who is admirable in direct addresses to the heathen, and so on. But it may be apprehended, that the great principle of success in the application of the human powers, the division of labour, which has been universally acknowledged in all other departments, has been much overlooked in assigning Missionary duties. All have been alike expected to apply themselves to all kinds of labour, preaching, translation, composition, schools. The consequence has been, that *too many objects*, and some of them those for which natural and acquired qualifications have been less than requisite to success, have marred many a Missionary's usefulness, constrained his habits, thwarted his inclinations, and defeated *much* of the great object in view. No department of Missionary duties ought to be considered irrelevant. He who translates or writes a book or a tract, who conducts a Christian school, who prepares school books, &c. is as positively engaged in his proper work as the preacher; only each in his own order without confusion, impatience, or oversight, according as the Spirit has ministered to each. Evangelists, teachers, interpreters, &c. all conspiring together to build up the living stones, for the living temple, on the foundation of Apostles and Prophets, Jesus Christ being himself the true corner-stone. Every Missionary should be selected for that department of labour for which his tastes, habits, and previous occupations best qualify him.

Rev. J. HEBERLIN conceived, that in proportion to actual labour had been the success—that real success will be always equal to real labour. Hinduism is in its very spirit opposed to Christianity, and therefore obstacles to success here are greater than in other countries. Few will break through civil obstacles such as caste. General weakness of *native* character an obstacle to reception of the Gospel. But the greater the number of Native Christians, the more rapid will be the success.

1st. Disapproved of English preaching in Missionaries to the heathen, as a provision is already made for European Christians.

2nd. Schools. Success equal to all expectations. However, as conversion is not the direct object of schools, so non-conversion is not the rule of success. As to the utility or success of schools, Christian teachers indispensable; rather give up Schools than employ heathen. One

Mission School always desirable, at which the Missionary might attend daily, &c.

3rd. The Missionaries had not always remained steadfast to the object of direct conversion; generally their labours have been those of a Minister, not of a Missionary. As philanthropists, we must encourage sciences and arts, books, &c. All very useful, but not the direct object of Missionary labour.

4th. Too little preaching to the heathen. Matter of great regret that so little has been done in this way for the million of heathens in and near Calcutta. The few sermons now preached can scarcely tell upon so large a community.

5th. Some too strict in accepting candidates for baptism, and too lax in discipline afterwards. Baptism ought to be given to those who desire it; we cannot see into the heart—too many difficulties ought not to be thrown in the way of inquirers.

REV. J. CAMPBELL thought that the success of the gospel in India has not been equal to the means *nominally* employed. When we consider the time that has elapsed since the commencement of Missions in India, the number of Missionaries that have been employed, and the vast sums of money that have been expended, and compare the success that has followed with that which has attended the labours of Missionaries in other parts of the world, we must confess that the amount of good is not equal to what might be expected. But on the other hand, it ought to be remembered, that many of the Missionaries who come out to India, though usefully employed in their several spheres, are not actually engaged in *direct Missionary labour*; besides, few have lived or remained long enough in the country to become familiar with the language, habits, and customs of the people. If these drawbacks were taken into consideration, and the degree of success compared with the *actual amount of labour employed*, which is the true criterion to judge by, it would then, he thought, be found, that it has been fully equal to what might be expected. The principal cause (so far as means are concerned) of the want of success, is the paucity of preachers. While other means which are within our reach ought not to be neglected, yet we ought to remember that the *preaching of the gospel* is the grand means commanded by God himself, for the conversion of sinners, and which has been particularly blessed by him to that end, in all ages of the Church. Missionaries require to be more thoroughly acquainted with the language of the people among whom they labour, and this ought to be made an object of the first importance by every Missionary on his arrival in this country; for he conceived that until there shall be a greater increase of preachers well acquainted with the native languages, any remarkable success could not reasonably be anticipated.

REV. G. PEARCE.—It must be acknowledged, that the difficulties in spreading the Gospel in India are very great, perhaps in no country greater. Still he could not consider the success that has been realized equal to what the Scriptures warrant us to expect. Within the last forty years, not less than one hundred Missionaries of evangelical sentiments, of different denominations, have come to this presidency. Mr. P. was inclined to think, that the preaching of the Gospel, and the simple diffusion of evangelic truth, had not been sufficiently attended to. The spread of knowledge of other kinds, very useful in its place, but having no direct influence on the conversion of sinners, had occupied a considerable portion of the time and strength of Missionaries. Of the best means for the conversion of sinners, we have the best example in the rule given by the Saviour, and the conduct of his Apostles. He commissioned them to preach the Gospel, and that only, to the world. The Apostles imbibed his spirit, and fully acted up to the commission of their Lord. Their motto was, We deter-

mine to know nothing among men save Jesus Christ, and him crucified ; and their lives exemplified their strong attachment to it. So scrupulous were they in respect to being drawn aside from the work of promulgating the Gospel, that they would not suffer their time to be occupied in the distribution of alms to the poor, but committed it to the care of laymen. The same reasons might have been advanced then, for the diffusion of worldly science as are advanced now ; but Christ and his Apostles left worldly science to others. They had full confidence in the virtue of the Gospel *alone*, declaring it to be the power of God to salvation to every one that believed. The subsequent history of the Church seemed to Mr. P. to bear him out in his views. Every grand reformation of men has been effected by the Gospel only. The spread of religion among the early Albigenses and Waldenses ; the glorious Reformation in Germany in the days of Luther ; the rise and progress of Protestantism in England ; the conversion of the Greenlanders, and of the North American Indians, are all so many proofs of what may be effected simply through the diffusion of evangelic truth. He could not help thinking, therefore, that if there had been more labour bestowed on the spread of Gospel truth, we should have witnessed a much greater number of converts ; and he thought it worthy of consideration, whether God may not have withheld his blessing from us, because we have not sufficiently attended to the commands and examples which he has given us, to regulate our efforts for the conversion of men.

Rev. J. WEITBRECHT (from Burdwan), preferred listening to the sentiments of others, to saying anything himself.

Rev. THEOPHILUS REICHARDT remarked, that having been anticipated in many remarks by Mr. Yates, he would confine himself entirely to what had fallen under his own observation. Humanly speaking, he should say, that success in Missionary labours in India is *not adequate* to the *means* bestowed, but it *answers* to the *amount of labour* really devoted to it. It was now just 13 years since he arrived in Bengal ; and since that time Missionary prospects had considerably improved. The Missionaries then labouring were but the pioneers of an army, preparing the road for successive labourers, and encountering the greatest obstacles, as well as the excited enmity of the people. The gospel had then been scarcely introduced into any of the Missionary schools. On one occasion, when the Rev. Mr. JETTER introduced the Gospel of St. Matthew into one of them at Calcutta, the attendance of the boys was reduced in a few days from 70 to 20 ; and only after some months' perseverance, and the absence of any harm arising from the perusal of our Scriptures, did the boys gradually return to the school. Tracts, in which the name of Jesus occurred, were thrown away by the people, and at all times received with great hesitation. The preaching in the chapels was attended by very few, and by them merely from curiosity ; and at all times the preacher was interrupted, insulted, and opposed, even by the meanest and most illiterate of the people. In these particulars how great is the difference now !

India, Mr. R. observed, differs very widely from other countries on account of caste, which he considered as the devil's strongest fortress. In other countries, where no such barrier exists, Missionaries have much easier access to the people, and have uniformly met with more success. For instance, in Barmah, amongst the Hottentots, the Sandwich Islands, the Society Islands, at Sierra Leone, and other places, where thousands have been converted to the Christian faith. But here, though many admit the truth and excellency of Christianity, caste prevents their making an open profession.

With regard to the number of Missionaries engaged in preaching the gospel, Mr. R. referred to the Church Missionary Society. Since 1815, that Society had sent to Bengal alone (exclusive of the Upper Provinces)

13 Missionaries, who had been more or less engaged in direct labours among the heathen. But through the premature death, or early return of many, and through most of these Missionaries having been much engaged in superintending schools, the time and labour given to the direct preaching the gospel to adults has been but inconsiderable.—Yet their success had been encouraging, their exertions having been crowned by the conversion to the Christian faith of nearly 600 persons.

Preaching to mixed crowds only, Mr. R. could not consider as very useful; because such congregations consist of the mere passers by, who, like the Athenians, desire to hear some new thing, or are unprepared to enter with their minds into the serious truths delivered on these occasions. Addresses delivered in chapels near the roadside, or in private rooms, he regarded as excellent, especially when followed up by a native preacher. These latter can be made very useful, in explaining the gospel to the simple-minded in their own manner and language. He would here suggest as desirable, that each Missionary should have a good chapel in a public place, with a room attached to it, for speaking privately to inquirers. In this chapel the Missionary devoted to preaching ought to spend the greater part of his time, so that he may be easily found by the people. He might sit there from 8 till 12 A. M., and from 4 to 7 P. M. every day, and have a native preacher with him. Here they might read and preach the gospel alternately, as there are always new hearers arriving. In this way, Mr. R. had no doubt, a greater knowledge of the gospel would soon be spread. Many Missionaries have probably commenced preaching in the language too soon, before they had sufficiently acquired the proper terms and idiom of the language. They were thus unintelligible, and sometimes ridiculous, to the natives. The higher classes of the natives too, have been hitherto too much neglected, and the gospel has been preached not so much to “the poor in spirit,” as to the poor in purse. This arose from mistaken views. Mr. R. felt confident that if the Missionaries had directed their attention more to the respectable and opulent natives, and sought intercourse with them, more substantial success might have attended their labours. The lower classes are literally too ignorant to understand their own religious terms; they are besotted by want and wretchedness, as well as grovelling ideas; and their motives for turning Christians may in many cases be justly suspected as arising from sinister views. But the richer classes are better educated, more polite, possessed of more enlarged ideas, and better able to enter on the consideration of the sublime truths of Christianity; and therefore they are the proper subjects of a Missionary’s attention.

Mr. R. felt convinced that Missionaries in India had been too sanguine as to their expectations of success. They are not warranted to be so. Considering the gifts and powers which the Apostles possessed, their success was not very great; and even the preaching of our Lord, “who spoke as never man spake,” produced for him but few followers. Why should we then, with all our infirmities and short-comings, expect much success? We ought rather to feel fervent gratitude to God that we see as much as we do, and be encouraged henceforth to redouble our exertions, “to be steadfast, immovable, always abounding in the work of the Lord, forasmuch as our labour shall not be in vain in the Lord.”

The churches of native converts are still in a very low state, arising from the previous bad habits and evil customs of those of whom they are composed. Native Christians require very firm treatment, together with much gentleness and parental consideration; making every allowance for preconceived prejudices, wrong views, and wrong principles. Decided evil and vice among them ought to be sternly opposed, and on no account tolerated. Strict church discipline ought to be adhered to,

and immoral members carefully excluded, that they may not corrupt the Church. Most Native Christians are little better than nominal professors; they require plain dealing, and the explanation and application of the elementary principles of Christianity, in order to produce in them just principles of action, right motives, and purity of life. At present little fruits can be expected from them, and but few are fit to be employed as Native Readers and Catechists.

In regard to Missionaries who have been engaged in teaching in schools, translating, composing books and tracts, &c. Mr. R. conceived that they have been usefully and rightly employed, provided they did not make it their *exclusive* business. Any little spare time from more active exertions should certainly be employed by the Missionary in improving his knowledge of the language, manners, customs and habits of the people, and in composing useful tracts and books of instruction, in which department the Bengálí language is still lamentably poor; and had it not been for the industry of some of the former Missionaries, we should have scarcely any books to facilitate the labours of the present Missionaries. The Missionaries have not sufficiently endeavoured to visit the Natives in their own houses, as friends, and on their own terms, conversing with them freely on many matters not immediately connected with religion, and thereby showing the Natives the difference between European gentlemen possessed of religion, and those who have none. This would have tended to make the European character amiable in their eyes, and remove much prejudice, in consequence of the bad lives, imperious conduct, haughtiness, and total want of religion among many of all classes of Europeans. Indeed, in former times the Natives thought, and justly too, that the Europeans had no religion at all. The Sunday was universally neglected and profaned, and no external marks of religion appeared. Scarcely any European was ever found by his servants on his knees; and as they did not witness any rites of religion, themselves placing all religion in externals, they naturally supposed us to be a set of infidels.

With regard to Schools, for which branch of Missionary labour Mr. R. himself was once a strenuous advocate, he observed, that he now felt convinced, from his own experience and observation, that they were of no use, if not conducted on right plans. Missionary Schools in which the gospel is taught by heathen teachers are a paradox, a preposterous idea. He felt grieved to think of the great amount of money which had been squandered on them in vain!! From all the Schools of the Church Missionary Society, and the many thousands of boys that have been instructed, scarcely five or six of them have become Christian converts! The reason of this is, that in the absence of the Missionary the gospel is taught like we teach the system of Greek and Roman Mythology, and the Missionary's instructions are counteracted in secret by the heathen teachers. Mr. R. would either have *Christian teachers*, or *no schools at all*. Heathen teachers ought on no account to be employed. If Missionaries must have schools, let them have one or two, and let them have Christian teachers, many of whom may now be found; and if the Missionary give them his daily superintendence, and some personal instruction, he will see more real good done by one school, than by twenty with heathen teachers.

In conclusion, Mr. R. recommended that *all* Native Schools under the charge of heathen teachers be abolished, and that instead of them there be established in each Mission, a Christian Boarding School, for the education of young Native Christians, the most intelligent of whom should be so instructed, as that, if they proved pious, they might be employed as Catechists and Native Preachers. In this way, the Missionaries might be provided with most useful assistants, and great success might be expected from their labours. Much has already been done by some of them who

were but inadequately instructed ; and if well-instructed Native Preachers could be had, we should soon see multitudes of converts, and religion in India blossoming as the rose ; and holy incense arising from every hut, and village, and town, of this extensive empire, to the glory of our Redeemer.

REV. C. PIFFARD.—It has often been remarked, and perhaps with some truth, that there has not been much success in the conversion of the heathen, though many Missionaries have been sent to this country. This want of success may, in a great measure, be accounted for, from the fact that many of them have not been engaged in direct Missionary work, and that many have been cut off by death, or had to return home either on account of their health or that of their families. Should not this lead us to educate young men of this country to engage in the work ? Though, through the present state of society, we might not easily find young men possessed with as much energy and life as in Europe ; yet, as sooner or later this must be done, should we not now endeavour to stir up the Christians of this country to come forward in this all-important work ? Many advantages could result from this plan. It would enkindle a Missionary spirit here—we should get Missionaries who could bear the climate, who could speak immediately the language of the natives with propriety and ease, and who, from the natural love of one's own country, would feel greater interest.

Want of much success may also have arisen from not having made a suitable use of the native converts. Had they and their families been suitably trained, we might now have had many suitable and respectable agents.

Many, under-rating the want of success, attribute the failure to the unsuitableness of the measures which Missionaries formerly employed. This I think is incorrect. Many plans may be now formed, which formerly could not. The former Missionaries have paved the way for us. Some, for example, think the Bengali schools useless. Why ? Can the reading and explaining of the Scriptures and Catechism by a pious Missionary be a vain and useless work ? Will it not have a material influence in preparing the rising generation to embrace the Gospel ? Some would have only *English Schools*. Then, as only the middle and higher classes of society can attend, it implies that it is right for the follower of the meek and lowly Jesus to despise the vast majority of the poor, who cannot be benefitted by such schools. It appeared to Mr. P. that instead of preferring this plan to that, we should make use of all the means, which can be employed to advance the cause of Christ, remembering that though sciences may be and are useful, after all, the *Gospel* is the only means of saving a lost and guilty world.

The Rev. D. EWART was unable to say much on this interesting and important question, owing to the short period which he had spent in this country. He thought, however, that were people in Britain, or in any distant country, where the peculiar obstacles opposing the Missionary, in this field of labour, are but partially known, to consider the present state of progress in Missionary operations in Bengal, they might possibly come to the conclusion, that greater success ought to have followed the exertions made. Many in this country might probably come to a different conclusion. The obstacles opposing the propagation of Christian truth were many ; and the most formidable of these opposed the Missionary in the very threshold of his enterprize. One of the greatest obstacles was the confirmed prejudices of the Hindus. Experience had proved, that the best way to eradicate these was by giving education to the people. Sound instruction was fast overthrowing the idolatry of the country. Caste too was evidently giving way to more liberal views, and thus a door might

soon be opened to the higher classes. The Hindus could not listen to an appeal made to our Sacred Scriptures, without replying, "That they too had sacred books, rendered venerable by a much higher antiquity than we claimed for ours. If we respected and obeyed ours, had they not much more reason to venerate theirs?" It was well known that, could the science of the Hindus be shown to be incorrect, their confidence in the Shástras must immediately give way. Hence the propriety of doing the very thing to which some of the previous speakers had objected. If education be given at all, those branches ought to be taught which have a direct tendency to remove prejudices, and lay the mind open for the reception of pure religious truth. Instruction in geography and astronomy was therefore of decided importance, as the correct knowledge of these branches of science strikes directly at the root of the Hindu system; and therefore, prepares the native mind for the reception of the Gospel.

Mr. E. farther stated, that though he was still deficient in the necessary qualifications for engaging in the direct Missionary work of preaching to the natives in their own language; yet if spared in health and strength, he hoped one day to be able to do this. But, even now, and by means of the school, he had from the very day of his arrival in Calcutta, access to numbers of the native youth, to whom he had, during a portion of time almost every day, been enabled to communicate Christian truths in a language which they could understand.

One great cause of the failure of Missionary exertions seemed to be the inconsistent conduct of professing European Christians. What could Hindus think of a religion, for which many of those who professed to adhere to it shewed no respect? It therefore seemed justifiable and proper for Missionaries, who lived at remote stations, or at places where no provision was made for preaching to Europeans, to endeavour to gather round them congregations of their countrymen, if this could be done without interfering with necessary Missionary work. The good effects of presenting Christianity ostensibly to the natives might reward the additional labour bestowed in this way.

Every one acceded to the necessity of some person giving his time and attention for preparing translations of the Scriptures, and of proper religious books. And preaching was confessed by all to be the direct and great means appointed by God for the conversion of men. Almost every speaker had allowed the vast importance of raising up native preachers; and none would deny the equal importance of having them respectably educated. Every English school, conducted by Missionaries, ought to aim at that end. The achievement of such a result was one of the great purposes for which the General Assembly's Institution had been established, and for which it is carried on.

Rev. C. C. ARATON wished to say nothing in addition to what had been already advanced by others.

Rev. T. BOAZ felt much pleasure in having proposed the question under discussion, as it had corrected his views. Although success had not been equal to what might have been expected, yet he was now satisfied that it was equal to the amount of labor bestowed. He considered the preaching of the gospel to the heathen in their own tongue, the grand work of the Missionary; and thought that one great cause of comparative little success, was the want of concentration of labourers: strength was divided, and thus little of moment was effected.

Rev. Mr. LACROIX remarked, that being, in his capacity of chairman of the meeting, the last to give his opinion, much which he had intended to say had been already touched upon by former speakers. He would therefore not trouble the meeting with repetition. Mr. L. however, defined his idea of *success*, and said it was altogether a *relative* thing; so that what

is success at a certain time and under certain circumstances, would not be so at another time and under other circumstances. The present period is confessedly one of mere *preparation*,—it is the clearing and sowing time of Missionaries;—and viewed as such, Mr. L. thought, that in the way of *preparation* for the final reception of the gospel, under the existing difficulties, the success that has been obtained is commensurate with the number of Missionaries employed, and the time they have been engaged in their work.

Mr. L. was further of opinion, that success might have been greater, if Missionary operations had not been conducted in so desultory a way. He recommended therefore, not only *concentration* as a principle to be acted upon in Missionary enterprise, but also more *unity of operation* among individual Missionaries, and among the different Societies labouring in this country, which in his opinion were only different corps of the same grand army.

Mr. L. further thought, that the Mission in Bengal had not been strengthened by fresh reinforcements from Europe as it ought to have been; so that the few Missionaries in this country, far from having it in their power to *go forward* as opportunities presented themselves, were scarcely able to *keep the ground already gained*. He would therefore recommend that the Societies at home should be earnestly requested to send out more labourers, to enable the Missionaries of greater experience and longer standing to prosecute their labours beyond their present limited sphere.

[At the close of the discussion it was determined to take into consideration at an early Meeting, what new plans, or modifications of old ones, appeared in the general opinion of the brethren worthy of adoption by individual Missionaries, or of recommendation to public Societies; and how far the labours of all the Missionaries assembled could be carried on so as to secure still more unity of design and concentration of effort.

It is not improbable we may be allowed to insert notes of this discussion also in a future No. of the OBSERVER.]

III.—Original Letter from the late Rev. Dr. Carey.

[The following letter was addressed by the late Dr. Carey to one of his sons, when proceeding to Amboyna as Superintendent of the Native Christian schools supported by Government in that and the neighbouring Islands. The letter is highly characteristic of the venerable author, exhibiting at once his love of God and love of nature, and we doubt not will interest and benefit our readers.—ED.]

MY DEAR J.

You are now engaging in a most important undertaking, in which not only you will have my prayers for your success, but those of all who love our Lord Jesus Christ, and know of your engagement. I know a few hints for your future conduct, from a parent who loves you tenderly, will be acceptable, and shall therefore now give you them, assured that they will not be given in vain.

1. Pay the utmost attention at all times to the state of your own mind, both towards God and man; cultivate an intimate acquaintance with your own heart; labour to obtain a deep sense of your depravity; and trust always in Christ. Be pure in heart, and meditate more upon the pure and holy character of God. Love a life of prayer and devotedness to God. Cherish every amiable and right disposition towards man. Be

mild, gentle, and unassuming; yet firm and manly. As soon as you perceive any thing wrong in your spirit or behaviour, set about correcting it, and never suppose yourself so perfect as to need no correction.

2. You are now a married man. Be not satisfied with conducting yourself towards your wife with propriety, but let love to her be the spring of your conduct towards her. Esteem her highly, and so act, that she may be induced thereby to esteem you highly. The first impressions of love arising from form or beauty will soon wear off, but the esteem arising from excellency of disposition and substance of character will endure and increase. Her honour is now your's, and she cannot be insulted without your being degraded. I hope as soon as you get on board, and are settled in your cabin, you will begin and end each day in uniting together to pray to and praise God. Let religion always have a place in your house. If the Lord bless you with children, bring them up in the fear of God; and be always an example to others of the power of godliness. This advice I give also to Eliza, and, if followed, you will be happy.

3. Behave affably and genteelly to all, but not cringingly or unsteadily towards any; feel that you are a man, and always act with that dignified sincerity and truth which will command the esteem of all: seek not the society of worldly men, but when called to be with them, act and converse with propriety and dignity: to do this, labour to gain a good acquaintance with history, geography, men and things. A gentleman is the next best character after a Christian, and the latter includes the former. Money never makes a gentleman, much less does a fine appearance; but an enlarged understanding joined to engaging manners.

4. On your arrival at Amboyna, your first business must be to wait on Mr. Martin. You should first send a note to inform him of your arrival, and know when it will suit him to receive you. Ask his advice upon every occasion of importance, and communicate freely to him all the steps you take.

5. As soon as you are settled, begin your work; get a Malay who can speak a little English, and with him make a tour of the islands, and visit every school: encourage all you see worthy of encouragement, and correct with mildness, yet with firmness. Keep a journal of the transactions of the schools, and enter each one under a distinct head therein. Take account of the number of scholars, the names of the school-masters; compare the progress at stated periods, and, in short, consider this as the work which the Lord has given you to do.

6. Do not, however, consider yourself as a mere superintendant of schools; consider yourself as the spiritual instructor of the people, and devote yourself to their good. God has com-

mitted the spiritual interests of these islands, 20,000 men or more, to you ; a vast charge, but he can enable you to be faithful to the trust. Revise the Catechisms, Tracts, and School Books used among them, and labour to introduce among them sound doctrine and genuine piety. Pray with them as soon as you can, and labour after a gift to preach to them.

* * * * *

Form them into Gospel churches when you meet with a few who truly fear God ; and as soon as you see any fit to preach to others, call them to the Ministry, and settle them with the Churches. You must baptize and administer the Lord's Supper according to your own discretion, when there is a proper occasion for it. Avoid indolence and love of ease, and never attempt to act the part of the great and gay in this world.

7. Labour incessantly to become a perfect master of the Malay language : in order to this, associate with the natives ; walk out with them ; ask the name of every thing you see, and note it down ; visit their houses, especially when any of them are sick. Every night arrange the words you get in alphabetical order ; try to talk as soon as you get a few words, and be as soon as possible *one of them* ; a course of kind and attentive conduct will gain their esteem and confidence, and give you an opportunity of doing much good.

8. You will soon learn from Mr. Martin the situation and disposition of the *Alfoors*, or original inhabitants, and will see what can be done for them ; do not unnecessarily expose your life, but incessantly contrive some way of giving them the Word of Life.

9. I come now to things of inferior importance, but which I hope you will not neglect. I wish you to learn correctly the number, size, and geography of the islands ; the number and description of inhabitants ; their customs and manners, and every thing of note relative to them, and regularly communicate these things to me.

10. I wish you to pay the minutest attention to the natural productions of the islands, and regularly to send me all you can. Fishes and large animals must be excepted ; but these you must describe. You know how to send birds and insects. Send as many birds of every description alive as you possibly can, and also small quadrupeds, monkeys, &c. ; and always send a new supply by every ship.

Shells, including crabs', tortoises', &c. corals, stones of every description may be put in a box ; but each should have a label, with the Malay or other country name, the place where found, &c. &c. Rough stones broken from the rock are preferable to such as are worn or washed round by the sea. Beetles,

lizards, frogs, and serpents may be put into a small keg of rum or arrack, and will come safely.

Every vegetable production is very desirable; they are of various kinds:

1. Bulbous roots, viz. such as are like onions or garlick; these should be taken up and planted in a box so thickly as to touch one another, or they may be put dry in a basket, with no other care than to fasten on the cover well, and hang them in an airy part of the ship.

2. Tuberous roots, or such as resemble potatoes or yams; some of these are very large, and others as small as a pea. They may in general be sent as the bulbous roots. If these are planted in earth, they should have very little or no water given them on the passage. Send one, two, or three hundred of each sort, if you can get them.

3. Common plants and trees; of these, I hope you will not think any one too insignificant. Send the smallest as well as the largest. Plant small plants of each sort in boxes, and always have a number of boxes planted and well rooted, ready; for if they are just planted, they will all die on the passage. Just before they are put on board, put seeds of trees, fruits, shrubs, &c. as thick as you can sow them in the boxes, among the planted trees, and cover the seeds with about a finger's thickness of good fresh earth. These should have a little water now and then on the passage, not above once a week. You must often send the same thing, as it will be ten to one, whether they arrive alive.

4. Be very abundant in sending seeds of every sort. Let them be perfectly ripe and thoroughly dry, then pack them in paper, and put them in a basket or small box, secured from the rats. The name should be put on every packet of seeds; and if you can recollect, say whether it grows in sandy soil, on mountain or rocks, in mire or water, or where. One word is enough, i.e. *sand*, for sandy soil; *mountains*, for a mountainous situation, &c. &c.

5. Parasitical plants, or such as grow on other plants or trees. Such as you have seen me tie on other trees, and water with *bhars* or small pots hung over them. These only need to be stripped from the tree where they grew, and put into baskets, without any earth. They may be hung up in any airy part of a ship, or even hung at the main top, and will come safely.

6. All boxes of plants should have strips of wood put over them to keep out the rats, these strips should be about as thick as a finger, and about a finger's breadth as under: thus |||||||
NO PLANTS OR SEEDS MUST BE PUT IN THE HOLD.

7. I shall also be glad of specimens of every sort of wood, (timber); a bit about six or eight inches long, and two thick,

(with its Malay name,) is sufficient. Send it rough, I will get it planed.

I have much confidence in you to add greatly to my stock of natural productions. You must persevere in sending, and be diligent in collecting.

Your great work, my dear J——, is that of a Christian minister; you would have been solemnly set apart thereto if you could have stayed long enough to have permitted it; the success of your labours does not depend upon an outward ceremony, nor does your right to preach the Gospel, or administer the ordinance of the Gospel, depend on any such thing, but only on the divine call expressed in the word of God. The Church has however, in their intentions and wishes, borne a testimony to the grace given to you; and will not cease to pray for you that you may be successful. May you be kept from all temptations, supported under every trial, made victorious in every conflict, and may our hearts be mutually gladdened with accounts from each other of the triumphs of divine grace. God has conferred a great favour upon you in committing to you this ministry. Take heed to it, therefore, in the Lord, that thou fulfil it. We shall often meet at the throne of grace. Write me by every opportunity, and tell Eliza to write to your mother.

Now, my dear J——, I commit you both to God and to the word of his grace, which is able to make you perfect in the knowledge of his will; let that word be near your heart. I give you both up to God, and should I never more see you on earth, I trust we shall meet with joy before his throne of glory at last.

Your very, very affectionate Father,

Calcutta, 24th Jan. 1814.

WM. CAREY.

IV.—*Application of the Roman Alphabet to the Támul, Karnatika, and other Languages of the Madras Presidency.*
By Rev. B. Schmid.

We have before intimated to our readers, that the application of the Roman character to the Native languages of India was making its way beyond the limits of the Bengal Presidency. We have already presented them with a scheme for its application to the Barmán and Shán languages, spoken in countries to the N. E. of Bengal; and have received for publication a judicious and philosophical scheme for its use in the Támul and other languages of the Madras Presidency, spoken to the S. and W. We are happy to state, that though these schemes have been prepared by gentlemen of different countries, and are applied to numerous languages differing most widely in their into-

nations, both of them fully agree in all essential points with each other, and with the scheme now in use in the Bengal Presidency. There are but three or four slight discrepancies, which have been pointed out to the authors, and regarding which all parties are prepared to yield, if the other deems it essential; so that we have the certain prospect of one grand harmonious plan, of expressing in one character the whole of the languages from the borders of Thibet and China on one side, to the limit of the Bombay Presidency on the other. We feel persuaded, too, that through the spirited exertions of the Editor of the Chinese Repository, and his friends, who have already pronounced the plan to be feasible, we shall soon view in the Chinese language another tributary to the Roman character;—and then, who will say, that it is incompetent to express the most complicated sounds of any language whatsoever?

The scheme before us is introduced by the following remarks, which are of universal concern, and which, as relating in part to the labours of some of the early and most zealous friends of Native Education in Calcutta, will be read by many, who yet remember them, with peculiar interest.

A Scheme for representing the Tánul in Roman Characters, with a particular view to aid the introduction of the Roman Characters into all the languages of the world.

“The times have now fully arrived when human society evidently hastens towards a great change; the perfecting of mechanical arts leads, by the improvement of telescopes and other instruments, to numberless new discoveries in astronomy, chemistry, comparative anatomy and botany, and thereby lays open to the human eye, *new worlds* of wonders, and proofs of the amazing wisdom and goodness of God; grammarians and travellers unite to throw incessantly, new light on the cause of the Holy Scriptures; the unbiased philosophical statesman and the divine, endowed with the same qualities of mind, are daily making the discovery that the course of events, as well as scientific inquiries and theoretical demonstrations, must sooner or later greatly modify the present fabric of states and churches; the art of education makes grand strides towards perfection, and old pedantry and scholastic tyranny are beginning to withdraw into “*the dark corners of the earth*,” even the sounds of the human voice are analysed by the philosophic spirit of the age, and the chaos of English Orthography is beginning to be put to rights as far as possible. All these improvements stand in as close a connexion with each other as the wheels of a watch, and co-operate to bring about one great event, in which all the designs and dealings of Providence centre. And though these views may be looked upon by some with a supercilious eye, yet, at all events, whether we assist or resist, or quiet our minds and remain lukewarm, it must be allowed, that these general movements cannot end in nothing.

“I hope I shall not be found to have been a false prophet, if I venture to predict that the victory (I suppose not contested any longer) of Sir William Jones’ system of noting the sounds, over that of Dr. Gilchrist, unimportant as it may appear at first sight, will, by its adaptation to every other language, prove a mighty auxiliary to the enlightening of the world.

“It is now, therefore, time for the friends of the ‘*Romanizing System*,’ to lift up their eyes to all other nations of the globe, and to devise in

time such methods that their system may become easily *adaptable* to any language or dialect, which the Linguist or the Missionary would wish to write with Roman Characters.

“About eighteen years ago, E. S. Montagu, Esq. and Capt. Irvine, were devising (as far as I understood them), a Universal Alphabet, or a method to mark in a clear, compendious, and systematic way all the different sounds which are existing in one or other of the human languages, in such a manner that an individual, who wished to know the exact sound of a foreign language, might be able to ascertain it, without having himself heard it pronounced. After Captain Irvine left Bengal, Mr. Montagu continued that work alone, but his lamented death prevented its publication. It would be important for science, to ascertain where the manuscripts on this subject are lying hidden. Those gentlemen seem to have been induced to undertake that labour, particularly by the wish to facilitate the Missionary work throughout the earth. An object truly worthy the attention of the Christian and the Literary man! The importance of this undertaking will be appreciated, if it is considered, how difficult it is, in the usual way, without some peculiar expedients, to give a description of some particular sounds to one who has never heard them. For probably every language of the earth has one or more sounds which are peculiar to it, and of such a nature as to baffle every attempt of conveying by description or comparison, an idea of it to a stranger to that language;—yes, many individuals even have not an ear sufficiently sharp and musical to catch those sounds correctly in a foreign country, particularly if in somewhat advanced age, even though they hear them from the mouths of the Natives themselves.

“Many who have learnt a foreign language, and flatter themselves they have caught the sound and accent sufficiently well for their purposes, and who think a greater accuracy to be superfluous and pedantic, will easily convince themselves of their mistake, if they will attend to *foreigners* of equal talents, acquirements and diligence with themselves, speaking English. They will soon observe, that through even a trifling deficiency in the pronunciation of but a few words or sounds, the whole effect of a sentence may be lost on the hearer; and that when such a foreigner wishes to speak something to the purpose and to the heart, he frequently becomes only ridiculous. Or let us take another instance: a native who tells us something in English with the greatest feeling, and whose diction is quite correct and energetic, will always, if not become ridiculous, yet fail to excite the same feelings in us which animate him, merely because of some defect in the pronunciation of one or two words or sounds in his sentence. And if the speaking of a foreigner, merely for want of a correct pronunciation, often excites our risible nerves, we may be sure that we likewise, in speaking, appear as ridiculous to the natives; and that often, when e. g. a Missionary thinks himself to be very solemn and impressive in his address to the natives, he only excites in them an inclination to smile, and his labour proves to be useless, if not worse than useless.

“These remarks are here made, solely to excite Europeans, who are learning any foreign language in order to the fulfilment of their callings, whether religious or not, to pay better attention to the correct and accurate pronunciation of each letter, than has generally been done hitherto.

“The following Scheme is offered, in order to assist in the acquisition of a correct pronunciation of the letters and sounds in different languages; and at the same time to romanize the Tamul Alphabet, and to give hints how difficulties and confusion, which are liable to take place when the system shall be more generally introduced, may be avoided.”

As the remainder of the paper relates chiefly to the languages of another Presidency, and as it is the intention of the learned compiler to have it printed in one of the Madras periodicals, we feel ourselves compelled to omit it. We shall keep the original MS. however, available for the inspection of any one who may wish to peruse it ; and hope soon to be supplied with printed copies, which we may present for the aid and encouragement of our friends, engaged in applying the Roman Character to other languages.

BETA.

V.—*Just Characters of the whole Bible, and the particular Books, gathered from the ancients and others.*

THE WHOLE BIBLE.

The soul's food ; so Athanasius.

The common shop of soul physic ; so Basil.

The invariable rule of truth ; so Irenæus.

The divine balance ; so Augustin.

1. In respect of the dictating of it ; it is,

The library of the Holy Ghost.

Christ's aphorisms.

The acts and statutes of the highest parliament.

God's mint-house.

The signet of God's right-hand.

The epistle of God to the world.

The court roll of God's fines and amercements.

2. In respect of its worth ; it is,

A stately palace.

A fruitful field.

The true Hesperides.

The inestimable pearl.

3. In respect of its use ; it is,

The touch-stone of error.

The key of the sheep-fold.

The glass of life.

The weather glass.

The Christian's magazine.

The armory.

PARTICULAR BOOKS.

Genesis. The cabinet of the greatest antiquities.

Exodus. The sacred rule of law and justice.

Leviticus. The holy ephemerides.

Numbers. God's arithmetic.

Deuteronomy. The faithful monitor.

Joshua. The holy war.

Judges. The mirror of magistrates and tyrants.

Ruth. The picture of a pious widow.

Samuel. } Sacred politics.

Kings. }

Chronicles. The holy annals.

Ezra. } An idea of church and state reformation.

Nehemiah. }

Esther. The great example of God's providence.

Job. The school of patience.

Psalms. { The soul's soliloquies.
The little Bible.
The anatomy of conscience.
The rose-garden.
The pearl island.

Proverbs. Divine ethics, politics, economics.

Ecclesiastes. Experience of the creature's vanity.

Canticles. The mystical bride-song.

Isaiah. The evangelical prophet.

Jeremiah. The pathological mourner.

Lamentations. The voice of the turtle.

Ezekiel. Urim and Thummim in Babylon.

Daniel. The apocalypse of the Old Testament.

Hosea. Sermons of faith and repentance.

Joel. The thunderer.

Amos. The plain-dealing reprover.

Obadiah. Edom's whip.

Jonah. The prophetic apostle of the gentiles.

Micah. The wise men's star.

Nahum. The scourge of Assur.

Habakkuk. The comforter of captives.

Nephaniah. Preparation for sad times.

Haggai. Zeal for God's house.

Zachariah. Prophetic hieroglyphics.

Malachi. The bound-stone of the two Testaments.

Matthew. {

Mark. { The four trumpeters proclaiming the title of the Great

Luke. { King.

John. }

Acts. The treasury of ecclesiastical history.

Romans. The principles of Christian faith. The catholic catechism.

1 Corinthians. Apostolical reformation.

2 Corinthians. A pattern of just apologies.

Galatians. The epistle to the Romans epitomized.

Ephesians. The opening of the great mystery of salvation.

Philippians. An apostolical admonition.

Colossians. A brief rule of faith and manners.

1 Thessalonians. Practical theology.

2 Thessalonians. Polemic theology.

1 Timothy. The sacred pastoral.

2 Timothy. The title of the Scripture pleaded.

Titus. Agenda, or church-orders.

Philemon. The rule of relations.

Hebrews. A commentary upon Leviticus.

James. The golden alphabet of a Christian.

1 Peter. A theological summary.

2 Peter. The encouragement of a spiritual warrior.

1 John. The glass of love, or charity.

2 John. The pattern of a pious matron.

3 John. The mirror of hospitality.

Jude. A picture of false prophets.

Revelation. { Daniel redivivus. The opening of the treasury of future
events.

VI.—*Value of pictorial Representations, as a subsidiary Means of Instruction.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Having observed in a former No. of your publication, a remark from the pen of a very judicious writer, tending to the disparagement of picture books, as a subsidiary means of conveying instruction, I have thought it worth while to invite the attention of your readers to a passage from “*Abbott’s Young Christian* ;” which, although not written with especial reference to them, appears to me to be applicable to the case, and to furnish philosophical arguments for their defence, illustrating, as it does, in a manner which I think must come home to every one’s feelings, the value of the imagination, as an instrument in the work of education. Complex as is the nature of man, the greater the number of his faculties we can enlist in our service, the more certain shall we be of a speedy victory over the power of ignorance ; and I would observe, that no where can the importance of interesting the imagination be more apparent than here, where the minds of the people have, from education, habit, and prejudices, been hitherto so circumscribed. Disproportionate as has been the importance attached by them to the portion of the earth inhabited by them, relatively with its remaining nations, I can conceive few things more likely to enlarge their conceptions, than drawings illustrative of the manners and customs of other times and other kingdoms ; likenesses of illustrious men ; representations of important events that have occurred, &c. ; and I should much regret, accordingly, to see their value under-rated. The passage I allude to is as follows :

“The difficulty which I am now to consider is, that in reading the Bible, especially those portions which are familiar, we stop with merely repeating once over the words, instead of penetrating fully to the meaning. In order to illustrate this difficulty, and its remedy more fully, let me take a passage, for example, the sixth chapter of St. John.

“‘After these things Jesus went over the sea of Galilee, which is the Sea of Tiberias.

“‘And a great multitude followed him, because they saw his miracles which he did on them that were diseased.’

“How familiar, now, this sounds to every reader. Every phrase comes upon the ear like an oft-told tale ; but it makes a very slight impression upon the mind. The next verse, though perhaps few of my readers know now what it is, will sound equally familiar when they read it here.

“‘And Jesus went up into a mountain, and there he sat with his disciples.’

“Now suppose this passage, and the verses which follow it, were read at morning prayers by the master of a family, how many of the children would hear it without being interested in it at all, or receiving any clear and vivid ideas from the description ? And how many would there be,

who, if they were asked two hours afterwards, what had been read that morning, would be utterly unable to tell?

"But now, suppose that this same father could, by some magic power, show to his children the real scene which these verses describe. Suppose he could go back through the eighteen hundred years which have elapsed since these events occurred, and taking his family to some elevation in the romantic scenery of Palestine, from which they might overlook the country of Galilee, actually show them all that this chapter describes.

"Do you see," he might say, "that wide sea which spreads out beneath us, and occupies the whole extent of the valley? That is the sea of Tiberias; it is also called the sea of Galilee. All this country which spreads around it is Galilee. Those distant mountains are in Galilee, and that beautiful wood which skirts the shore is a Galilean forest."

"Why is it called the sea of Tiberias?" a child might ask.

"Do you see at the foot of that hill, on the opposite shore of the lake, a small town? It extends along the margin of the water for a considerable distance: that is Tiberias, and the lake sometimes takes its name."

"But look. Do you see that small boat coming round a point of land which juts out beautifully from this side of the lake? It is slowly making its way across the water; we can almost hear the plashing of the oars. It contains the Saviour, and some of his disciples. They are steering towards Tiberias: now they approach the shore; they stop at the landing, and the Saviour, followed by his disciples, walks up upon the shore."

"Suppose now that this party of observers can remain a little longer at their post, and see in a short time that some sick person is brought to the Saviour to be healed. Another and another comes. A crowd gradually collects around him. He retreats slowly up the rising ground, and after a little time he is seen to take his place upon an elevated spot, where he can overlook and address the throng which has collected around him.

"If this could be done, how strong and how lasting an impression would be made upon those minds! Years, and perhaps the whole of life itself, would not obliterate the impression. Even this faint description, though it brings nothing new to the mind, will probably make a much stronger and more lasting impression than merely reading the narration would do. And what is the reason? How is it that what I have here said has impressed this scene upon your minds more distinctly than the simple language of the Bible? Why, it is only because I have endeavoured to lead you to picture this scene to your minds, to conceive of it strongly and clearly. Now any person can do this for himself, in regard to any passage of Scripture. It is not necessary that I should go on and delineate in this manner the whole of the account. Each reader can, if he will task his imagination, paint for himself the scenes which the Bible describes. And if he does bring his intellect and his powers of conception to the work, and read not merely to repeat formally and coldly sounds already familiar, but to bring vivid and clear conceptions to his mind of all which is represented **there**, he will be interested. He will find new and striking scenes coming up continually to view, and will be surprised at the novelty and interest which this simple and easy effort will throw over those very portions of the Bible to which the ear has become most completely familiar."

The above remarks, as well as others of the same nature, must already be in the hands of many of your readers; but to promote discussion, whether by original or borrowed communications, must ever be productive of advantage, and you may therefore perhaps deem this worthy of insertion.

A FRIEND.

VII.—*Lamentable Prejudices of American Christians.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I beg to hand you an extract from a letter lately received from the United States, which exhibits a melancholy specimen of the illiberal feelings, which, it appears, are entertained almost universally in America against persons of colour, however deserving of respect and esteem the same may otherwise be.

The writer of the letter is the Rev. Mr. Metzger, a German Missionary, who labored several years at Sierra Leone, under the auspices of the Church Missionary Society. During his residence in that colony, he married a young lady of colour, who had received a superior education, and whose father was a respectable English gentleman. The insalubrity of the climate having compelled Mr. Metzger to leave Sierra Leone, he proceeded to America, with a view of taking a ministerial charge among the German emigrants in that country. He writes from Ann Arbour, in Michigan, under date 25th August, 1834, as follows :

(Translated from the German.)

“ We arrived safely at New-York on the 27th July ; but how astonished was I, when yet in the harbour, to learn, that for some time, there exists in America, not only prejudice, but absolute hatred against all blacks and persons of colour ! The captain of the vessel and the pilot advised me, in order to avoid bad consequences, to leave for a while my wife and children on board, and to go on shore alone. I acted accordingly, and returned the following day to fetch my family. On my arriving with them at the hotel where I had lodged the previous day, it was intimated to me, that it would give great offence if Mrs. Metzger appeared at the public table ; we were in consequence compelled to seclude ourselves in our own apartments. Disgusted with the illiberal feelings I saw prevalent, I quitted New-York as early as I found practicable, and proceeded to Buffalo, where I hoped to find an asylum for myself and mine. On reaching the place, I left my wife and children on the steam boat, and called on the Rev. Mr. G—, to whom I had letters of introduction. He received me very kindly, and with several of his friends, promised to look out immediately for suitable lodgings for us. After some hours of fruitless search, they came to the steam boat, and told me, that although there was no want of lodgings in the town, yet, owing to my family connexions, no one was willing to admit us ; and even a tavern-keeper, to whom application had been made, appeared reluctant to receive us. I was therefore compelled to prosecute my journey as far as this place ; but we had a most disagreeable voyage. At a certain town, an American lady, who had taken a passage in our steamer, no sooner had entered the cabin, and perceived Mrs. Metzger, than she exclaimed in a most unfeeling manner : ‘ It is quite suffocating here, and there is a black woman on board ; put me on shore immediately.’ Afterwards my poor wife was so wantonly insulted by some of the passengers, that it actually overpowered her, and she fainted away. I arrived at Ann Arbour on the 18th August ; but I see as yet no prospect of settling, although German clergymen, who are acquainted with the English language, otherwise find no

difficulty in doing it. I am given to understand every where, that my not succeeding is owing to my wife's being a person of colour. Were it not for this circumstance, I should have had a church long ere this."

Thus far Mr. Metzger. Who, on reading the above, can forbear sympathy with the unfortunate class of our fellow creatures, subject to such illiberal and unmanly treatment? And who, not previously aware of the fact, would ever suspect that such treatment is inflicted in a country, where of all others in the world, one would least expect it,—in FREE America!!!!
L.

VIII.—*Statement of the Plan and Objects of the General Assembly's Mission in India, by the Rev. A. Duff.*

It was intended to introduce into this number, an abstract of the speech delivered by Mr. DUFF, before the GENERAL ASSEMBLY of the CHURCH of SCOTLAND; but as the speech itself, though in a somewhat garbled form, has already been published in the newspapers, we prefer laying before our readers the following statement, more recently published by Mr. DUFF. It contains a brief, but accurate and most interesting view of the plan and objects of the General Assembly's Mission in India; and well deserves the attention of every friend of Missions.

This Mission embraces all the departments of labour that have been resorted to, and found efficacious, by societies of different denominations, in reclaiming the wastes of heathenism. It includes the Christian education of the Young; the teaching and preaching of the Gospel; the translation and distribution of the Sacred Scriptures and Religious Tracts, &c. These are the means ordained of God: this the instrumentality that must prove irresistible in its efficacy—infallible in its ultimate results.

The founders of the Mission, regarding the Teaching and Preaching of the Gospel as the grand instrumentality in the conversion of the world, resolved, from the first, to provide adequate means for the formation of an effective native agency. Is it the wish of British Christians to see the teeming millions of Hindustán awakened—regenerated—saved? And is it not worse than chimerical to attempt to reach and reclaim all of these, by the *direct immediate* exertions of a *few foreign agents*, labouring, as these must ever do, under numberless disadvantages? Well, to meet the fearful exigency, and yet as speedily as possible consummate the glorious end, the General Assembly determined to put forth a portion of its strength in rearing up a school of religious native teachers; who, from being habituated to the climate, from their vernacular acquaintance with the languages, from their knowledge of the manners, customs, feelings, sentiments, and prejudices of the people, could labour with *peculiar* effect in disseminating the light and life of Christian truth throughout every province of the land.

For this purpose, an institution was organized in August, 1830, in Calcutta, the metropolis of British India. And, as the nature and importance of this institution do not appear to be generally understood or ap-

preciated, it is now proposed to submit the following brief statement respecting it.

OBJECTS OF THE INSTITUTION FOR HINDU YOUTH IN CALCUTTA.—From the first, the institution was designed to consist of two departments:—the one, preparatory; the other, of a higher order. The object of the *former* is to initiate the boys into the elements of Grammar, History, Geography, Arithmetic, and Christianity. The object of the *latter* is to perfect an acquaintance with Chronology, Geography, and History—natural, civil, and sacred. And the course is intended to embrace, more or less extensively, as growing circumstances may admit, the various departments of Mathematical and Physical Science. But the feature that peculiarly distinguishes the Seminary is,—the regular and systematic study of the Christian Scriptures; of the Evidences of Religion, natural and revealed; and of doctrinal and practical Theology—including the corruption and helplessness of human nature; the Divinity of our Saviour; the Personality and Divinity of the Holy Spirit; the reality of Christ's vicarious sacrifice, and the all-sufficiency of his atonement; the necessity of justification by faith alone and sanctification through the Spirit; the resurrection of the body; the general judgment; the everlasting misery of the wicked, and the everlasting happiness of the righteous.

MEDIUM OF INSTRUCTION.—While it is confessed that the vernacular languages alone are available for imparting an *elementary* education to the *mass* of the people of Hindustán, it is insisted on as a *fact*, that these languages do not *at present* afford an adequate medium for communicating a knowledge of the *higher* departments of literature, science, and theology. This medium is supplied, in perfection, by the English language. Much attention is accordingly bestowed on the cultivation of this language, which, when once acquired, becomes the constant medium of instruction. And it seems providential that there exists an extreme anxiety among a large portion of the natives to acquire a knowledge of English—that native youths generally discover an aptitude for the acquisition—and that, in consequence, numbers have already mastered the language, so as to converse and write in it with considerable fluency.

SOME OF THE CONTEMPLATED BENEFITS.—1. By being put in possession of the English language, the entire circle of European literature and science will at once be thrown open to Hindu youth; and numbers will become qualified to read the Christian Scriptures in our admirable English version, and to peruse treatises on Christian evidence, and expositions of Scripture doctrine directly, in the words of the original author. This surely is no ordinary blessing. This is not to impart knowledge by measure—to bestow it with niggardly hand—to dole it out of our treasury by scraps and fragments, in versions or translations, accurate or inaccurate. No; this is at once to present numbers with the key of knowledge—of *all* knowledge, literary, scientific, and sacred;—knowledge, which ages of time and hosts of translators could never furnish—knowledge, which in quantity and quality, the works written in all other languages, living or dead, of the world besides, could not collectively supply. In this view of the case, the English language becomes the great channel of *acquisition* to the thoroughly educated *few*; while the vernacular dialects become the channels of *distribution* to the ordinarily educated *many*. The former unseals the inexhaustible fountain of all knowledge: the latter serve as ducts to diffuse its vivifying and healing waters over the wastes of a dry and parched land.

2. As the Hindus possess stupendous systems of learning on all subjects—geographies, metaphysics, astronomies, &c. as well as marvellous theologies—all abounding with the grossest imaginable errors, and yet all claiming the same divine origin, and asserting the same title to infallibility—it follows, that the inculcation and apprehension of any branch of

useful knowledge must tend to shake their confidence in the truth of their own systems generally ; —and that if branch after branch be communicated, one stone after another will be thrown down from the huge fabric of Hinduism ; so that at length, when an extensive course of education is completed, the whole will be found to have crumbled into fragments. Hence it is, that along with the demolition of false systems of literature and science, the Assembly's Institution, from the varied instruction it imparts, must inevitably cause the downfall of *Pantheism, with all its blasphemous delusions, and Idolatry, with all its numberless enormities ; —and simultaneously with the overthrow of both, the abolition of Caste, which for ages has exercised the most mischievous and grinding tyranny over the whole mass of the native population.*

3. But, as it is certainly not *good* simply to destroy, and then leave men idly to gaze over the ruins, nor *wise* to continue building on the walls of a tottering edifice, —it will ever form the grand and distinguishing glory of the Assembly's Institution that, in consequence of the introduction and zealous pursuit of the study of *Christian evidence and doctrine*, we shall be enabled to *supply a noble substitute in place of that which has been demolished*, in the form of sound general knowledge, and pure evangelical truth.

4. Nor will such blessings be confined to the immediate recipients alone. *Through these, the blessings gained, must extend and multiply.* Should any be admitted, professing Christianity, every principle will be strengthened —every branch of knowledge cultivated and matured. Should others enter, avowing themselves to be still the votaries of idolatry, almost *all* must become *Christians in understanding*, and there is the *same probability* that springs from Christian instruction at home, that *others may become Christians in heart.* Now, of either, or all of these classes, let one and another be added in continued succession, and the *collective mind* will at length be freely set loose from its ancient fixed and frozen state, and awakened into light, and life, and liberty. And as life is self-propagating, and light communicative in its nature, we may thus happily succeed in combining the three inestimable blessings—*individual good, the ever-renewing principle of self-preservation, and the power of indefinite extension.*

By the process now pointed out, it is clear we shall be able, to the extent of our means, to supply the *present grand desideratum*, as regards the evangelization of India:—in other words, we shall, through God's blessing, succeed in *raising up a body of native agents* ; from whom, even in the secular offices and relations of life, shall emanate such healthful influences, as must produce the happiest impressions on the surrounding mass. More especially may we succeed in rearing a *well-disciplined body of Christian Teachers*, who shall diffuse the blessings of a wholesome education throughout the land. And over and above all, in real importance, may we be honoured in *qualifying a noble band of Christian Ministers*, who shall cause “the glad tidings” of salvation through a crucified Redeemer to sound from shore to shore, with a power and efficiency which it were presumption in nine-tenths of foreign labourers to pretend to emulate.

MANAGEMENT OF THE INSTITUTION.—The Institution has been established, and is supported, by the General Assembly of the Church of Scotland ;—with which venerable body rests the supreme control over it. The direct, or immediate management of it, is vested in the Assembly's accredited Missionaries, who are regularly ordained clergymen of the Scottish National Church—together with such assistants as the latter may be enabled to select on the spot. At present, there are *three* ordained ministers connected with the institution : and when the entire system of instruction is fully organized and completed, the number will be increased to *five* or *six*. The mode of instruction adopted, is what has been

termed the interrogatory, or intellectual, in opposition to the old dull mechanical system. The teaching of the junior classes is conducted on the monitorial plan.

SUCCESS ALREADY ATTAINED.—The success of this institution has been triumphant beyond any thing of the same kind hitherto attempted in Eastern India. It was founded in August, 1830. It has been visited constantly by numbers of European residents in Calcutta, of every rank and condition in life. There is an annual examination of all the pupils, in the Town Hall, which is attended by numbers of all classes in society. The Calcutta journals, European and Native, Infidel and Christian, have, year after year, greatly extolled the efficiency of the system of Education pursued, as well as the extraordinary proficiency of the pupils.

Already has one of the pupils been publicly baptized, from the knowledge acquired, and the impressions made, at this institution. *Almost all the youths in the two senior classes have become thorough unbelievers in Hinduism*; and, at the same time, *as thorough believers in Christianity*, so far as the *understanding*, or the *head*, is concerned. And a few have already begun to manifest symptoms of a nature so decisive, as to prove, that *the heart* also is beginning to be vitally affected. Such is the *nature*, and such the *tendency*, of the system pursued in the General Assembly's Institution—an institution that contains about *five hundred* Hindu youths—all of them of respectable caste, and many of the very highest—and a few belonging to some of the wealthiest and most influential families in Calcutta.

LECTURES ON CHRISTIANITY.—It is proper here to add, that for three years, Lectures on Christian Evidence and Doctrine were delivered to numbers of Hindus, who had acquired, at the Government College, an excellent English education, *without religion*, and had, in consequence, become perfect infidels. These lectures, and the discussions that arose out of them, led to *the conversion of several young men of good families*, who are now labouring mightily in advancing the cause of the Redeemer in India. And besides these *direct results*, there has been excited a spirit of inquiry, that promises to issue in results still more extensive, and pregnant with blessings to the people of that benighted land.

GENERAL FUND.

However adequate the funds collected in Scotland and elsewhere, to meet the *present current* expenditure, they are by no means sufficient to enable us to push the manifold advantages already gained, to their full and desirable consummation. In order, therefore, to secure this glorious end, as well as extend more widely the benefits of the general system, a large increase of resources is essentially necessary. And surely it is enough to provoke the liberality of Christians, when they are told, that the state of things in Eastern India has, of late years, become so decidedly favourable, that nought seems wanting, with God's blessing, but proportionate means, to render the diffusion of sound Christian education rapidly progressive through the length and breadth of the land.

BUILDING FUND.

On this subject, the General Assembly's Committee desire at present to make a special appeal.

Let any one candidly peruse the preceding statements, however brief, and say, whether the objects contemplated be not of transcendent importance? Let him say, whether the proposed undertaking be not fraught with blessings innumerable to India? And if, from what has been stated, its success be no longer problematical—no longer a mere matter of experiment—ought not all the necessary means to be furnished for carrying it on efficiently, and conducting it to its final consummation?

Now, it is clear, that *suitable accommodation* must occupy a foremost place amongst the means that are indispensable for this purpose; but at present

no adequate accommodation is provided. If lectures are to be delivered on Christian Evidence and Doctrine, &c. there is no Lecture Room; neither is there any room for School Library, School-Book Depository, Apparatus, &c. For these purposes, the Missionaries have hitherto been obliged to devote a part of their own dwelling-houses. For the use of the Institution, as at present conducted, a large native house has been hired, every corner of which is more than occupied. But, though it is the best that could be had, the situation has been found decidedly unhealthy, and the apartments, from their small size, excessively inconvenient; partly from the situation of the house, and partly from the small size of the rooms: these at times become heated to a degree that is dreadfully oppressive to the pupils, and altogether killing to the teachers. During the height of the hot season, the thermometer has been found to rise daily to 105 and 106 degrees, and that too in a half-tainted atmosphere: whereas, in a larger and more airy building, the temperature might be reduced several degrees, and that in a purer atmosphere. Besides, the great number and the scattered position of the present apartments render twofold greater the labour and exhaustion of vigilant superintendence than would otherwise be necessary.

Need the Committee say more? To avoid the hazard and expense of a failure, neither they nor the Missionaries did at the outset ask for buildings of any description? They chose rather to survey the field, and ascertain its capabilities. This having been done, the experiment of cultivating it was immediately tried. And as the result of nearly five years of prayerful labour and patient waiting upon their God, they have now with grateful hearts to report, that through the favour of Him from whom all blessings flow, the experiment has succeeded beyond all expectation. During this period, God has been pleased in an especial manner to further their designs for the emancipation of the Hindu mind. Being able, therefore, to point to a triumphant success,—to several conversions,—to numbers of educated natives that are ready to attend lectures and discourses on the Christian faith,—to *five hundred* youths under literary, scientific, and religious instruction, many of whom promise fair to exercise a prodigious influence on the destinies of India,—and to *hundreds more*, who have been *actually pressing* for admission, and *actually excluded for want of space to hold them*,—they simply crave for the means of providing plain but suitable accommodation in the form of Class Rooms, Lecture Rooms, &c., in order to enable them more vigorously to prosecute operations so happily begun, and so exuberant with the prospect of glorious results. Will the people of Scotland, then, refuse the necessary means? The Committee cannot persuade themselves that in such circumstances a refusal is possible. They propose, accordingly, to open a separate special subscription, to be designated “The Building Fund.” And they urgently recommend the subject to the favourable attention of the friends of Missions generally, and the members of the Church of Scotland in particular.

It is calculated, that the purchase of ground, and the erection of buildings sufficiently ample for carrying on the preparatory and higher courses of instruction, on so very large and extended a scale, cannot, in a place like Calcutta, cost much less than five or six thousand pounds. Still, considering the real magnitude of the object to be accomplished, it is presumed, it would be difficult to name a more profitable outlet for the benevolence of those who long and pray for the establishment of Messiah's kingdom over the hideous and gigantic systems of Pantheism and Idolatry in Hindustán.

Our readers will hear with pleasure, that the General Assembly have nobly offered to give towards the erection of build-

ings for their Calcutta Mission the sum of £4,000, on condition that one-fifth part of that sum in addition is contributed to the object in India. We earnestly hope, that among the readers of the *OBSERVER* will be found many who will delight to afford their aid in effecting an object so important and necessary, and shall probably next month more distinctly call on them for the purpose of securing it.—ED.

IX.—*Vindictory Letter from Mr. Macleod.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Although you stated that the remarks of BETA superseded the necessity of any other rejoinder to your correspondent GAMMA, yet as my name was introduced into your columns as the author of the extract so roughly handled, I trust you will do me the justice, to allow me to vindicate myself from the unwarranted and unjust insinuations of your correspondent. It is insinuated that I had written a falsehood, from base and interested motives, to the injury of the cause of education, and of your periodical. It is true, that I never dreamt, that such a latitude of interpretation would have been given to my remarks, as that assigned to them by your correspondent. My object was simply to demonstrate that the Romanized Hindustani facilitated, rather than retarded, the study of English. I am not aware, whether myself, or the printer, made the mistake; but the extract which has drawn forth the angry animadversion of your correspondent ought to have been "almost any elementary book in English." Now let us subject this extract to critical dissection, and see if it will stand the monstrous interpretation applied to it by GAMMA. The word "almost" means *nearly, well nigh*. Now the whole marvellous sentence which has subjected me to such ungenerous interpretations, would run thus: "the boy could nearly read any elementary book in English." The word *read*, in its limited sense, means, merely to pronounce. Now, Gentlemen, I say that the boy alluded to, advanced, in a month, further than this; for there was not a book in the Romanized Hindustani that could be procured at the Lakhnau Depository, but he could read with ease.

But why so much warmth in a case of decided benevolence? Can we not discuss the subject at issue without casting ungenerous imputations upon individuals? In introducing the Romanized system, I have never attempted to retard the progress of the native characters; as I think, that this, in the first instance, would be rather injudicious. But I have never met with any hostility to the Roman scheme, nor yet have I even had the smallest trouble in introducing it into the schools under my charge. I allow that the opposers of the scheme, may be actuated by the most benevolent motives; but it appears that they have not charity enough to ascribe the same motives to their opponents. As the foes of the Romanized system are constantly publishing accounts of its death and burial, I should propose that all its friends should send to the *CHRISTIAN OBSERVER*, a fair and impartial account of its progress; and to prevent all future cavilling and botheration, these accounts should be signed by at least two disinterested individuals*.

I am, Gentlemen,

Your obedient Servant,

Lakhnau, 18th Nov. 1835.

W. MACLEOD.

* We shall be happy to insert such accounts, if our correspondents will take the trouble to prepare and send them to us.—ED.

REVIEW.

Discourses. By the Rev. R. Nesbit.—Sold at the Church Mission Press, and by Messrs. Thacker and Co.

We have much pleasure in recommending to the notice of our readers, Mr. Nesbit's volume of Sermons. They are, as the title-page informs us, chiefly on Doctrinal Subjects,—and these subjects are handled with that earnestness and impressiveness, which all who know the fervent piety and devotedness of the author, might have expected. There are passages in the volume which possess the characteristics of true eloquence; there are many also calculated to awaken the feelings and excite the finer sensibilities of the heart: but the predominant character of the discourses seems to be, a straight-forward declaration of the glad tidings of peace and salvation to sinful men. Many of the author's appeals are searching and powerful, and when addressed to a listening congregation, with the additional impressiveness of a speaker who felt strongly and seriously the great importance of the truths which he was declaring, they surely could not but have been accompanied with salutary effects. We think that the author judged well, when he yielded to the solicitations of his friends, and permitted this volume to come forth into the world; and we unite in his earnest prayers, that the highest hopes of his friends may be fully realized.

We regret that, in bringing before our readers a notice of the volume, we cannot give it all the attention which it fairly deserves; we shall endeavour, however, by selecting some passages, to show that a more intimate acquaintance with the volume, as well as a more minute knowledge of its contents, than we can pretend to give, is desirable.

The subjects selected afford the author opportunity of enlarging, on the surpassing love of God manifested in the Gospel,—on the awful character of divine holiness, and the unworthiness of any approach which fallen man can make to God, save through the mediation of a sinless advocate with the Father,—and on the influence of the atoning death of the blessed Saviour, and His power and might to save to the uttermost the very chief of sinners. All these subjects are brought before us, in a manner calculated to impress the mind, with the necessity of giving earnest attention and immediate application to the main business of life. The evil of sin, and the negligence of a merely nominal profession of godliness, are repeatedly and strongly enforced. The unrestricted freeness and complete fulness of Gospel mercy are unfolded, and the presumptuous guilt of remaining heedless

listeners and uninterested spectators, under such a glorious dispensation of mercy and love, is faithfully announced.

Let the man who vainly trusts in his own righteousness, forgetful of the infinite purity of that Almighty Being, before whom he shall stand at the judgment of the great day, peruse the following passage, and then consider how he shall answer for one of many thousands of his transgressions.

“Do you wish to stand alone? Take, then, your place with the angels in heaven, or with Adam in paradise, and keep your place by the maintenance of perfect love and perfect obedience. Alas! no sooner is one moment elapsed than you have fallen! During that moment you have not ‘loved God with all your heart;’—you have not sought his glory with all your desire;—you have not promoted it with all your energy. You are found guilty both of disaffection and disobedience; and you must be dealt with accordingly. You are cast down from your heaven;—you are driven out of your paradise. But why should we bid you take your place now? you have taken it, and tried it, and lost it, long ago; and your subsequent conduct has only rendered the more desperate your loss, and the more vast your ruin. Not only moments, but days,—not only days, but years, have witnessed continual deficiency, and never-failing transgression,—unconquerable disaffection and unwearied rebellion. These have distinguished your character and conduct from your youth up; and yet you imagine that you have not lost your place in the presence of Jehovah! or, at least, you think you may regain, and retain it, by a worth of your own production and possession! Foolish men! look into your *hearts*. Are they not ‘like the troubled sea which casts up mire and dirt?’ How many evil thoughts, and foul imaginations, and inordinate desires, and unhallowed purposes, find a lodgment within them! See how they reject the holy exercises of meditation and prayer! See how they exclude the idea of God,—not only of his holiness, but of his goodness; not only of his just government, but of his bountiful providence! Mark your *conversation*; and observe how many idle and unadvised,—how many vain and foolish,—how many foul and wicked,—how many profane and blasphemous words escape your lips! Turn your eyes to your *conduct*, and see how much selfishness and sin,—how much unholiness and impurity,—how much contempt of God and rejection of his authority, characterize all your actions! Look to your whole life; and what is it but a series of sins? Look to yourselves; and what are you, but a mass of guilt? And yet you will present yourselves before a holy God, and point to your past history as recommending you to his favour!” pp. 26, 27.

If sin in all its deformity is presented to the mind, and God in all the awfulness and sublimity of his justice regarded as the avenger of his insulted majesty, where can the self-convicted sinner find repose and peace for his weary soul? Whence can arise the hope of acceptance? Could the sinner stop short in his career of ungodliness; could he, from the very moment of convicted opposition to the righteousness, purity, and perfection of the holy law of God, commence the practice of true righteousness and persevering adherence to the requirements of the Divine precepts?—yet how could he satisfy the claims of justice for the unnumbered errors of his past life? Can any system of human device quiet his fears, or lead him to the means by

which he can expiate his guilt? all human systems are not only inadequate to the effect of "drawing men to God;" but the means they unfold, "legitimately, directly, and infallibly produce the effect of drawing men farther from Him." Hear our author, however, announcing the true remedy, provided for the guilty soul.

"When, however, a pardon, free, full, and irrevocable, is distinctly offered,—when the grounds of that pardon, as resting on the pure, perfect, and everlasting righteousness of a substituted and suffering Saviour, are clearly perceived,—and when the sincerity with which this pardon is offered is fully credited, then can the soul give up itself freely to the contemplation of Divine love, and freely experience its influence in exciting love in return: then, also, can it contemplate the Divine holiness and justice, and regard them with gratitude, as well as reverence, and with delight, as well as awe. The veil of terror, which distorted and obscured the Divine character, is taken away; and all its beauty and loveliness, its excellence and glory, burst on the astonished and enraptured view of the beholder."

"Pardon, such as the Saviour offers, both quiets fear, and abashes pride; it excites gratitude, and provokes love; it constrains to obedience, and urges to perseverance in those ways that are pleasing to God. It is the Saviour lifted up upon the cross, that 'draws all men unto him.' It is the Saviour suffering in the stead of the guilty, that 'draws all men unto him.' It is the Saviour procuring pardon by the sacrifice of himself, and bestowing pardon in virtue of that sacrifice, that 'draws all men unto him.' It is the Saviour purchasing pardon at the greatest expense to himself, and giving it to us 'without money and without price,' that 'draws all men unto him.' But for this peculiarity of his work it would be altogether imperfect, and would leave us in a worse condition than if it had never been commenced. But for this we should in vain call him Saviour or Redeemer. But for this we might look upon his dignity, but could not rejoice in it;—we might look upon his power, but could not trust it;—we might look upon his love, but could not give up our hearts to be melted by its influence." pp. 41, 42.

We beg to invite the attention of such of our readers, as may possess the volume, and of others who we trust will procure it, to the two sermons on Matt. xi. 21—24; they are well worthy of perusal, and the subject of which they treat is too much lost sight of in this worldly and degenerate age. We also solicit attention to the two sermons on 1 Cor. xv. 34. We, whose lot has been cast in a land where the knowledge of the true God is obscured as it were with a cloud of thickest darkness—where the divine character, in its infinite perfection and supreme grandeur, is not regarded, or is altogether unknown—where superstition, of the darkest and most delusive kind, enslaves unnumbered multitudes of dying men,—we, who see around us the triumphs of idolatry, imposture, and infidelity, have too much cause to exclaim, the true and living God is unknown in the midst of us. One passage may be quoted—it refers to the man who knows about God, but at the same time has no saving knowledge of God.

"This is a most remarkable fact in the moral history of man. Strange it is that he should be able to speak of the truth, to dispute about it, and defend it, and yet continue, with respect to his moral nature in general, as if no such truth existed. Strange it is that he should know that God is holy, and yet not fear and stand in awe of him,—that he should know that 'he is love,' and yet regard him without affection,—that he should know that he is 'true and faithful,' and yet neither believe, nor trust in him. The fact is, that he knows of these things only 'by the hearing of the ear.' His mental eye never saw them; and of that knowledge of God and of Christ, which is life eternal, he possesses none." p. 173.

There are two sermons on Cor. v. 21, which merit a careful perusal. Here we are told of the voluntary sufferings and the all-sufficient redemption of Him who purchased peace for us, by being made sin;—who bore unmerited wrath, that we might be made the sons of God. When we consider Him who was bruised for our transgressions, and bore our sins, may we not derive comfort from the consideration, that our Great Mediator and High Priest has a fellow feeling with all our sorrows, and will aid his people in all their trials? Shall we not then be willing to suffer for his sake? We invite every suffering believer to peruse the concluding paragraph of these two sermons.

"It is no doubt true, that believers are required to conform themselves, and are actually conformed, to the sufferings and death of Christ, as well as to his resurrection and ascension and dominion. It is no doubt true that you must suffer. It is no doubt true that you must be persecuted for his sake. It is no doubt true that you must 'crucify the flesh, with the affections and lusts.' It is no doubt true that you must 'put to death your members, which are upon the earth,' and become dead to the world and every worldly enjoyment. But these things, although they are unpleasant to the flesh, tend to the health and happiness of the spirit. They form, at most, only a 'light affliction, which is but for a moment,' while there follows them 'a far more exceeding and eternal weight of glory.' They are 'sufferings of this present time, which are not worthy to be compared with the glory that shall be revealed' hereafter.—And, oh! if you are to be conformed to Christ in his exaltation, will you not be conformed to him in his humiliation also? If you are to be like him in his happiness and glory for endless ages, are you not willing to be like him in his shame and suffering for a few years? If in your spirits you have already risen with Christ from the death of sins and trespasses in which you are naturally sunk,—if you already 'sit with him in heavenly places,' and if, in your bodies, you shall rise at last from the grave,—if you shall ascend to heaven, and sit with him for ever on his throne; are you not willing, for his sake, to bear the reproach and disadvantages of a mean birth and low condition?—For his sake, are you not willing to endure toil and want, and pain and distress?—For his sake, are you not willing to submit to the chastisements of God?—For his sake, are you not willing to suffer the evil thoughts and suspicions, the contradictions and revilings, the accusations and rebukes, the persecutions and assaults, the contempt and derision, of men?—For his sake, are you not willing to meet and to resist the temptations of devils?—For his sake, are you not willing to be crucified?—For his sake, are you not willing to die?" p. 296.

There are many other passages worthy of remark and perusal, but our limits forbid us to give way to our wishes on this

point. We cannot, however, finish our observations without noticing particularly the four sermons on Prayer. Three of these are an exposition of the Lord's Prayer, and the first is on "prayer viewed in connexion with the Divine decrees." The author treats this subject in a sound and practical manner, and gives satisfying replies to the objections which are sometimes brought forward in reference to the sovereign will and immutable determinations of the Creator. The following short paragraph may indicate something of the author's argument.

"It is because God is unchangeable, and preserves unchanged those connexions in the material world which he has once established, that we are encouraged to avail ourselves of them, and are able to do so with success. Were he to change his decrees respecting the material world, so that fire should no longer burn, water no longer drench, and so forth, there would be an end of all our natural exertions. It is, in like manner, because God is unchangeable, and preserves unchanged those connexions in the spiritual world, which he has once established, that we are encouraged to avail ourselves of them, and are able to do so with success. Were he to change his decree respecting prayer, so that the use of it should no longer be followed by the reception of spiritual blessings, there would at once be an end of the exercise. It is because God has established an inseparable connexion between the offering up of prayer, and the obtaining of spiritual blessings; and because he, as an unchanging God, maintains that connexion unchanged, that we are able to approach his footstool with hope and confidence, and are encouraged to 'pray without ceasing.' 'I am Jehovah; I change not: therefore ye sons of Jacob are not consumed.' So far, therefore, from the immutability of God, and the existence of his immutable decrees forming an objection to prayer, they form the very foundation and support of it, and, were it not for them, it would be an idle and hopeless exercise." pp. 63, 64.

The sermon concludes with an earnest exhortation to pray for the blessings promised to all the families of the earth. Many of our readers may fully sympathize with the author in what he enjoins.

"The blessings promised to 'the house of Israel' are also promised to the whole world. It is not merely the families of Jacob, but it is 'all the families of the earth,' that are to be 'blessed in Abraham's seed.' Let this promise, then, excite you to prayer: let the belief of its truth, and the feeling of its preciousness, ever press upon your heart, and preserve you from 'fainting' in the exercise. Do you wish to see a whole world under the happy dominion of 'the Prince of Peace?' Do you wish to see all men loving God, adoring his perfections, praising his name, and doing his will? Do you wish to see all men acknowledging his infinite love in the gift of his Son, and rejoicing in him in consequence of that gift? Do you wish to see all men living in peace and love with each other? Do you wish to see holiness and happiness spread through every part of our now wicked and wretched world? Do you wish to see 'the glory of Jehovah cover the earth, as the waters cover the sea?' If such is really your desire, let it be cherished till it become like one of the strongest passions of your nature, and continually solicit and prompt to efforts for its own gratification. Let this desire especially prompt to prayer; and let that prayer never cease till Jehovah accomplish that with respect to which he would have 'the house of Israel to inquire of him, that he may do it for them.'" p. 71.

We can only allude to one out of many excellent remarks which abound in the exposition of the Lord's Prayer. Our readers who have their hearts and hands engaged in the great and all-important work of evangelizing the heathen, may wish to peruse the following passage. It gives the sentiments of one who has himself been actively, earnestly, and, to a certain extent, successfully engaged in the labours and cares and sufferings of the Missionary enterprise.

After alluding to the failure of the Moravian Missionaries in Greenland, so long as they confined themselves to a plan devised by human wisdom, and their success when, in a spirit of prayerful earnestness, they told "the simple story of the cross narrated in the New Testament;" he says—

"This fact respecting the introduction of Christianity among the heathen, proves its divine origin,—broadly delineates the character of its Author,—and clearly points out our duty with respect to the propagation of it. Paul 'preached not in the words which men's wisdom teacheth;' but he 'preached the cross of Christ—to the Jews a stumbling-block, and to the Greeks foolishness.' This was the only successful method then; and it is the only successful method now. 'God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are;' and all for this purpose—'that no flesh may glory in his presence.' The Millennial days, my friends, will never arrive, until we know distinctly, and feel habitually, in what relation we stand to our Maker,—until we renounce all dependance upon ourselves,—until 'our pride be humbled, and our haughtiness brought low, and the Lord alone be exalted' in the midst of us. Prayer, therefore, which is, in its very nature, a renunciation of our own glory, and a desire to secure the glory of God, ought to be our refuge and our hope in all our endeavours to advance the Saviour's kingdom. All that has yet been accomplished in the conversion of the heathen, has, in the most marked and manifest and decided manner, been accomplished by prayer. We would, therefore, impress it upon you, that your donations and subscriptions are but as the small dust in the balance when weighed against your prayers. If the whole Christian world were to supplicate continually and earnestly for the conversion of the heathen at a throne of grace, it is morally impossible for them to remain unbelievers. As long as the character of God remains what it is,—as long as his promises remain true, so long must the united prayers of the church prevail. Were we only deeply sensible of our own wants, and of those of the world at large; and did we only with a universal and incessant cry implore the 'God of the spirits of all flesh' to send down his Holy Spirit upon us and upon them, the dark and baleful passions and deadly practices of the world lying in wickedness would disappear, and throughout the whole compass of the globe there would be found nothing to hurt or to destroy.

"While we make these remarks, and would endeavour to impress them upon you, it may be imagined by some that we are discouraging active outward exertion. The conduct of the first missionaries, of whom it is said, that they 'gave themselves to prayer,' speaks a different language. It tells us that it was just because they depended altogether upon the Almighty,—because they felt themselves simply instruments in his hands,—because they trusted in him at all times for protection and sup-

port,—that it was just on this account that they were induced and enabled to perform and to suffer so much as they did. The men overflowing with prayer have ever been the men most abounding in action. While, therefore, we exhort you to pray, we, at that very moment, exhort you to act. And be assured that if you do not act, you do not pray. It is an easy thing to take a portion of our money and devote it to the propagation of the Gospel; it is an easy thing to collect that money from others; it is an easy thing to become a member of a missionary association, and speak on missionary subjects at its several meetings; it is even easy to form the resolution of devoting ourselves to the missionary work; it is easy to maintain this resolution, and act according to it; it is easy to leave our country and our kindred and our fathers' house, and go into a land which the Lord may shew us; it is easy to cross the mighty ocean, take up our abode among a strange people, and learn a strange language; it is easy to sit down at their doors, or stand up in their streets, and preach the Gospel of the kingdom of God; it is an easy thing to do all this:—but it is a very difficult thing, having entered the closet and shut the door and bent the knee, to elevate the thoughts to the contemplation of the name and kingdom of the Most High, to interest the feelings in these glorious subjects, and to offer up the prayer, with sincerity and fervency,—‘Thy name be hallowed; thy kingdom come.’—While, therefore, the existence of action does not prove the existence of prayer, the absence of the former incontrovertibly establishes the absence of the latter. Let not any one, therefore, who offers up the prayer, ‘Thy kingdom come,’—and yet does not use those means for the advancement of that kingdom which God has put into his hands, imagine that he ever prays at all. He may indeed say, ‘Thy kingdom come.’ He may say it morning and evening and mid-day. He may say it in public and private and secret. But, as long as he does not put forth his hand for the acquisition of that which he professes to ask, he evidently entertains no desire for it, and offers up no real prayer with respect to it.” pp. 112—114.

We trust that the quotations we have made are sufficient to convince our readers, that these discourses are the production of a mind powerfully influenced by the precious doctrines of the Gospel of Jesus Christ, and deeply impressed with the importance of proclaiming, faithfully and unreservedly, both the terrors of the law and the consolations and hopes presented to sinful men, in the redemption purchased by the death of a suffering Redeemer. We conclude our remarks, by strongly recommending the volume to the attention of our readers.

△

GLEANINGS.

CHRISTIAN CONTROVERSY.—“If Christians must contend,” says Jeremy Taylor, “let it be like the olive and the vine, which shall bear most and best fruit; not like the aspen and the elm, which shall make most noise in the wind.”

TRUE RICHES.—A child counts himself rich when he hath a great many pins, and points, and cherry-stones; for those suit his childish age and fancy. A worldly man counts himself rich when he hath gold and silver in great store by him, or lands and heritages, or bills and bonds. But a child of God counts himself rich when he hath God for his portion, Christ for his Redeemer, and the Holy Spirit for his guide, sanctifier, and comforter—which is as much above a carnal man's estate in the world, as a carnal man's estate is above a child's toys and trifles—yea, infinitely more.

Missionary and Religious Intelligence.

ASIA.

1.—SIKH MISSION.

By letters lately received from the Rev. Mr. LOWRIE, we learn with the deepest regret that his health was still so much impaired, that in the opinion of his medical friends he could not remain in India with safety during another hot season. He mentions in his last letter that he was within a few miles of Karnál, where he expected to meet his associates, the Rev. Messrs. NEWTON and WILSON with their wives, and proceed with them to Ludiana, when he should finally determine his future course.

We are happy to add, that three other Missionaries with their wives, in the service of the Western Foreign Missionary Society, may be daily expected from Philadelphia.

We rejoice in the large number of labourers which the United States is by degrees pouring into India and the East; we view it in painful contrast, as far as India is concerned, with the insignificant supply lately furnished by England. May the example of America stimulate our beloved country to exertions more commensurate with the spiritual wants of her millions of subjects in Hindustán.

2.—METHODIST MISSION, JAFFNA, CEYLON.

In our former numbers, we have had the pleasure of laying before our readers some most gratifying accounts of the progress of the American Mission in Ceylon. In the same part of the Island several Methodist missionaries are also engaged, among whom the Rev. Mr. Percival, late of this city, sustains a distinguished place for activity and zeal. The following letter to one of the Editors, recently received from that gentleman, will be read with interest by his numerous friends in this Presidency.

"I know not whether you have seen an account of a public examination of our English School that appeared in the Madras Herald of about the 2nd of August, under the signature of one Testis Oculatus*—if so, it would be quite superfluous for me to fill this sheet by details of that event. It was most interesting, and highly satisfactory to the spectators present on the occasion. The school is in the same state of efficiency as it was at the time of the examination in July, and if possible in a greater. My attendance has somewhat decreased, in consequence of the Government Schools, which are just on the eve of being commenced—no fewer than four are about to be opened for the benefit of the natives in the vicinity of Jaffna. The masters elect use their influence to draw boys away in order to make an imposing show of numbers, and owing to this my number in attendance is not more than 200 or 220. On the same premises, but in a separate apartment, we have an encouraging Girls' School, composed of Native and Country-born children—about 40 attend. In order to remove some obstacles to female education among the poor, I am endeavouring to form a Ladies' Female Education Society, and have every hope of success. Several Ladies have already subscribed, and have also sent various articles of dress for the use of the children.

Since the date of my last, we have formed a School-Book Society in Jaffna, and it is already engaged in preparing a series of publications. Nos. I. II. and III.† are adopted as the publications of the Society, and are now in course of preparation. We have voted the printing of 2,000 of No. I. and also of No. II., and 1,500 of No. III. The latter will be considerably altered in its first part. I have prepared some articles from Mr. YATES' Natural Philosophy as suitable for introduction into it, in place of some matter thought unnecessary. The Book Society will embrace the Native language as well as the English.

Our Tract Society is in a prosperous state. The American Tract Society has made liberal grants to us of money. You will have received our last printed Re-

* We have not had the pleasure of seeing this account.—ED.

† "Instructor" or "Reader" is, we suppose, intended.—ED.

port. I have just translated into Tamil your Society's Bengálí Tract, the "Holy Incarnation."

The aspect of Missionary operations in this district is not very encouraging. Great apathy prevails, and almost invincible prejudice and superstition. It appears to me that the Native mind here is more difficult of impression than in Bengál. The Schools are generally interesting. Last week a great meeting took place at Uduville of nearly all the Native School-masters of the district belonging to the different stations, and continued three successive days. The general business of it was conducted by Messrs. Meigs, Poor and Spaulding. On the 15th in the evening I preached in Tamil, from *Philip*. iii. 8, to the assembly. It was interesting to address about 150 School-masters on the great subject contained in that passage, and especially as many of them are still in a Heathen state. The object of this protracted meeting was to hold up the grand truths of the Gospel before their minds in as favourable a manner as possible, and to pray for the effusions of the Spirit upon them.

In general great union prevails among us here. The American Brethren are most earnest in their endeavours to promote this important mark of discipleship.

3.—CHINA.

In a letter recently received from the Rev. CHARLES GUTZLAFF, to a friend in Calcutta, he states about three months ago, a vessel, with the Rev. Messrs. STEVENS and MEDHURST on board, was dispatched up the coast of China, expressly for the purpose of spreading the Gospel, and that it is the intention of American Christians to have a vessel constantly engaged for that object. Besides the labourers in China with whose names we are already familiar, two Missionaries of the American Episcopalian Church had just arrived at Macao. Thus is God rearing up a numerous band of devoted friends to the best interests of China—a pledge, we trust, that notwithstanding the efforts of her Government to prevent the circulation of Tracts and Scriptures, the light of the Gospel shall soon be diffused amongst her immense population. Mr. GUTZLAFF is at present in Macao, where he is actively engaged, in addition to his official duties for Government, in retranslating the Chinese Scriptures, and in the composition of tracts. Mrs. G. superintends two schools, which give her encouragement.

EUROPE.

ANNIVERSARIES OF RELIGIOUS SOCIETIES.

The following short accounts of the late Anniversaries of some of our most useful institutions, extracted from the English periodicals, will give an imperfect, but satisfactory view of their progress and success. It is highly gratifying to perceive, that while new institutions are every month presenting fresh claims on the time and funds of the benevolent at home, the societies formerly established continue to receive from a generous public that increased support, which their enlarged and well conducted efforts both demand and justify.

1.—IRISH EVANGELICAL SOCIETY.

The twenty-first annual meeting of this truly valuable Institution was held at Finsbury Chapel, on Tuesday evening, the 12th May, THOMAS WALKER, Esq. the Treasurer, in the Chair. The attendance proved the interest which the public continues to take in the evangelization of Ireland. The Report, which was read by the Rev. Arthur Tidman, stated that the agents employed by the Society last year amounted to forty-eight; under whose pastoral care twenty-two Christian churches are placed. All the agents are missionaries, their circuit of itinerancy extending from five to twenty miles. They have preached the Gospel in at least 200 cities, towns, and villages. They are active promoters in Ireland, of the Bible Society, the Temperance Society, the Tract Society, and the cause of Scriptural Education in general. Opposition had been realized, both from Catholics and nominal or prejudi-

ced Protestants. The Report bore honourable testimony to the self-denying labours of many of the Evangelical clergy of the Irish Church. The Society, we lament to state, is 426*l* 12*s*. 4*d*. in debt; but we trust that this deficiency will speedily be made up, and ample funds placed at the disposal of the Committee, for the benefit of poor neglected Ireland. The meeting was addressed by Dr. Fletcher; the Rev. J. Young; the Rev. J. Burnet; the Rev. T. Binney; the Rev. Mr. Nolan; and Josiah Conder, Esq.

2.—CHRISTIAN INSTRUCTION SOCIETY.

The tenth anniversary of this admirable institution was held at Finsbury Chapel, on Tuesday evening, the 5th of May, the Earl of CHICHESTER in the Chair. The noble lord made some valuable and pertinent remarks on the reciprocal influence of home and foreign efforts for the spread of the Gospel. The Report, which was read by the Rev. John Blackburne, stated that the Society had, during the past year, circulated 566 copies of the Holy Scriptures; that it had visited and relieved 1,662 cases of distress; that it had brought 2,976 children under the means of religious instruction, in various Sunday Schools. The Society has, at the present moment, seventy-five associations, 1,630 visitors, ninety-one prayer-meetings, and 40,666 families under the religious care of its agents. The committee has provided fifty loan libraries, containing at least fifty volumes each. Many facts of a most animating description were stated in the Report, relating to the spiritual good which had sprung from the agency of the Society, and more particularly from the labours of Dr. Giustiniani among foreigners in the metropolis. Many goals and poor-houses have been brought under the notice of the Society. The receipts for the year have been 1,041*l*. 19*s*. 4*d*., the expenditure 1,024*l*. 0*s*. 1*d*., leaving a balance due to the treasurer, with the debt of the former year, of 108*l*. 3*s*. 6*d*. The meeting was interestingly addressed by C. Lushington, Esq. M. P.; the Rev. J. Leitchild; the Rev. T. Binney; the Rev. J. Burnet; the Rev. C. Stovell; the Rev. J. Williams; Henry Dunn, Esq.; the Rev. T. Morell, and the Rev. J. Blackburne.

3.—BRITISH AND FOREIGN TEMPERANCE SOCIETY.

The Annual Meeting of this Society was held at Exeter Hall, on the morning of Tuesday the 19th May; the Bishop of London, President, in the Chair. The Right Rev. Prelate stated, that his attachment to the principles of the institution had become, if possible, more and more confirmed. He was not discouraged because more had not enrolled themselves; for when he looked at the animated spectacle before him, he could not allow himself, in the slightest degree, to despond. His lordship alluded to the report of a select committee of the House of Commons on the subject of temperance, and stated that although the Legislature was not prepared as yet to take up the question, yet a beginning had been made, and the work would advance till public opinion raised it to a resistless sway. The secretary read the Report, which stated that *lectures and tracts* had been the principal means employed by the Society in promoting the great cause of temperance. In Southwark an Auxiliary had been established, under the auspices of the Bishop of Winchester. It urged ministers to preach sermons on temperance. Missionaries in foreign climes have become great auxiliaries to the cause. The tracts circulated last year by the Society amount to *half a million*, and from its commencement to nearly *four millions*. One hundred and ninety-seven medical men have signed a declaration, during the past year, which states that distilled spirits, as an article of diet, are not only useless but positively injurious. Seven hundred and eighty-two medical men in Great Britain have also signed the declaration. The number of societies in England and Wales are 557; the number of members are 115,782; being an increase of 114 societies, and 28,311 members during the year. It is a mournful fact that the annual income of this Society does not exceed 200*l*.—a sum not sufficient to defray the office expenses. The balance now in the treasurer's hands is 50*l*. 7*s*. 9*d*. The meeting was addressed by Admiral Renton, who testified warmly to the beneficial influence of the Society on seamen, so far as it had been tried. Mr. Hesketh, M. P. for Preston, made several interesting statements as to the influence of the Society in the town of Colne; 1,500 inhabitants, out of 6,000, being members. The meeting was also addressed by Dr. Matheson, the Rev. H. Stowell, the Hon. and Rev. B. Noel, Dr. Codman, Dr. Humphrey, Mr. Buckingham, M. P., Mr. E. Parsons, and the Rev. J. Williams, from the South Seas.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

SEPT.

MARRIAGES.

15. At Agra, G. Short, Esq. Lieut., 45th N. I., to Lucy, second and youngest daughter of Colonel Parker, Commanding the Artillery at Agra.

— At Dohree Ghaut Factory, Azimghur, G. H. Stonehouse, Esq. to Miss Emma Clark.

21. At Agra, J. Bouteen, Esq. 51st Regt. N. I., to Elizabeth Mary, second daughter of Captain H. C. Barnard, of the same Regt.

22. Mr. A. Warde, to Miss Nancy Juliana Chaves.

23. Mr. John Mills, to Mrs. Sophia Dunkley.

26. Mr. Domingo D'Cruze, to Miss Mary D'Silva.

— Mr. R. Bagnall, junr. to Mrs. Maria Joseph.

— Mr. Samuel Chill, to Mrs. Mary Babonau.

OCT.

7. At Saugor, Capt. A. R. Macdonald, 4th N. I., to Ann Eliza, eldest daughter of Brigadier Genl. J. N. Smith.

8. Cawnpore, H. Sturrock, Esq. Artillery, to Ann Sophia McKenzie, fourth daughter of Major Pereira, of the same corps.

14. At Agra, Lieut. James Speedy, H. M. 3rd Buffs, to Sarah Mason, second daughter of Capt. J. C. Squire, H. M. Lt. Infantry.

— At Agra, Lieut. C. A. Tytler, 13th Lt. I. to Ellen Eastfield, third daughter of Capt. J. C. Squire.

15. At Howrah, Mr. Alexander Gego, to Aurelia Sarah, only daughter of C. A. Lopes, Esq. of Bhaglepore.

17. T. E. Thompson, Esq. to Miss Charlotte Hutteman.

24. Rev. J. Bowyer, to Margaret Matilda, daughter of the late Lieut. Terrell, 20th N. I.

28. Arthur Littledale, Esq. C. S. to Henrietta Catherine, only daughter of the late G. E. Law, Esq. C. S.

SEPT.

BIRTHS.

10. Mrs. P. Mosely, of a daughter.

11. At Shahjehapore, the lady of J. S. Clarke, Esq., C. S., of a son.

12. At Kurnal, the lady of J. Dalrymple, Esq. Surgeon, 9th Light Cavalry, of a daughter.

13. At Cawnpore, Mrs. R. W. Wrixon, of a son.

14. At Morshedabad, the lady of A. Keen, Esq. M. D., of a daughter.

15. At Lucknow, Mrs. Forbes, of a daughter.

17. The lady of Major W. Martin, 57th Regiment, of a daughter.

18. The lady of Rev. D. Jones, of a daughter.

— At Mussoorie, the lady of Lieut. Ommaney, Engineers, of a son.

19. At Jubbulpore, the lady of R. H. De Montmorency, Esq., 65th Volunteers, of a son.

— At Benares, the lady of Rev. C. Knorp, of a daughter.

20. At Berhampore, the lady of H. S. Lambrick, Esq. of a son.

21. At Bareilly, the lady of G. M. Alexander, Esq., C. S., of a daughter.

22. Mrs. R. B. Richardson, of a son.

— At Barrackpore, the lady of Capt J. Sweetenham, 10th N. I., of a daughter.

— At Cawnpore, the wife of Mr. Charles Marshall, of a son.

— At Barrackpore, the lady of Lieut. J. C. Hanyington, 24th N. I., of a son.

— At Simla, the lady of Lieut. and Adjt. J. Halket Craigie, 20th N. I., of a son.

23. At Bellary, the lady of Capt. Barnett, 7th N. I., of a son.

24. The lady of B. Reilly, Esq. of a son.

25. The wife of Mr. T. Allen, Police Establishment, of a son.

— Mrs. A. Culloden, of a daughter.

— The lady of P. Perrott, Esq. of a daughter.

25. At Poonah, the lady of G. Coles, Esq., C. S., of a daughter.

26. Mrs. W. Rushton, of a son.

— The wife of Sarjeant T. O'Connor, Engineer Department, of a son.

— Mrs. J. Fountain, of a daughter.

— The lady of G. Wood, Esq. of a daughter.

27. The lady of H. Collins, Esq. Solicitor, of a daughter, since dead.

— At Cossipore, the lady of C. H. Harding, Esq. of a daughter.

— At Saugor, the lady of Lieut. J. Flyter, 54th Regt. N. I., of a daughter.

28. The lady of Capt. G. T. Marshall, Examiner in the College of Fort William, of a daughter.

29. At Kirkee, the lady of Capt. Ogle, of H.M. 4th Lt. Dragoons, of a daughter.

— The wife of Mr. H. A. Pouslon, Indigo Planter of Nundunpore, of a daughter.

— At Patna, Mrs. E. E. Woodcock, of a son.

30. The lady of A. Muller, Esq. of a daughter.

Oct.

2. The lady of H. L. Christiana, Esq. of a son.

— Mrs. J. Culloden, of a son.

3. The lady of C. A. Cantor, Esq. of a son.

— At Dum-Dum, the wife of Mr. J. Watson, of a daughter.

4. The wife of Mr. John Pitt, Ass. Apothecary, H. M.'s 44th Foot, of a son.

— At Kurnal, the lady of Capt. P. F. Story, 9th Light Cavalry, of a daughter.

9. The lady of D. Ainslie, Esq. of a still-born son.

10. The wife of Mr. F. Boezalt, of a ditto ditto.

— At Azimghur, the lady of R. Montgomery, Esq., C. S., of a daughter.

12. The lady of A. D. Kemp, Esq., Attorney at Law, of a daughter.

— At Bithoor, the lady of Captain Mason, of a son.

13. The lady of Rev. J. D. Ellis, of a son.

14. At Bombay, Mrs. P. Duverger, of a son.

— The lady of C. E. Trevelyan, Esq. of a daughter.

15. The wife of Mr. J. Goodsall, Police Constable, of a daughter.

— At Cawnpore, the lady of J. Ramsford, Esq., 6th Batt. Art. of a daughter.

18. Mrs. G. A. Perroux, of a son.

— At Barrackpore, the lady of Capt. A. Singer, 24th N. I., of a son.

— At Jessore, the lady of W. Thompson, Esq. Asst. Surgeon, of a daughter.

19. At Gyah, the lady of J. S. Dumergue, Esq., C. S., of a daughter.

— At Neemuch, the lady of Lieut. C. St. Lawrence, 2nd Lt. Cav. of a daughter.

— Mrs. A. D'Rozario, of a daughter.

20. The lady of Rev. R. B. Boswell, of a son.

— Mrs. G. C. Hay, of a daughter.

27. The wife of Mr. D. W. Hill, of a still-born son.

SEPT.

DEATHS.

3. At Allahabad, Miss Johnston, daughter of Capt. Johnston, 65th N. I., from the effects of a ruptured blood vessel.

4. At Neemuch, Lieutenant M. N. Ogilvy, of the 2nd Light Cavalry.

5. At Porebunder, Major Anthony Seymour, commanding the 20th Regt. Bombay Native Infantry.

11. At Nusseerabad, Lieut. W. W. Jones, 3rd N. I., Sub-Asst. Commissary General.

13. Mr. Manuel Mendes Alves, of Lisbon, aged 65 years.

14. At Purneah, L. C. D'Assis, Esq. of Neelgunge, aged 65 years.

18. At Neemuch, the youngest child of Capt. Moule, 23rd Regt., aged 13 months.

19. Miss Mary Anne Gracea, aged 13 years.

— At Neelinderpore, Thomas George, son of Lieut. H. N. Worsley, 7th N. I. aged 4 years.

20. Miss Isabella Evans, aged 40 years.

— At Baitool, Ensign G. Elliot, 18th Regt. N. I., aged 20 years.

21. Mrs. Anne Vos, wife of Mr. John Vos, aged 38 years.

23. Sophy Caroline, infant daughter of Mr. J. H. Frederick, aged 1 year, 6 months and 17 days.

— At Rajcote, Frances, the wife of Riding Master J. Tant, 1st Light Cavalry.

24. William Fairlie Clarke, Esq. aged 47 years, 5 months, and 26 days.

— Delia Emeline, daughter of Mr. Black, of the As. Lithographic Press.

— At Neemuch, Ensign R. T. Edwards, 28th N. I.

25. At Dacca, Mr. W. Grant, late Assistant to Messrs. Wise and Glass, of that place.

— The infant daughter of P. Perrott, Esq.

26. Duncan Ingraham, Esq., merchant, aged 67 years.

— At Hansi, the infant son of Mr. J. G. Lumley, senior, aged 6 months.

— At Seca, of Domus, Isabella Mary, daughter of Capt. H. Dunbabin, aged 13 months and 14 days.

27. The beloved child of Captain G. Thompson, 46th N. I., aged 4 months.
 28. Mr. John Dunning, of the ship Grenville, aged 40 years.
 — Mr. J. S. Musgrave, aged 40 years.
 29. At Subathoo, Captain Z. H. Turton, 15th N. I.
 30. George Page, Esq., of the firm of Messrs. Andrew and Co., aged 40 years.
 — At Neebuch, Euphemia, daughter of Mr. J. Campbell, Band Master, 4th N. I.
 Oct.
 1. Ellen Catherine, the beloved daughter of Mrs. H. Gennoe, aged 6 years, 8 months, and 15 days.
 — At Almorah, Quarter Master Serjeant W. H. Hyland, 7th Regt. N. I.
 2. Mr. T. C. Redgley, aged 60 years.
 3. Mr. F. Astley, of the ship Bussorah Merchant.
 — T. Russell, infant son of Mr. and Mrs. Smalley, aged 7 months and 3 days.
 6. At Kidderpore, Mr. H. Hindmarsh, Assistant to the Upper Orphan Asylum, aged 27 years and 6 months.
 7. Mr. R. Little, Town Serjeant, aged 29 years.
 8. Mr. W. Coles, Sub-Conductor, Ordnance Commissariat, aged 38 years.
 13. At Meerut, Capt. G. Pennington, of the 1st Brigade of Horse Artillery.
 — Master John Cupps, son of the late Mr. J. Cupps, aged 4 years and 6 months.
 16. Capt. Wm. Souter, H. C. Pension Esta. aged 34 years.
 — John Allen, Esq. M. D. 10th Regt. N. I. aged 47 years.
 17. At Futtehpore, Andrew Grote, Esq. of the Civil Service.
 20. Jas. Dunbar, Esq. aged 62 years and 6 months.
 21. Katherine Susau, the infant daughter of Dr. Daunt, 44th Regt. aged 2½ mos.

Shipping Intelligence.

SEPT.

ARRIVALS.

21. Hamino, (Brig,) E. Daviott, from Madras 12th September.
 22. Mount Vernon (Amr.) J. J. Scobie, from Boston 29th May.
 25. Thomas Snook, (Brig,) G. W. Brown, from Mauritius 13th August, and Masulipatam 18th September.
Passengers from Maurilius.—Mr. and Mrs. Beckley and child.
 — Mount-stuart Elphinstone, W. Toller, from Portsmouth 6th June, and Madras 20th September.
Passengers for Madras.—Mrs. Underwood, Misses Harris, Nichols, C. Teed and A. Teed. Captain Underwood, A. B. Acheyorth and W. Knox, Esquires. Lieuts. Groubbs, 5th L. C. and Steel, 5th N. I., R. Morecroft, Cadet.
For Calcutta.—Mrs. G. Law, Misses Law, Crawford, and Wilkie, Messrs. A. Colvin, Lushington, Littledale, Bayley, and Littledale, Lieut. Gilmore, 50 Troops, 4 Women, 3 Children and 4 Servants.
 — Trial, (Barque,) J. D. Shreeve, from Madras 31st August, and Vizagapatam 19th September.
 27. Bolton, W. Compton, from London 12th May, Madeira, (no date,) and Madras 19th September.
Passengers from London.—Mrs. F. Churchill, Mrs. Shaw, Mrs. Prole, Misses Hoseason, J. Hoseason, Shaw, Dennys, Churchill, C. Shaw, Bond, and Kennedy, Capt. Prole, 37th B. N. I., Messrs. Hoseason and Shaw, Mousr. Gelot. *From Madras.*—Lieut. W. J. Darling, H. M. 63rd Regt. *From Vizagapatam.*—Mrs. McKenzie and 2 children, Miss Lascelles.
 — Mellekel Behar, (Arab,) Hadjee Almas, from Mocha 20th August.
 28. Allerton, J. Evans, from Bombay 10th September.
 29. Mohiden Bux, Nacoda, from Colombo 8th September.
Passengers from Ceylon.—Miss White, Messds. White and Dribey, Mr. Dribey.
 Oct.
 2. Futhel Curreem, Nacoda, from Mocha 15th July, Bombay, (no date,) and Alleppee 15th September.
Passengers.—Mrs. Leighton and Captain Prole, Country Service.
 — Mustaffa, (Arab,) Nacoda, from Muscat 29th August.

4. Baretto, Junior, R. Saunders, from China 21st July, and Singapore 28th August.

8. George, (Amr.) B. Black, from Salem 16th June.

— Edward, (Amr.) S. Land, from Philadelphia 17th May.

— Nassa, (Arab.) Nacoda, from Juddah 8th August, and Aleppee 21st Sept.

Passengers from Rome.—Mr. M. Vocealle, Missionary. *From Juddah.*—Hadjee Hattee, a dwarf, measures three feet in height, stout made, is 40 years of age, and very intelligent.

— Tapley, R. Tapley, from Liverpool 3rd June.

9. Penyard Park, (Barque,) J. Middleton, from Mauritius 8th Sept.

Passengers from Mauritius.—Captain A. Jack, 30th N. I., and James Hey and F. Dauson, merchants.

— Isadora, (Barque,) R. Hobson, from Madras 16th September.

Passengers.—Messrs. C. Hodson, Poules, and Augier.

— Hydross, Abboo, from Cannanore 17th Sept.

Passengers from Cannanore.—Capt. and Mrs. Souter, and 5 children, H. M. 45th Regiment.

10. John Rae, Reed, from Cochin.

Passengers.—T. Dewar, Esq., Supercargo. *From Hobart Town.*—Mrs. Paul and 2 children, Mrs. Frewen, Miss Paul and Mr. Paul.

13. Elizabeth, (Barque,) William Kelso, from Liverpool 17th August, Cape and Bombay (no date), and Mauritius 13th September.

14. Heroine, William Johns, from Liverpool 30th April, and Rio Janeiro 3rd July.

— Hooghly, (F.) J. Teansolen, from Marseilles 23rd June.

15. Sterling, (Barque,) John Burnett, from London 9th June.

Passengers.—Misses S. Stacy, and J. Stacy.

— Memnon, (Barque,) R. H. Ekin, from Liverpool 23rd May, and Bombay 23rd September.

— Galatia, (Barque,) C. Tayt, from Mauritius 2nd and Covelong 30th September.

— Fattle Mobaruck, (Ar.) Abdullah, from Muscat 1st September.

— Abassy, (Ar.) Hussen, from Muscat 1st September.

16. Thetis, (Barque,) C. C. Clarke, from China 16th June, and Rangoon 3rd Oct. *Passenger.*—Mrs. Clarke.

— Corsair, (Brig,) W. Hughes, from Penang 27th September.

Passenger.—R. Leashman, Esq.

— Hamonshaw, (Ar.) Syed Aizes, from Muscat 7th September.

17. Fyzrobany, (Ar.) Nacoda, from Muscat 1st September.

20. Duke of Buccleugh, R. Martin, from London 1st July, and Madras 10th October.

Passengers.—Mrs. Sage; Miss Johnston, Captains R. Campbell, 43rd Regt. N. I.; R. Attkin, 6th Light Cavalry; John Mitchel, 2nd Buffs; Lieut. Charles Gripel, 61st Regt. N. I.; Messrs. George G. Bowring, and Charles Reid, Cadets; W. B. Tytler, Esq. Civil Engineer; Mrs. William Urquhart.

21. Robert Small, W. Fulcher, from London (Torbay) 28th June, and Cape of Good Hope 6th September.

Passengers.—Mrs. Edward Barwell; Mrs. N. Halhed; and Mrs. J. Alexander; Misses Augusta Barwell, Halhed, C. Halhed, Greenlaw, Sutherland, Julia Sutherland, and Seymour; Capt. Halhed, Bengal Cavalry; Lieut. Money, Madras Cavalry; E. Barwell, Esq. Barrister; C. Barwell, Esq; Messrs. James Colquhoun, Hugh Colquhoun, and — Bonaffe, Esqrs., Merchants; Dr. Forrest, Bengal Medical Service; J. Lewis, Esq. *From the Cape of Good Hope.*—N. Halhed, Esq., Civil Service; Colonel Pattle, and Capt. Croudace, Bengal Army; Dr. Clark.

— Eliza, John Campbell, from London 1st June, and Madras 4th October.

Passengers.—Mrs. Routh; Misses Gwatkin, H. Gwatkin, Buchan, and Comyn; Lieutenants Routh, H. M. 49th Regiment; McLean, H. M. 31st Regt.; and Reeves, 9th B. N. I.; W. C. S. Cunningham, Esq. Civil Service; Lieut. Cook, 2nd B. N. I.; Messrs. Cubitt, Robertson, and Hamilton, Merchants; Mr. Pownall, Cadet; Mr. Porter, Pilot Service; Private Joseph Hopkins, H. M. 49th Regiment. *From Madras.*—The Hon'ble Mrs. Lindsay; Mr. Smith; Private M. Lynch, H. M. 44th Regiment.

— Mary and Jane, (Brig,) T. Winter, from Mauritius 9th September.

— Elizabeth, (Schooner,) H. Spooner, from Singapore 16th September.

— Attaran, (Schooner,) B. Smith, from Singapore 18th September.

— Hector, (Barque,) P. Cowley, from Bombay 23rd September.

— Lawrence, (Barque,) H. Gill, from Liverpool 29th June.

Passenger.—Mr. James Cox.

— Nubob, (Am. brig,) G. W. Putman, from Antwerp 25th June.

23. Herefordshire, H. Isaacs, from London 2nd, and Plymouth 9th, July.
Passengers.—Mrs. Isaacs; Mrs. Edmunds; Mrs. Robinson; Miss Hartman; Majors Hartman and Taylor, H. M.'s 9th Foot; Captains Hamrail and Chichester, H. M.'s 9th Foot; Lieuts. Calder, Edmunds, Spring, Robinson, and French, H. M.'s 9th Foot; Ensigns Hartman, Cooke, Ballard, Bethune, and Assistant Surgeon Harvey, H. M.'s 9th Foot; Cornet Swinton, H. M.'s 11th Dragoons; Masters D. Hartman and A. Hartman; 1 European female Servant, and 2 Native male ditto.

— Hydros, Nacoda, from Bombay 6th and Allepee 25th September.

— Vestat, (Ar.) Syed, from Muscat 1st September.

— London, J. Wimble, from London (no date), and Portsmouth 17th July.

24. Francis Warden, Nacoda, from Bombay 22nd September.

— Sandanny, Abboo Bakar, from Bombay 1st, and Cannanore 20th, September.

— Devil, (Schooner,) J. Dornett, from Ceylon 1st, and Madras 10th, October.

25. Fatty Salem, (Ar.) Nacoda, from Juddah 23rd July, and Bombay 18th Sept.

Nov.

1. Earl Grey, (Barque,) James Talbert, from London 2nd, and Portsmouth 9th, July.

— Georgiana, Thos. Thoms, from the Downs 9th June, and Mauritius 28th Sept.

Passengers.—Henry Chapman, Esq., Merchant. *From Mauritius.*—Mrs. Douglas; Major W. Stewart, H. M. 9th Regt., Capt. Douglas, ditto; Lieuts. A. Harper, A. Borton, and W. W. Powell, ditto; Ensign C. M. Creagh, ditto; Assistant Surgeon J. Burt, ditto.

— Bland, Thos. Cailan, from Liverpool 17th July, and Cape of Good Hope 15th September.

Passengers.—Mrs. Lamb; Mrs. Denman; Mrs. Callan; Misses Lamb, S. Lamb, Wilson, Falconer, O'Shaughnessy, and Byrne; G. A. Lamb, Esq. Doctors Webster and O'Shaughnessy; Messrs. R. Bucland, G. Wight, A. Falconer, R. Denman, and A. Crawford.

SEPT.

DEPARTURES.

22. Water Witch, (Barque,) A. Henderson, for Singapore and China.

24. Elizabeth, (Brig,) G. Baker, for Moulmein and Rangoon.

25. Forth, C. Robinson, for China.

27. Bombay Castle, R. Wemyss, for China.

29. Star, (Amr.) M. Griffin, for Philadelphia.

30. John Bagshaw, Jas. Hardy, for London.

Passengers.—Mr. Young, Dr. Brown, Monsr. Bricourt, and Mr. Spawforth.

— Britannia, (Barque,) S. Leith, for Mauritius.

OCT.

1. Ruparell, J. Wilson, for Bombay.

— Scotia, (Barque,) W. Randolph, for London.

14. Alexandre, (F.) — Vines.

17. Edmond Castle, (Brig,) W. Fleming.

— Cornelia, (Am. Brig,) J. Beard, for Baltimore.

— Eleanor, (Barque,) T. B. Timms, for Madras.

21. Bussorah Merchant, for London.

Passengers.—A. Campbell, Esq., Ensign Maitland, 4th Regiment, Mr. G. Shearwood.

— Samuel Brown, G. W. Harding.

Passengers.—Mrs. Montgomerie, Captain Montgomerie; Hon'ble H. B. Devereaux, C. S.; T. B. Roupell, Esq., C. S.; Cornet W. B. Prendergast; Dr. Hamlyn; Lieut. Gardiner; Dr. Dodd.

22. Bahamian, J. Pearce, for London.

Passengers.—Mrs. Gillet, and child.

26. Ayr, (Brig,) A. Nicol.

— Corsair, G. Cooke, for Penang and Singapore.

27. Indus, (F. B.) C. Balis.

28. Bengal, (Barque,) D. Richie, for London.

— Phoenix, A. Bane, for Rangoon.

Passengers.—Mrs. Roxburgh; Cpts. Roxburgh and Hickman, Mr. Bathurst.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of October, 1855.

Day of the Month.	Minimum Temperature observed at Sunrise.				Maximum Pressure observed at 9h. 50m.				Observations made at Apparent Noon.				Max. Temp. and Dryness observed at 2h. 40m.				Minimum Pressure observed at 4h. 0m.				Observations made at Sunset.				Upper Room Gauge (Old).	Lower Room Gauge (New).
	Observed Height of Barom.	Temp. of Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of Mercury.	Of the Air.	Of an Evap. Surface.		
1	29.872	80.4	78.6	73.9	W.	29.6	83.3	81.3	82.7	W.	29.6	83.3	81.3	82.7	W.	29.6	83.3	81.3	82.7	W.	29.6	83.3	81.3	82.7		
2	82.2	80.5	79.7	79.5	calm.	83.0	83.8	88.2	83.3	N.W.	83.0	83.8	88.2	83.3	N.W.	83.0	83.8	88.2	83.3	N.W.	83.0	83.8	88.2	83.3		
3	792.80	78.8	78.8	78.8	N.	840	83.3	84.6	80.2	N.W.	840	83.3	84.6	80.2	N.W.	840	83.3	84.6	80.2	N.W.	840	83.3	84.6	80.2		
4	870	79.5	78.7	78.7	S.	920	81.3	83.3	80.6	S.	920	81.3	83.3	80.6	S.	920	81.3	83.3	80.6	S.	920	81.3	83.3	80.6		
5	833	78.6	77.2	77.4	S.	940	82.4	84.6	83.7	N.W.	940	82.4	84.6	83.7	N.W.	940	82.4	84.6	83.7	N.W.	940	82.4	84.6	83.7		
6	878	80.6	77.7	77.2	N.	920	81.3	83.3	80.5	N.	920	81.3	83.3	80.5	N.	920	81.3	83.3	80.5	N.	920	81.3	83.3	80.5		
7	850	80.7	77.5	77.8	N.	912	81.2	82.7	79.5	N.	912	81.2	82.7	79.5	N.	912	81.2	82.7	79.5	N.	912	81.2	82.7	79.5		
8	844	80.7	78.2	78.4	N.	890	82.4	84.2	80.2	N.	890	82.4	84.2	80.2	N.	890	82.4	84.2	80.2	N.	890	82.4	84.2	80.2		
9	845	79.9	77.1	77.3	calm.	896	80.3	83.6	79.5	W.	896	80.3	83.6	79.5	W.	896	80.3	83.6	79.5	W.	896	80.3	83.6	79.5		
10	790	79.6	76.9	77.2	N.W.	848	80.1	84.7	78.5	W.	848	80.1	84.7	78.5	W.	848	80.1	84.7	78.5	W.	848	80.1	84.7	78.5		
11	838	76.2	73.7	74.5	W.	898	80.1	81.8	80.1	N.	898	80.1	81.8	80.1	N.	898	80.1	81.8	80.1	N.	898	80.1	81.8	80.1		
12	836	76.4	73.7	73.7	N.	944	81.2	82.1	79.8	N.	944	81.2	82.1	79.8	N.	944	81.2	82.1	79.8	N.	944	81.2	82.1	79.8		
13	858	76.8	74.6	74.5	N.W.	832	81.6	83.8	79.4	N.	832	81.6	83.8	79.4	N.	832	81.6	83.8	79.4	N.	832	81.6	83.8	79.4		
14	826	77.3	76.7	76.7	N.	870	82.8	86.3	82.4	N.	870	82.8	86.3	82.4	N.	870	82.8	86.3	82.4	N.	870	82.8	86.3	82.4		
15	814	78.4	76.3	76.3	N.	848	82.7	86.4	82.4	N.	848	82.7	86.4	82.4	N.	848	82.7	86.4	82.4	N.	848	82.7	86.4	82.4		
16	774	79.7	77.3	77.4	N.	790	83.8	85.5	81.9	N.	790	83.8	85.5	81.9	N.	790	83.8	85.5	81.9	N.	790	83.8	85.5	81.9		
17	730	79.5	77.7	77.8	E.	784	85.3	88.8	82.5	N.	784	85.3	88.8	82.5	N.	784	85.3	88.8	82.5	N.	784	85.3	88.8	82.5		
18	750	79.8	78.7	78.4	calm.	796	83.8	86.7	82.8	E.	796	83.8	86.7	82.8	E.	796	83.8	86.7	82.8	E.	796	83.8	86.7	82.8		
19	742	74.7	71.7	71.5	E.	772	75.4	74.5	74.7	S.	772	75.4	74.5	74.7	S.	772	75.4	74.5	74.7	S.	772	75.4	74.5	74.7		
20	740	77.5	76.5	76.8	E.	800	80.5	82.2	81.7	S.	800	80.5	82.2	81.7	S.	800	80.5	82.2	81.7	S.	800	80.5	82.2	81.7		
21	736	77.9	76.3	76.5	S.W.	792	80.1	81.7	79.5	S.	792	80.1	81.7	79.5	S.	792	80.1	81.7	79.5	S.	792	80.1	81.7	79.5		
22	734	78.1	77.5	77.8	S.	780	81.5	83.3	81.0	S.	780	81.5	83.3	81.0	S.	780	81.5	83.3	81.0	S.	780	81.5	83.3	81.0		
23	792	77.7	75.7	74.9	N.W.	838	79.5	76.0	76.3	Nbyw.	838	79.5	76.0	76.3	Nbyw.	838	79.5	76.0	76.3	Nbyw.	838	79.5	76.0	76.3		
24	828	77.8	76.9	77.2	N.W.	976	80.5	82.5	79.1	N.	976	80.5	82.5	79.1	N.	976	80.5	82.5	79.1	N.	976	80.5	82.5	79.1		
25	864	77.3	75.5	75.2	N.	920	80.1	81.8	78.8	N.	920	80.1	81.8	78.8	N.	920	80.1	81.8	78.8	N.	920	80.1	81.8	78.8		
26	905	72.8	69.5	71.5	N.	960	77.5	78.9	74.3	N.W.	960	77.5	78.9	74.3	N.W.	960	77.5	78.9	74.3	N.W.	960	77.5	78.9	74.3		
27	902	73.5	70.1	70.2	N.	970	76.2	78.8	73.7	N.	970	76.2	78.8	73.7	N.	970	76.2	78.8	73.7	N.	970	76.2	78.8	73.7		
28	896	73.7	70.3	70.5	N.	940	77.7	79.5	74.5	N.	940	77.7	79.5	74.5	N.	940	77.7	79.5	74.5	N.	940	77.7	79.5	74.5		
29	880	72.5	69.6	69.5	N.	924	76.7	80.3	74.8	N.	924	76.7	80.3	74.8	N.	924	76.7	80.3	74.8	N.	924	76.7	80.3	74.8		
30	892	72.3	69.4	69.7	N.	942	78.8	80.7	74.8	N.	942	78.8	80.7	74.8	N.	942	78.8	80.7	74.8	N.	942	78.8	80.7	74.8		
31	894	73.4	74.1	73.7	N.	940	78.2	81.6	76.5	N.	940	78.2	81.6	76.5	N.	940	78.2	81.6	76.5	N.	940	78.2	81.6	76.5		

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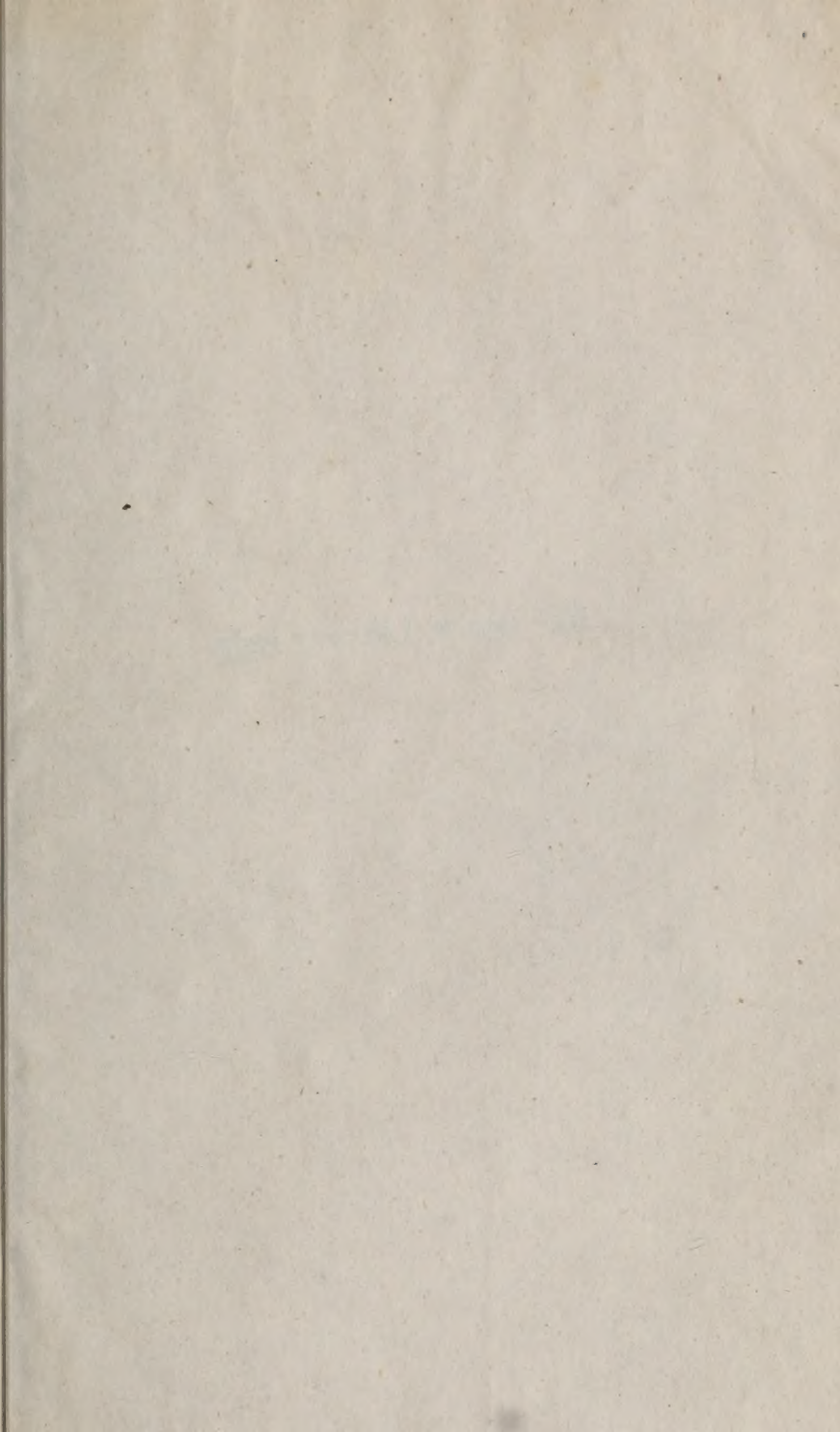
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